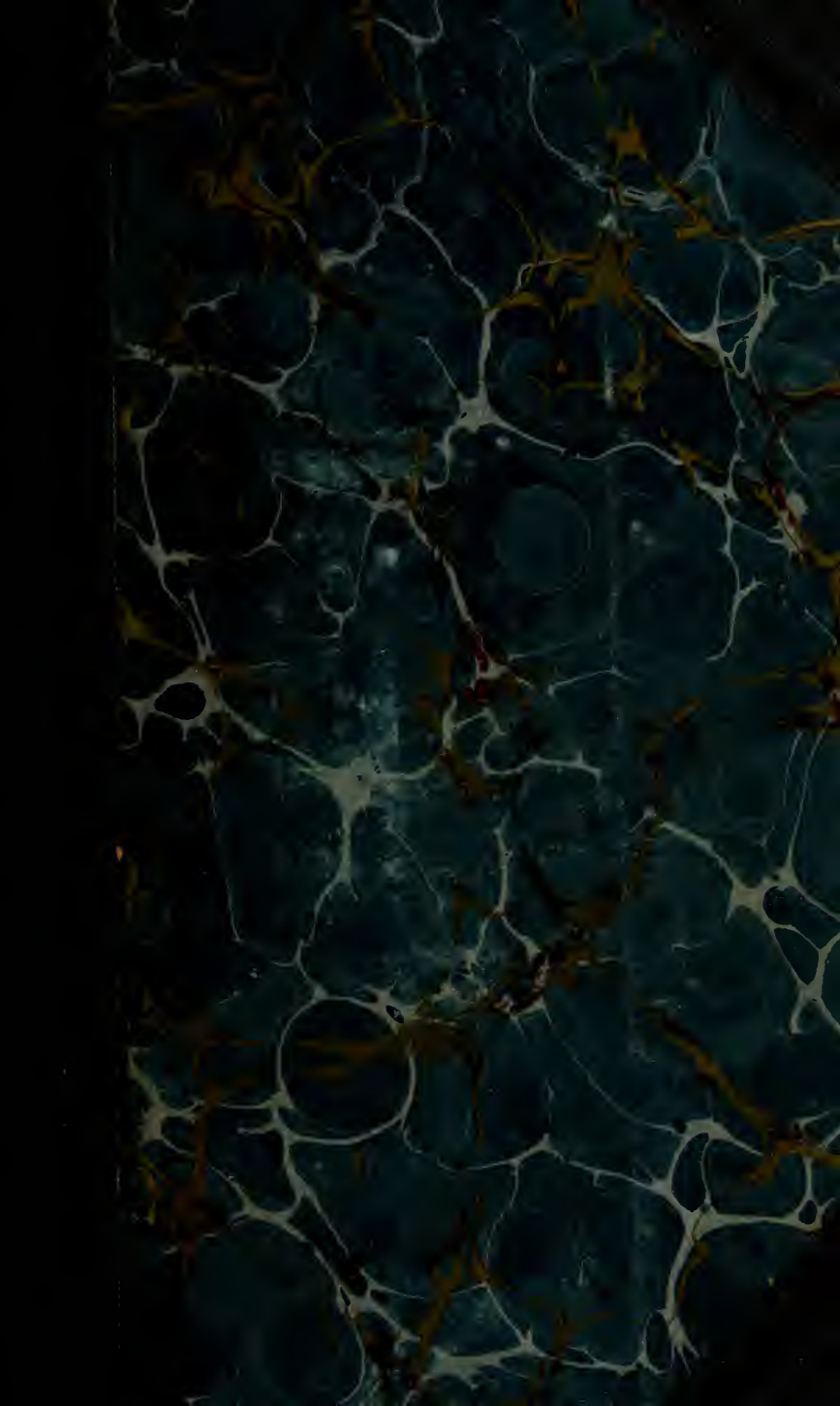
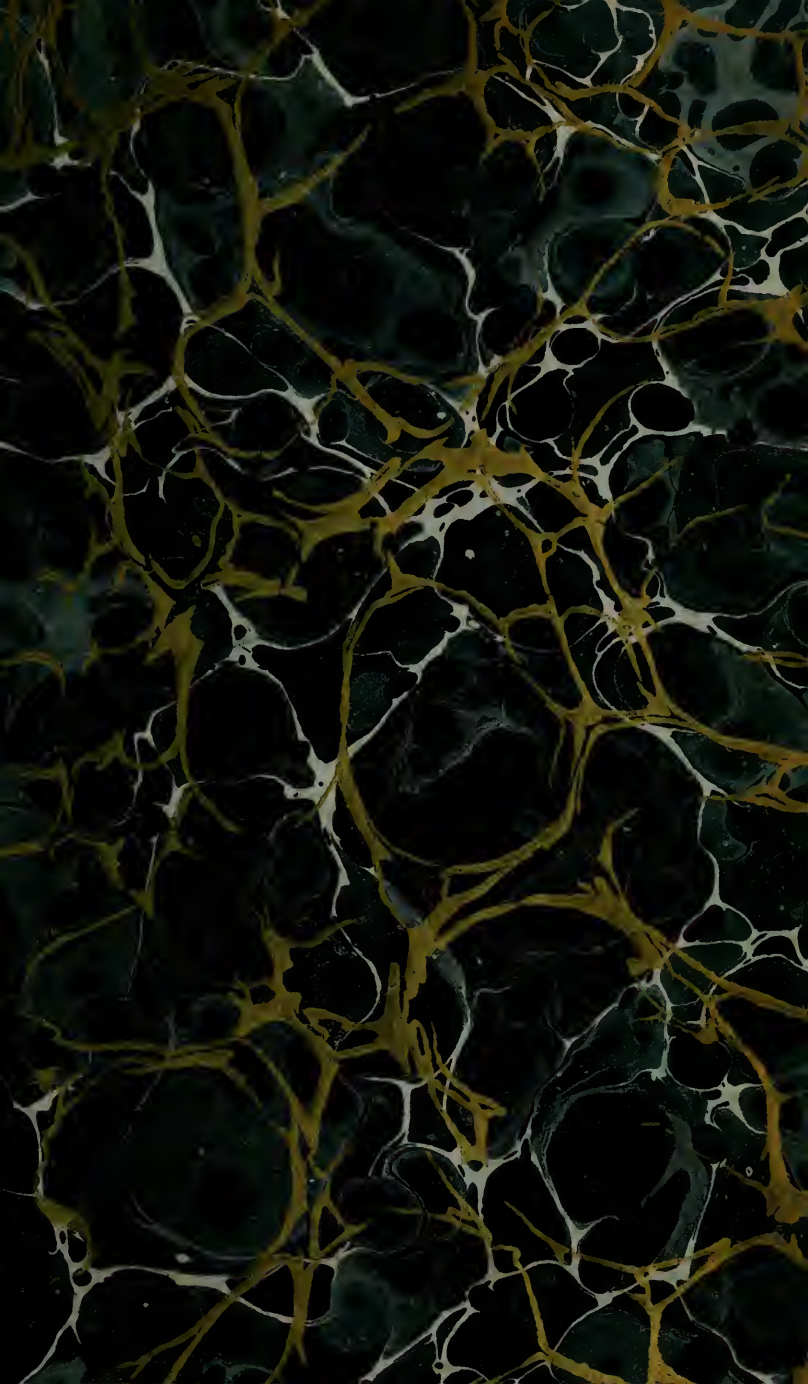






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THE  
APOCALYPSE EXPLAINED.

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“THE SOCIETY FOR PRINTING AND PUBLISHING THE  
WRITINGS OF EMANUEL SWEDENBORG, INSTITUTED IN  
LONDON IN THE YEAR 1810.”

THE  
APOCALYPSE EXPLAINED,

ACCORDING TO

THE SPIRITUAL SENSE;

IN WHICH ARE REVEALED

THE ARCANA WHICH ARE THERE PREDICTED, AND HAVE BEEN  
HITHERTO DEEPLY CONCEALED.

---

BY EMANUEL SWEDENBORG.

---

TRANSLATED FROM A LATIN POSTHUMOUS WORK ENTITLED

“APOCALYPSIS EXPLICATA secundum spirituales sensum, ubi revelantur Arcana quæ  
ibi prædicta et hactenus ignata fuerunt.” Londini, 1789.

IN SIX VOLUMES.

VOL. II.

A NEW EDITION, REVISED AND CORRECTED.

LONDON :  
PUBLISHED BY THE SWEDENBORG SOCIETY,  
(INSTITUTED 1810.)  
36 BLOOMSBURY STREET, OXFORD STREET.  
1857.



Matthew vi. 33.

*Seek ye first the kingdom of God and His righteousness,  
and all these things shall be added unto you.*

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THE  
APOCALYPSE EXPLAINED.

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CHAPTER V.

1. AND I saw in the right hand of him that sat on the throne, a book written within and on the back, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no one in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much because no one was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not; behold, the lion which is of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four animals and the four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of the saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests; and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the animals, and the elders; and the number of them was myriads of myriads, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature, which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb to ages of ages.

14. And the four animals said, Amen : and the twenty-four elders fell down and adored him that liveth unto ages of ages.

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### THE EXPLICATION.

296. *And I saw in the right hand of him that sat on the throne, a book written within and on the back, sealed with seven seals.* “And I saw in the right hand of him that sat on the throne,” signifies, the Lord, as to omnipotence, and as to omniscience : “a book written within and on the back,” signifies, the state of life of all in heaven and on the earth, in common and in particular : “sealed with seven seals,” signifies, altogether hidden.

297. *And I saw in the right hand of him that sat upon the throne.*—That hereby is signified the Lord as to omnipotence and as to omniscience, appears from the signification of the right hand when predicated of the Lord, as denoting omnipotence and also omniscience, concerning which we shall speak presently ; and from the signification of him that sat upon the throne, as denoting the Lord as to divine good in heaven ; for throne in general signifies heaven, specifically the spiritual heaven, and, in the abstract, divine truth proceeding, from which heaven is, and by which judgment is effected.<sup>a</sup> The reason why the Lord is understood by him that sat on the throne, and also by the Lamb which took the book from him that sat on the throne, is, because by him that sat on the throne is understood the Lord as to divine good, and by the Lamb the Lord as to divine truth : for there are two things which proceed from the Lord, as the sun of heaven, namely, divine good and divine truth. Divine good from the Lord is called the Father in the heavens, and this is understood by him that sat on the throne ; and divine truth from the Lord is called the Son of Man, but in this case the Lamb. And inasmuch as divine good judges no one, but divine truth, it is therefore here said, that the Lamb took the book from him that sat upon the throne. That the divine good judges no one, but divine truth, is understood by these words of the Lord in John : “*For the Father judgeth no*

<sup>a</sup> As may be seen above, n. 253.

man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man" (v. 22, 27). By the Father is understood the Lord as to divine good, and by the Son of man, the Lord as to divine truth. The reason why divine good does not judge any one, is, because it explores no one; but divine truth judges, for this explores every one. It is nevertheless to be noted, that neither does the Lord himself judge any one from the divine truth proceeding from him, for this is united to the divine good, so that they are one; but that a man-spirit judges himself, for it is the divine truth received by himself which judges him; and because this appears as if the Lord judged him, it is therefore said in the Word that all are judged by the Lord. This also the Lord teaches in John: "*And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day*" (xii. 47, 48). With respect to judgment, the case is this; the Lord is present with all, and from his divine love wills to save all, and also turns and leads all to himself. They who are in good, and thence in truths, follow, for they apply themselves; but they who are in evil, and thence in falsities, do not follow, but avert themselves from the Lord, and to avert themselves from the Lord is to turn from heaven to hell; for every man's spirit is either his own good and the truth thence derived, or his own evil, and the falsity thence derived. He who is in good and truth thence derived, suffers himself to be led by the Lord; but he who is in evil and the falsity thence derived, does not suffer himself to be led by the Lord, but resists with all his might and effort, for his will is to his own love, which love he inspires and animates, wherefore he lusts after those who are in a similar love of evil. Hence it may appear that the Lord does not judge any one, but that divine truth received judges to heaven those who have received it in the heart, that is, in the love; and to hell those who have not received divine truth in the heart, and who have denied it. From these considerations it may appear, what is to be understood by the Lord's saying, that all judgment is given to the Son, because he is the Son of man, and elsewhere, that he came not to judge the world but to save the world, and that the word which he spoke will judge every man; but these things are of such a nature, as not to fall into the proper or self-derived intelligence of man, for they are amongst the arcana of the wisdom of the angels.<sup>b</sup> That it is the Lord who is understood by him who sat upon the throne,

<sup>b</sup> This subject, however, is in some measure elucidated in the work concerning *Heaven and Hell*, n. 545—551, where this circumstance is treated of, that the Lord casts no one into hell, but that the spirit of man casts himself thither.

and not another, whom they distinguish from him, and call God the Father, may appear to every one from this consideration, that there was no other divine principle which the Lord called Father, but his own divine principle, for this assumed the human, wherefore this was his Father; and that this is infinite, eternal, uncreate, omnipotent, God, Lord, and in nothing differing from the essential Divine, which they distinguish from him and call the Father, may appear from the received faith, which is called the Athanasian, where it is also said, that none of them is greatest and least, and none of them first and last, but that they are altogether equal; and that as one, so is the other, infinite, eternal, uncreate, omnipotent, God, Lord; and yet there are not three infinities, but one; not three eternals, but one; not three uncreate, but one; not three omnipotents, but one; not three Gods and Lords, but one. These things are mentioned, in order that it may be known that there are not two distinct beings understood by him that sat upon the throne, and the Lamb, nor in what follows by God and the Lamb; but that by the one is understood the divine good, and by the other the divine truth in heaven, both proceeding from the Lord. That the Lord is understood by him that sat upon the throne, may also appear from all the particulars of the preceding chapter, where a throne, and one sitting thereon is treated of,<sup>c</sup> and moreover in Matthew: "*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory*" (xxv. 31; xix. 28, 29). Again, in Ezekiel: "*And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the aspect of a man above upon it*" (i. 26; x. 1). And in Isaiah: "*I saw also the Lord sitting upon a throne, high and lifted up, and the borders thereof filled the temple*" (vi. 1). Inasmuch as by a throne is signified heaven, and by one sitting upon it, the Lord as to his divine principle in heaven, it is therefore said above (in chap. iii.), "*To him that overcometh, I will give to sit with me in my throne,*" denoting that he shall be in heaven where the Lord is;<sup>d</sup> and therefore in what follows in this chapter, it is said, "*I beheld, and lo, in the midst of the throne stood a Lamb*" (v. 6); and in chap. xxii., "*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb*" (verse 1). By the throne of God and of the Lamb, is understood heaven and the Lord there, as to divine good, and as to divine truth; God denoting the Lord as to divine good, and the Lamb, as to divine truth. There is a distinction here made between them, because there are those who receive one more than the other; they who receive the divine truth in good

<sup>c</sup> And may be seen explained, n. 258—295.

<sup>d</sup> As may be seen above, n. 253.



are saved, but they who receive the divine truth, which is the Word, not in good, are not saved. Inasmuch as all divine truth is in good, and no where else, wherefore they who do not receive it in good, reject it and deny it, if not openly yet tacitly, and if not with the mouth yet with the heart, for the heart of such is evil, and evil rejects. To receive divine truth in good, is to receive it in the good of charity; for they who are in that good receive.

298. The reason why the right hand, when predicated of the Lord, signifies both omnipotence and omniscience, is, because to the right hand in heaven is the south, and to the left hand is the north; and by the south is signified divine truth in light, and by the north divine truth in shade. Inasmuch as divine good has all power by divine truth, therefore by the right hand, when predicated of the Lord, is signified omnipotence; and inasmuch as divine good has all intelligence and wisdom by divine truth, and to the right in heaven is divine truth in light, as has been said, therefore, by the right hand, when predicated of the Lord, is also signified omniscience.<sup>c</sup> That the right hand, when predicated of the Lord, signifies both omnipotence and omniscience, and when predicated of man, power and wisdom, may appear from the following passages: thus in David: "*The north and the right hand thou hast created them; Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm; strong is thy hand, and high is thy right hand. Justice and judgment are the support of thy throne; mercy and truth shall stand together before thy faces*" (lxxxix. 12, 13, 14). That by the right hand is here understood the south, is evident, for it is said, "*the north and the right hand thou hast created*"; and by the south is signified the divine truth in light, thus in the supreme sense, in which the Lord is spoken of, it signifies omnipotence and omniscience, which divine good has by divine truth, as has been said above. Because both, omnipotence as well as omniscience, are signified, it is therefore said, Tabor and Hermon, justice and judgment, mercy and truth. By Tabor and Hermon are here signified those who are in divine good and in divine truth, by justice and judgment are signified divine good and divine truth, and in like manner by mercy and truth; by both together, in the spiritual sense, is signified divine good by divine truth; omnipotence and omniscience, which divine good has by divine truth, are signified by "*thou*

<sup>c</sup> That to the right in heaven is the south, and that there divine truth is in light, and that they who are there are in intelligence and wisdom; and that to the left in heaven is the north, and that there divine truth is in shade, may be seen in the work concerning *Heaven and Hell*, in the article which treats concerning the four quarters in heaven, n. 141—153. That all power is from divine good by divine truth, may be seen in the same work, where the subject treated of is concerning the power of the angels of heaven, n. 228—233; likewise, that all intelligence and wisdom also are from divine good by divine truth, may be seen in the same work, where the subject treated of is concerning the wisdom of the angels of heaven, n. 265—275; and concerning the wise and simple in heaven, n. 346—356.

*hast a mighty arm,"* and by "*strong is thy hand, and high is thy right hand.*" Again: "*If I forget thee, O Jerusalem, let my right hand forget [its skill]*" (Psalm cxxxvii. 5). Jerusalem here signifies the church as to the doctrine of divine truth, and the right hand of Jehovah, divine truth in light, inasmuch as they are at the right hand of the Lord in heaven who are in light and in wisdom from divine truth, as was said above: hence it is manifest why it is said, "*If I forget thee, O Jerusalem, let my right hand forget [its skill].*" Again: "*But I was foolish and ignorant; I was as a beast before thee. But I am always with thee; thou holdest me by my right hand. Thou guidest me in thy counsel, and afterwards receivest me in glory*" (Psalm lxxiii. 22, 23, 24). Forasmuch as by the right hand, when predicated of man, is signified wisdom from divine truth, it is therefore said, "*I was foolish and ignorant; and*" "*Thou guidest me in thy counsel, and afterwards receivest me in glory.*" To lead or guide in counsel, is to lead by divine truth, and to receive in glory, is to bless with intelligence; for glory, when predicated of the Lord, signifies divine truth and divine wisdom, but when predicated of man, it signifies intelligence thence derived. Again: "*Jehovah is thy keeper, Jehovah thy shade upon thy right hand. The sun shall not smite thee by day, or the moon by night*" (Psalm cxxi. 6). To be a shade on the right hand, is to be a defence against evil and falsity. Shade is there used to denote a shady place to preserve from hurt, and the right hand to denote power and wisdom from divine truth, which would be hurt by evil and falsity unless the Lord defended. On account of this signification it is said, "*the sun shall not smite thee by day, nor the moon by night.*" By the sun is there signified the love of self, and thence all evil, and by the moon the falsity of evil.<sup>f</sup> Again: "*Let thy hand, Jehovah, be over the man of thy right hand, over the son of man whom thou hast made strong for thyself*" (Psalm lxxx. 17). Here the hand of Jehovah denotes guard from omnipotence and omniscience; the man of the right hand for whom there is such a guard, denotes the wise, and the son of man the intelligent, both by divine truth. Again: "*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty, mount up, ride on the Word of truth, of meekness, and of justice; and thy right hand shall teach thee wonderful things. Kings' daughters are among thine excellent women; upon thy right hand shall stand the queen in the best gold of Ophir*" (xlv. 3, 4, 9). These things are said concerning the Lord. To gird the sword upon the thigh, signifies divine truth combating from divine good; wherefore it is said, "*with thy glory and thy*

<sup>f</sup> That these things are signified by the sun and moon, may be seen in the work concerning *Heaven and Hell*, 122, 123; and in the *Arcana Cœlestia*, n. 2441, 7078, 8487, 9755, 10,130, 10,189, 10,420, 10,702.

*majesty;*" glory, when predicated of the Lord, signifying truth, and majesty divine good.<sup>g</sup> It is also added, "*And in thy majesty mount up, ride on the Word of truth;* for in thy majesty to mount up, signifies to combat from divine good, and to ride on the Word of truth signifies to combat from divine truth, thus from divine good by divine truth. The omnipotence and omniscience of the Lord are signified by "*thy right hand shall teach thee wonderful things.*" "*Kings' daughters among thy excellent women,*" signify, the affections of truth, and "*the queen upon thy right hand in the best gold of Ophir,*" signifies heaven and the church, and those therein who are in truths from good, the right hand denoting truth in light, and gold of Ophir the good of love. Again: "*The saying of Jehovah unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord at thy right hand shall strike through kings in the day of his anger*" (Psalm ex. 1, 5; Matt. xxii. 44; Mark xii. 36; Luke xx. 42, 43). That these things are said concerning the Lord is well known, and thereby is described the combat of the Lord in the world against the hells, and the subjugation of them, which was effected from divine good by divine truth. The right hand there signifies divine truth, wherefore it is said, "*Sit thou at my right hand, until I make thine enemies thy footstool.*" By enemies are signified the hells, and by making them the Lord's footstool is signified his complete subjugation of them. Similar also is the signification of the words, "*the Lord at thy right hand shall strike through kings in the day of his anger;* the day of anger denoting a state of combat, and kings those who are in false principles derived from evils.<sup>h</sup> It is also written in the Evangelists: "*Hereafter shall ye see the Son of man sitting on the right hand of power*" (Matt. xxvi. 63, 64; Mark xiv. 62; Luke xxii. 69); and in Mark: "*The Lord after he had spoken to them, was taken up into heaven, and sat at the right hand of God*" (xvi. 19); where to sit at the right hand of power, and at the right hand of God, signifies the omnipotence and omniscience pertaining to the Lord from divine good by the divine truth. Again, in Isaiah: "*I have strengthened thee, I have also helped thee by the right hand of my justice. I, Jehovah, God, strengthening thy right hand, saying unto thee, Fear not; I help thee*" (xli. 10, 13). Here the expressions, "*I have strengthened thee, I have also helped thee,*" signify, to give power and intelligence from omnipotence and omniscience, which is from divine good by divine truth: hence it is said, "*I have upheld thee by the right hand of my justice,*" and by the right hand is signified divine

<sup>g</sup> As may be seen above, n. 131, 288.

<sup>h</sup> That the Lord, when he was in the world, put on divine truth from divine good, and that he thereby subjugated the hells, and disposed all things in the heavens into order, may be seen in the small work concerning the *Last Judgment*, n. 46; and in the *Doctrine of the New Jerusalem*, n. 293, 294, 301, 303.



truth, and by justice divine good, the power and wisdom thence derived to man being signified by strengthening or confirming the right hand; and forasmuch as both, namely omnipotence and omniscience which pertain to the Lord from divine good by divine truth, are here understood, he is therefore called Jehovah God, for the Lord is called Jehovah from divine good, and God from divine truth.<sup>i</sup> Again: "*Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him doors that the gates may not be shut*" (xlv. 1). By Cyrus, in a representative sense, is understood the Lord. His omnipotence and omniscience from divine good by divine truth, by virtue of which in the world he subjugated all the hells, and afterwards keeps them subjugated for ever, is signified by "*whose right hand I have holden, to subdue nations before him, and will loose the loins of kings;*" likewise, by "*to open before him the doors that the gates may not be shut.*" By the nations which should be subdued before him, are signified the hells as to evils; by the kings whose loins he should loose, are signified the hells as to falsities; and by the doors which should be open before him that the gates may not be shut, is signified that from omniscience all things are manifested to him, and that from omnipotence he has the power of saving. By the right hand are signified omnipotence and omniscience pertaining to the Lord from divine good by divine truth, as may be seen in the following passages: "*I have set Jehovah always before me; because he is at my right hand I shall not be moved*" (Psalm xvi. 8). Again: "*O God, thy right hand hath holden me up*" (Psalm xviii. 36); and again, "*O God, thy right hand is full of justice*" (Psalm xlviii. 10). Also in Isaiah: "*My hand hath laid the foundation of the earth, and my right hand hath spanned the heavens*" (xlvi. 13). Again, in the same prophet: "*Jehovah hath sworn by his right hand, and by the arm of his strength*" (lxii. 8.); and the Revelation: "*And he had in his right hand seven stars*" (i. 16). Again, in David: "*The right hand of Jehovah doeth valiantly: the right hand of Jehovah is exalted*" (cxviii. 15, 16). Forasmuch as by the right hand, when predicated of angels and of men, are understood the wisdom and the intelligence which they have from divine good by divine truth proceeding from the Lord, therefore the angel of the Lord was seen by Zechariah standing at the right hand of the altar of incense (Luke i. 11): and the angel was seen in the sepulchre where the Lord was laid, sitting on the right hand (Mark xvi. 5, 6): and therefore also the sheep are said to be placed on the right hand, and the goats on the left (Matt. xxv. 33, 34). By the sheep are here understood those who are principled in truths from good, or in the faith of truth from the good

<sup>i</sup> As may be seen *A. C.*, n. 709, 732, 2586, 2769, 2807, 2822, 3921, 4283, 4402, 7010, 9167.

of charity; but by the goats are understood those who have faith without charity, which faith is called faith alone, and, regarded in itself, is not faith. On account of this signification of the right hand, when Aaron and his sons were inaugurated into the priesthood, the blood was to be sprinkled upon their right ear and upon their right hand, and upon the great toe of the right foot (Exod. xxix. 20). By the blood was signified divine truth from divine good; by the right ear, the perceptive faculty of truth from good; by the right hand and the right foot, the intelligence and power of truth from good in the internal or spiritual man, and in the external or natural man; and by the great toe, what is full. Inasmuch as most expressions in the Word have also an opposite sense, so likewise has the right hand, and in that sense it signifies falsity from evil, and reasoning and combat thereof against truth derived from good; as in David: "*Thou hast set up the right hand of his enemies*" (Psalm lxxxix. 43). Again: "*Whose mouth speaketh vanity, and their right hand is a right hand of falsehood*" (Psalm cxliv. 8, 11). Again, in Isaiah: "*That he cannot deliver his soul, nor say, Is there not a lie in my right hand?*" (xliv. 20). And in the Revelation: "*And he caused all, both small and great, to receive a mark in their right hand or in their foreheads*" (xiii. 16; xiv. 9). The reason why the right hand, when predicated of evil, signifies what is false, and thence reasoning and combat against truth, is, because the quarters with those who are in evil are opposite to the quarters which are with those who are in good, so that to the right of the former truths are in dense darkness, but falsities, as it were, in the greatest light.<sup>j</sup>

299. *A book written within and on the back.*—That hereby is signified the state of life of all in heaven and in the earth, in common and in particular, appears from the signification of a book, in this case of the book of life, as denoting what is inscribed or implanted by the Lord in the spirit of man, that is, in the heart and soul, or what is the same thing, in the love and faith;<sup>k</sup> hence by the book is here signified the state of life of all in heaven and on the earth, and by its being written, is signified what is implanted by the Lord;<sup>l</sup> and from the signification of "*within and on the back,*" as denoting its being in the heart and soul, or in the love and faith, for with man and spirit the love is within, because it constitutes his life, whereas faith, unless it be in his love, is not within, but behind, or on the back; for the faith which is real faith makes altogether a one with the love, for what a man loves is of his faith, but what he does not love

<sup>j</sup> That the quarters in the spiritual world with those who are in evil are opposite to the quarters which are with those who are in good, may be seen in the work concerning *Heaven and Hell*, n. 151, 152; and the reason thereof, n. 122, 123.

<sup>k</sup> Concerning which see above, n. 199.

<sup>l</sup> That to write signifies to implant, may be seen also above, n. 222.

is not of his faith. It appears, indeed, that that is faith which any one thinks from the memory, and teaches from doctrine, but if he only loves it from a natural and not from a spiritual love, it is only the sight of the thought of the external man, which sight counterfeits faith; but this faith, being without life before it is implanted in the internal man and its love, is not in the man, but behind him, or at his back. The faith which is implanted in the internal man and its love, is to believe and love the truth because it is truth, and not to love it principally for the fame of erudition, and thence of honor or gain. From these considerations it may appear what is signified by being written within and on the back. The subject treated of in this chapter is, that the Lord alone knows the state of the life of all in general and of each in particular, and that no one knows this besides him: this is representatively set forth by the book written which no one could either open or read, or look into, but the Lamb alone, that is, the Lord. The reason why no one knows this but the Lord alone, is, because he is God alone, and because he formed the angelic heaven to the image of himself, and man to the image of heaven; wherefore he knows all things of heaven in common, and he who knows all things of heaven in common, knows also every one in particular, for a man who is in truths derived from good, and an angel, is an image of heaven, being a form of heaven; hence it also follows, that no one knows the state of any one in particular but he who knows the common state of all, the one depending inseparably from the other.<sup>m</sup> It is to be observed that here, and in other places of the Word, where a book is mentioned, a volume or scroll is thereby understood; for in ancient times they wrote upon parchments, which were rolled together, and the parchment was called a book, and a roll or volume of a book, as may be seen in the prophet Ezekiel: "*And when I looked, behold, a hand was sent unto me; and lo, a roll of a book was therein; and he spread it before me; and it was written before and behind*" (ii. 9, 10). And in David: "*Then said I, Lo, I come; in the volume of the book it is written of me*" (Psalm xl. 7). Wherefore, also, it is said in Isaiah: "*All the host of heaven shall waste away, and the heavens shall be rolled together as a scroll*" (xxxiv. 4); likewise in the Apocalypse: "*The heaven departed, as a scroll when it is rolled together*" (vi. 14). From

<sup>m</sup> But as these things cannot be described in a few words, see what is shewn in the work concerning *Heaven and Hell*, where they are most distinctly and perspicuously described, under the following articles, viz., That the divine principle of the Lord forms heaven, n. 7—12; that every angel is a heaven in the least form, n. 51—58; that the universal heaven in the aggregate has reference to one man, n. 59—67; and in like manner each society in heaven, n. 68—72; that hence every angel is in a perfect human form, n. 73—77; that heaven, in the whole and in part, has reference to man, is an effect resulting from the Divine Human Principle of the Lord, n. 78—87; that there is a correspondence of all things of heaven with all things of man, n. 87—102; concerning the conjunction of heaven with mankind, n. 291—302.



these considerations it may be known how the book which John saw was written within and on the back.

300. *Sealed with seven seals.*—That hereby is signified altogether hidden, namely, the state of the life of all in heaven and on the earth, appears from the signification of sealing with seals, as denoting to be hid, for what is contained in a book sealed with seals, no one knows before it is opened and read; and from the signification of seven, as denoting all and all things, also what is full and whole;<sup>n</sup> thus also as denoting altogether, inasmuch as this is fully and totally.

301. Verses 2, 3. "*And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I saw a strong angel proclaiming with a loud voice,*" signifies influx of the Lord into heaven; "*who is worthy to open the book, and to loose the seals thereof,*" signifies, whether any one there is of such a quality as to know and perceive the states of the life of all; "*and no one in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon,*" signifies, manifestation, that no one knows and perceives, of himself, any thing of the state of the life of all in common and of each in particular.

302. *And I saw a strong angel proclaiming with a loud voice*—That hereby is signified exploration from influx of the Lord into heaven, appears from the signification of a strong angel, as denoting heaven; concerning which we shall speak presently; and from the signification of proclaiming with a loud voice, as denoting exploration from influx of the Lord, namely, exploration as to whether any one can know the states of the life of all in heaven and in the earth, in common and in particular, for this is the subject here treated of. This exploration is signified by proclaiming, and the influx of the Lord is signified by a loud voice; for by voice, when predicated of the Lord, is signified all the truth of the Word, of doctrine, and of faith from him; and when predicated of heaven and the church, it signifies all thought and affection thence derived; and inasmuch as all that is true and good, which angels in heaven, and men in whom the church is, think and are affected with, is from the influx of the Lord, therefore this is here signified by a loud voice; for it is a well known truth, that no one can be affected with good from the love of good, or think truth from the love of truth, of himself, but that it flows-in out of heaven, that is, by heaven from the Lord; and this being the case, by a loud voice is signified the influx of the Lord.<sup>o</sup> The reason why a strong angel signifies heaven, is, because the universal angelic heaven before the Lord

<sup>n</sup> Concerning which see above, n. 257.

<sup>o</sup> That voice in the Word signifies the truth of the Word, of doctrine, and of faith,

is as one man, or as one angel, and in like manner each society of heaven; wherefore by an angel in the Word is not understood an individual angel, but a whole angelic society, as by Michael, Gabriel, Raphael; here, therefore, by a strong angel proclaiming with a loud voice, is signified influx of the Lord into the whole heaven. That this influx is into the whole heaven, is also manifest from what follows, for it is said, "*and no one in heaven or in earth, neither under the earth, was able to open the book, neither to look thereon.*"<sup>p</sup>

303. *Who is worthy to open the book, and to loose the seals thereof?*—That hereby is signified whether any one there is of such a quality as to know and perceive the states of the life of all, appears from the signification of "*who is worthy?*" as denoting, who has merit and justice, and who has omniscience? thus whether there be any of such a quality.<sup>q</sup> And again, that omniscience is signified is evident from what follows, where it is said, that the Lamb took the book out of the right hand of him that sat on the throne, and opened it; for by the right hand is signified omniscience and omnipotence;<sup>r</sup> and again, from the signification of the book, as denoting the state of the life of all in common and in particular;<sup>s</sup> and from the signification of opening and loosing the seals thereof, as denoting to know and perceive; for when a book signifies the states of the life of all, then to open and to loose the seals signify to know and perceive the same; for to know and perceive are predicated of the state of the life, but to open and loose the seals are predicated of a book; thus the words, in the internal sense, are accommodated to the things which are signified by the words in the sense of the letter, for they correspond to each other; wherefore, to open signifies to know, and to loose the seals signifies to perceive what is altogether hid to others.<sup>t</sup>

304. *And no one in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon*—That hereby is signified manifestation, that no one can know and perceive of himself anything concerning the state of the life of all in common, and of each in particular, appears from the signification of "*no one was able to open the book, neither to look thereon,*" as denoting that no one knows and perceives of him-

as well as everything announced from the Word, may be seen above, n. 261, and in the *Arcana Coelestia*, n. 3563, 6971, 8813, 9926; and that it signifies the interior affection of truth and good, and thought thence derived, n. 10,454.

<sup>p</sup> That by the angels mentioned in the Word are understood whole societies of heaven, and, in a supreme sense, the Lord as to divine truth proceeding, may be seen above, n. 90, 130, 200; and that the whole heaven before the Lord is as one man, or as one angel, and also every society of heaven, may be seen in the work concerning *Heaven and Hell*, n. 59—87.

<sup>q</sup> That by worthy, when predicated of the Lord, are signified merit and justice, which pertain to him alone, may be seen above, n. 293.

<sup>r</sup> As may be seen above, n. 297.

<sup>s</sup> Concerning which see above, n. 299.

<sup>t</sup> As was said above, n. 300.

self the states of the life of all in common and of each in particular;" and from the signification of "*in heaven, nor in earth, neither under the earth,*" as denoting not only that there was no one any where, but also that there was not the least of such knowledge and perception; for by heaven, in earth, and under the earth, are understood the three heavens, and by all who are therein is understood heaven as a whole; and forasmuch as heaven is heaven from divine truth, which flows-in from the Lord, and is received by the angels, and not at all from any proper or self-derived intelligence of the angels, for this is no intelligence, hence by the same words is signified that no one has any knowledge or perception from himself." Inasmuch as evil does not receive anything of intelligence and wisdom, it follows, that angels as well as men understand nothing at all of truth from themselves, but solely from the Lord. The reason why the angels are of such a quality, is, because all angels are from the human race, and every man retains his own proprium after death, and all are withheld from the evils which are of their own proprium, and are held in goods by the Lord.<sup>w</sup> The reason why by "*in heaven, in earth, and under the earth,*" are signified the three heavens, is because the angels, who are in the third or supreme heaven, dwell upon mountains, and they who are in the second or middle heaven, upon hills, and they who are in the first or ultimate heaven, in plains and valleys under them; for in the spiritual world, where spirits and angels dwell, there are earths, hills, and mountains, entirely such as in the natural world where men dwell, and as to appearance there is such a similitude that they do not at all differ, so that men after death scarcely know otherwise than that they are yet living upon earth, and when permission is given them to look upon our earth, they see nothing dissimilar. Moreover the angels who are in the ultimate heaven, call that heaven, where the angels of the third heaven dwell, because it is high above them, and where they themselves dwell, they call earth; the third or supreme heaven also, which is upon mountains, does not appear to those who are below or upon earth, otherwise than as the supreme region of the atmosphere does before us, covered with a light and white cloud, thus no otherwise than as heaven appears before us. Hence it may be seen what is specifically understood in this place, by "*in heaven, nor in earth, neither under the earth.*"<sup>x</sup>

<sup>v</sup> Concerning which see above, n. 303.

<sup>w</sup> That the angels in heaven, equally as men in the world, have a proprium, which viewed in itself is nothing but evil, may be seen in the work concerning *Heaven and Hell*, n. 592.

<sup>x</sup> That all the angels are from the human race, and not any created as such from the beginning, may be seen in the small work concerning the *Last Judgment*, n. 14—22; and that all are withheld from evil, and are held in good by the Lord, may be seen in the *Doctrine of the New Jerusalem*, n. 166.

<sup>z</sup> But more may be seen concerning these things in the work concerning *Heaven*



Inasmuch as men have not known that there are similar appearances of earth in both worlds, the natural and the spiritual, therefore they have not perceived otherwise, when they have read the Word, than that by the heaven and earth there mentioned are understood the heaven which is visible before our eyes, and the earth which is inhabited by men; hence has arisen the opinion concerning the destruction of heaven and earth, and the creation of a new heaven and a new earth, at the day of the last judgment; when, notwithstanding, by the heaven and the earth are there understood the heaven and the earth where spirits and angels dwell, and, in the spiritual sense, the church with angels and with men, for the church is equally with angels as with men.<sup>y</sup> It is said in the spiritual sense, because an angel is not an angel, nor a man a man, from the human form common to both, but from heaven and the church pertaining to them; hence it is that by the heaven and by the earth, where angels and men dwell, is signified the church; by heaven the church internal, and also the church pertaining to angels, and by earth the church external, and also the church pertaining to men. But as it can hardly be believed, that by earth in the Word is understood the church, by reason of its not being yet known that in every particular of the Word there is a spiritual sense, in consequence of which a material idea adheres, and keeps the thoughts fixed in the proximate signification of the expression, it shall therefore be confirmed and illustrated by adducing some passages where the expression occurs. Thus in Isaiah: "*Behold, Jehovah maketh the earth empty, and maketh it void. and he shall overturn the faces thereof; by emptying, the earth shall be emptied, and by spoiling it shall be spoiled: the habitable earth shall mourn and shall be confounded, the world shall be confounded; the earth shall be profaned under its inhabitants, wherefore the curse shall devour the earth, and the inhabitants of the earth shall be burnt up, and few men left. A shout over the wine in the streets, the gladness of the earth shall be banished; there shall be in the midst of the earth as the shaking of the olive, as the gleaning of grapes when the vintage is ended. From the extremity of the earth we have heard songs, glory to the just. The windows from on high are opened, and the foundations of the earth are in commotion, by breaking the earth is broken, by rending the earth is rent asunder, by moving the earth is moved; by tottering the earth shall totter as a drunkard; and it shall be moved to and fro as a cottage; but it shall be in that day, Jehovah shall visit upon the host of the height, and upon the kings of the earth who are upon the earth,*" (xxiv. 1, 2, 4—6, 11, 13, 16, 19, 20, 21, 23). Here it is manifestly evident, that by the earth

and Hell, where it treats concerning the appearances in heaven, n. 170—176; and concerning the habitations and mansions of the angels, n. 183—189.

<sup>y</sup> As may be seen, n. 221—227, in the work concerning *Heaven and Hell*.

is not meant the earth, but the church, as may appear from a cursory view and consideration of each passage. They who entertain a spiritual idea, when the earth is named, do not think of the earth itself, but of the nation or people dwelling thereon, and of their quality, and this is much more the case with those who are in heaven, who, inasmuch as they are spiritual, have a perception of the church. The subject treated of in the above passage is concerning the church destroyed: its destruction as to the good of love and the truth of faith, which constitute it, is described by Jehovah emptying the earth, and making it void, by the earth in emptying being emptied, in spoiling being spoiled, by mourning and being confounded, by being profaned and a curse devouring it, by the windows from on high being opened and the foundations thereof being moved, by being broken, rent asunder, and put in motion, by staggering as a drunkard, &c., which things cannot be said of the earth, or of any nation, but of the church alone. Again, in the same prophet: "*Behold, the day of Jehovah cometh, to lay the land desolate; and he shall destroy the sinners thereof out of it. I will put the heaven in commotion, for the constellations of the heavens and the stars thereof shall not shine with their light, the sun shall be darkened in its rising, and the moon shall not make her light to shine: I will make a man more rare than pure gold, wherefore I will put the heavens in commotion, and the earth shall be shaken out of its place*" (xiii. 9, 10, 12). That the earth here denotes the church is evident from each expression understood in the spiritual sense. The subject treated of is concerning its end, when truth and good, or faith and charity are no more; for by the constellations and stars which shall not give their light, are signified the knowledges of truth and good; by the sun being darkened in its rising, is signified love; by the moon not causing her light to shine, is signified faith; by a man being made more rare than pure gold, is signified intelligence and wisdom: hence it is plain what is signified by the words, "*Behold, the day of Jehovah cometh to lay the land desolate. Therefore I will put the heavens in commotion, and the earth shall be shaken out of her place.*" The day of Jehovah is the last end of the church, when judgment takes place. The earth is the church. That the earth itself is not shaken out of its place is evident, but that the church is removed where there are no longer love and faith. To be shaken out of its place, signifies to be removed from a former state. Again, in the same prophet: "*Behold, the Lord as an inundation of hail, a storm of slaughter, as an inundation of mighty waters, he shall cast down to the earth with the hand; I have heard a consummation and decision from with the Lord Jehovah Zebaoth upon the whole earth*" (xxviii. 2, 22); speaking of the day of judgment, upon those who were of that church. The day of judgment, when the church is consummated, is un-

derstood by—" *I have heard a consummation and decision from with the Lord Jehovah Zebaoth upon the whole earth:*" wherefore it is said, that, "*as an inundation of hail, a storm of slaughter, as an inundation of mighty waters, He shall cast down to the earth with the hand.*" By hail and an inundation of hail are signified falsities which destroy the truths of the church; by slaughter, and a storm of slaughter, are signified evils which destroy the goods of the church; by the mighty waters are signified the falsities of evil.<sup>z</sup> The same is signified by casting down to the earth, or a violent pouring down of rain. Again: "*The earth shall be turned into burning pitch, from generation to generation it shall be waste*" (xxxiv. 9, 10). Here by burning pitch is signified all evil originating in the love of self, by which the church entirely perishes and is vastated; wherefore it is said, the earth shall be turned into burning pitch, and that from generation to generation it shall lie waste. Who does not see that such things are not said of the earth itself? Again, in the same prophet: "*The earth mourneth and languisheth; Lebanon hath blushed and faded away*" (xxxiii. 9); where also the earth denotes the church, which is said to mourn and to languish when falsities begin to be apprehended and acknowledged for truths; wherefore it is said, Lebanon hath blushed and faded away. By Lebanon is signified the same as by the cedar, namely, the truth of the church. Again, in Jeremiah: "*The lion is come up from his thicket, and the destroyer of the nations is gone forth from his place to lay waste thy land, and thy cities shall be destroyed. I beheld the earth, and, lo, it was empty and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they were in commotion, and all the hills were overturned. For thus saith Jehovah, the whole land shall be a waste. For this shall the earth mourn, and the heavens above be black.*" (iv. 7, 23, 24, 27, 28). Here also the vastation of the church is treated of, which comes to pass when there are no longer any truth and good, but instead thereof evil and falsehood. This vastation is described by the lion coming up from his thicket, and the destroyer of the nations going forth out of his place; the lion and the destroyer of the nations signifying falsity and evil vastating. By the mountains which are in commotion, and by the hills which are overturned, are signified love to the Lord and charity towards our neighbour; the reason of which signification is, because they who are principled in love to the Lord dwell upon mountains in heaven, and they who are principled in neighbourly love, or charity, dwell upon hills.<sup>a</sup> By the heavens

<sup>z</sup> That an inundation or a flood signifies immersion into evils and falsities, and hence the destruction of the church, may be seen, *A.C.*, n. 660, 705, 739, 756, 790, 5725, 6853.

<sup>a</sup> As may be seen in what has been premised above, and also in the work concerning *Heaven and Hell*, n. 188, and the notes there, letter C.



having no light, is signified the interiors of the members of the church, which when they are closed by evils and falsities do not admit the light from heaven, but instead thereof darkness from hell. From these considerations it is evident what is signified by the lion and the destroyer of the nations reducing the earth to desolation, likewise by its being said, "*I beheld the earth, and, lo, it was empty and void; the whole land shall be a waste; for this shall the earth mourn,*" namely, that it is not the earth which is understood, but the church. Again, in the same prophet: *How long shall the earth mourn, and the herb of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds. The whole earth is made desolate, because no man layeth it to heart. The spoilers are come upon all the hills in the wilderness; for the sword of Jehovah shall devour from the one end of the earth even to the other. They have sown wheat, and have reaped thorns*" (xii. 4, 11, 12, 13). That the earth here signifies the church is manifest, from its being predicated that it shall mourn, and that the herb of every field shall wither, and that the beasts and the birds are consumed for the wickedness of them that dwell therein, and because no man layeth it to heart. By the herb of every field is signified all the truth and good of the church, and by the beasts and birds are signified the affections of good and truth: and inasmuch as the church is signified by the earth, and it is here treated of as vastated, it is therefore said, "*the spoilers are come upon all the hills in the wilderness; for the sword of Jehovah shall devour from the one end of the earth to the other; they have sown wheat, and have reaped thorns.*" By the hills in the wilderness upon which the spoilers came, are signified the things pertaining to charity; the wilderness is where there is no good, because there is no truth; by the sword of Jehovah is signified what is false destroying truth; from one end of the earth to the other, signifies the all of the church; by sowing wheat and reaping thorns, is signified to take from the Word the truths of good, and to turn them into falsities of evil; wheat denoting the truth of good, and thorns denoting the falsities of evil. Again, in Isaiah: *Upon the earth of my people shall come up the thorn and the briar; the palace shall be deserted; the multitude of the city shall be forsaken*" (xxxii. 13, 14). The thorn and the briar which shall come upon the earth signify falsity and evil; the palace which shall be deserted signifies where good dwells; and the multitude of the city which shall be forsaken, signifies where there are truths, for a city signifies the doctrine of truth. Again: "*All the earth shall become a place of briars and thorns; but all the mountains which shall be weeded with the hoe, there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of the ox, and for the treading of the sheep*" (vii. 24, 25). The briars and thorns signify falsity and evil; hence it

is manifest what is signified by "*all the earth shall become a place of briars and thorns.*" By the mountains which shall be weeded with the hoe, are signified those who do good from the love of good; that falsity and evil shall not be with them, but good, spiritual as well as natural, is signified by there not coming thither the fear of the briars and thorns, but it shall be for the sending forth of the ox, and the treading of the sheep; or thither shall the ox be sent, and there the sheep shall tread; the ox signifying natural good, and the sheep spiritual good. Again, in Ezekiel: "*What is thy mother? A lioness; she lay down among lions, one of her whelps rose up, he shall devastate the cities; the earth is desolated and the fulness thereof, by the voice of his roaring*" (xix. 2, 3, 7). Here by mother is signified the church; by the lioness and lions, the power of evil and of falsehood against good and truth; by the roaring of the lion is signified the lust of destroying and desolating; by the cities which he laid waste is signified doctrine with its truths; hence it is manifest what is signified by "*the earth was desolated, and the fulness thereof,*" namely, the whole church. Again: "*They shall eat their bread with carefulness, and drink their waters with astonishment, that the earth may be devastated from its fulness, for the violence of all them that dwell therein; and the cities that are inhabited shall be laid waste, and the earth shall be a desolation*" (xii. 19, 20). Similar things as those above mentioned are here signified by the earth, and by the cities which shall be laid waste, and shall become a desolation; namely, by the earth is signified the church, and by the city doctrine with its truths; wherefore it is said, "*because of the violence of all them that dwell therein.*" By reason of such a signification it is premised that they shall eat their bread with carefulness, and drink their waters with astonishment; and by bread and water in the Word are signified all the good of love and the truth of faith;<sup>b</sup> and by eating and drinking are signified instruction and appropriation.<sup>c</sup> Again, in David: "*In my distress I called upon Jehovah, and cried unto my God. Then the earth shook and trembled; the foundations also of the mountains moved and were shaken, because he was wroth*" (Psalm xviii. 6, 7). Here the earth denotes the church, which is said to shake and tremble when it is perverted by the falsification of truths; and in this case the foundations of the mountains are said to shake with fear and to be moved, for the goods of love which are founded upon the truths of faith then vanish. Mountains denote the goods of love, as above, and their foundations denote the truths of faith; hence also, it is evident that the earth denotes the church. Again: "*The earth is Jehovah's, and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it*

<sup>b</sup> See *A C.* n. 9329.<sup>c</sup> *N.* 3168, 3838, 9412.



*upon the rivers*" (Psalm xxiv. 1, 2). The earth and the world denote the church, and the fulness thereof denotes all things pertaining to it; the seas upon which he hath founded it, are the knowledges of truth in common; the rivers, or flowing streams, denote doctrinals; and inasmuch as the church is founded upon both, upon the latter and the former, it is therefore said, "*he hath founded it upon the seas, and established it upon the rivers.*" That these things cannot be predicated of the earth, and of the world, may be evident to any one. Again: "*Therefore will not we fear, though the earth be moved, and though the mountains be cast into the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The nations rage, the kingdoms are moved; he uttered his voice, and the earth melteth away*" (Psalm xlv. 2, 3, 6). Here it is evident, that by the earth is understood the church, inasmuch as it is said to be removed and melted, likewise that the mountains shall be cast into the heart of the seas, and the waters thereof shall roar and be troubled, and that the nations raged, and the kingdoms were moved. By mountains are signified, as above, the goods of love, which are said to be cast into the heart of the seas, when the essential knowledges of truth are perverted; by waters are signified the truths of the church, which are said to be troubled when they are falsified; by nations are signified the goods of the church, and, in an opposite sense, the evils thereof; and by kingdoms, the truths of the church, and, in an opposite sense, falsities; likewise those who are principled in the latter and the former. Again: "*O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; restore to us rest. Thou hast made the earth to tremble, thou hast rent it asunder; heal the breaches thereof, for it shaketh*" (Psalm lx. 1, 2, 3). That these things are said of the church and not of the earth is evident, for it is said, "*Thou hast made the earth to tremble, thou hast rent it asunder; heal the breaches thereof, for it shaketh;*" and inasmuch as by the earth is signified the church, in this case the church vastated, therefore it is said, "*O God, thou hast cast us off, thou hast been displeased; restore to us rest.* Again: "*When I take the appointed time, I will judge uprightly. The earth and all the inhabitants thereof are dissolved; I will bear up the pillars of it*" (Psalm lxxv. 2, 3). Here, in like manner, the earth denotes the church, which is said to be dissolved when truths fail, by which good is attained; because truths support the church, they are called its pillars, which God bears up; that the pillars of the earth are not borne up is manifest; and as the restoration of the church is here described, it is therefore said, "*When I take the appointed time, I will judge uprightly.*" The truths of the church which are here called the pillars of the earth, are also called the bases of the earth (1 Sam. ii. 8); and the foundations of the earth, in

Isaiah : “ *Do ye not understand, ye foundations of the earth ? It is he that sitteth upon the circle of the earth, that bringeth the princes to nothing ; he maketh the judges of the earth as vanity*” (xl. 21, 23). By the princes who are brought to nothing, and by the judges of the earth who are made as vanity, are signified those things which are from self-derived intelligence, and from self-derived judgment. Again, in Jeremiah : “ *A tumult cometh even to the end of the earth, for Jehovah hath a controversy with the nations. Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be stirred up from the sides of the earth. And the slain of Jehovah shall be in that day from the end of the earth even unto the end thereof*” (xxv. 31, 32, 33). By the end of the earth, and by the sides of the earth, is here signified where the ultimates of the church are, and where evils and falsities begin ; and from the end of the earth even to the end thereof, signifies all things of the church ; hence it may be known what is signified by a noise or tumult coming to the ends of the earth, and a great whirlwind being stirred up from the sides of the earth, and by the slain of Jehovah being at that day from the end of the earth even to the end thereof. By the slain of Jehovah are signified those with whom the truths and goods of the church are extinguished.<sup>d</sup> Again, in Isaiah : “ *The isles saw, they feared ; the ends of the earth shook with fear, they drew near, and came. I will open rivers in high places, and fountains in the midst of the valleys ; I will make the wilderness a pool of waters, and the dry land springs of water*” (xli. 5, 18). In this passage the establishment of the church amongst the Gentiles is described ; they being signified by the isles and the ends of the earth ; for these expressions in the Word signify those who are far distant from the truths and goods of the church, inasmuch as they have not the Word, and consequently are in ignorance that the church shall be established among them ; and this is signified by “ *I will make the wilderness a pool of waters, and the dry land springs of water.*” It is called a wilderness where there is not yet good, because there is not truth, from which it is also called the dry land. A pool of waters, and a spring of water, signify good, because truth ; for all spiritual good, which is the good of the church, is procured by truths. Again : “ *Woe to the land shadowed with wings, which is beyond the rivers of Ethiopia. Go, ye ambassadors, to a nation trodden down, whose land the rivers have spoiled*” (xviii. 1, 2). What is here meant by “ *the land shadowed with wings, which is beyond the rivers of Ethiopia,*” no one can know, unless it be first known that the earth denotes the church, and that rivers denote falsities ; the land shadowed with wings signifies the church which is in thick darkness as to divine truth, for these

<sup>d</sup> As may be seen *A.C.*, n. 1503.

are signified by wings"<sup>e</sup> "*Beyond the rivers of Ethiopia*" signifies, as to knowledges from the literal sense of the Word, which are falsified; the nations trodden down, to which the ambassadors should go, whose land the rivers had spoiled, signifies those out of the church who are in falsities from ignorance; rivers denoting truths of doctrine, and, in an opposite sense, falsities; that the ambassadors should go to them, signifies that they should be invited in order that the church may be amongst them. Again: "*Through the wrath of Jehovah of hosts the earth is darkened*" (ix. 19). The earth darkened signifies the things pertaining to the church being in thick darkness, or in falsities; for the falsities of evil are said to be in thick darkness, but truths in the light. Again: "*Jehovah shall remove man, and deserts shall be multiplied in the midst of the earth*" (vi. 12); where man whom Jehovah shall remove, signifies him that is wise, and abstractedly wisdom;<sup>f</sup> "*Deserts shall be multiplied in the midst of the earth,*" signifies, that there shall be nothing of good, because nothing of truth, the midst of the earth denoting where truth is in the greatest light; wherefore when the light is not there, darkness pervades the whole, thus there is nowhere any truth. Again: "*Jehovah shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked*" (xi. 4). The rod of the mouth of Jehovah which shall smite the earth, signifies truth in the ultimates, which is truth in the literal sense of the Word; and the breath of his lips with which he shall slay the wicked, signifies truth in the spiritual sense of the Word. These are said to smite the earth, and to slay the wicked, when they are condemned thereby; for every one is judged by truths, and is condemned by them. Again: "*The earth is at rest, and is quiet. Hell hath stirred up on thy account the Rephaim, all the powerful of the earth, They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that puts the earth in commotion, that maketh the kingdoms tremble; he hath made the world as a wilderness, and destroyed the cities thereof? Thou hast destroyed thy land, and slain thy people. Prepare slaughter for his sons, that they rise not again and possess the earth, and the faces of the earth be filled with cities. I will break Ashur in my land, and upon my mountains will I tread him under foot*" (xiv. 7, 9, 16, 17, 20, 21, 25). These things are said concerning the king of Babel, by whom is signified the destruction of truth through the love of ruling over heaven and earth, to which the truths of the Word, or the things of the church, are made to serve as means. In the above passage the damnation of such is treated of. The dead (rephaim) whom hell stirs up, are those who are in a direful persuasion of what is false, and are thence called the

<sup>e</sup> As may be seen above, n. 283.<sup>f</sup> As may be seen above, n. 280.



powerful of the earth : to put the earth in commotion, to make the kingdoms tremble, to make the world a wilderness, and to destroy the cities thereof, signify to pervert all things pertaining to the church : the earth and the world denote the church ; the kingdoms denote the truths which constitute it ; and the cities denote all things of doctrine. Hence then it is evident what is signified by "*thou hast destroyed thy land, and slain thy people.*" By Ashur who shall be broken in the earth, and be trodden under foot upon the mountains, is signified reasoning from falsities against truths ; to be broken is to be dissipated ; and to be trodden under foot, is to be altogether destroyed. The mountains upon which this is said to be done, signify where the good of love and charity reigns, for there, or with those who are therein, all reasoning from falsities is dissipated or destroyed. Again : "*Howl, ye ships of Tarshish ; for it is laid waste : from the land of Chittim it shall come manifestly to them. Pass through thy land as a river, O daughter of Tarshish ; the girdle is no more. Behold the land of the Chaldeans ; Ashur hath laid the foundation into heaps.—And it shall come to pass after the end of seventy years, that Jehovah will visit Tyre, and she shall turn to her hire of fornication, and shall commit fornication with all the kingdoms of the earth upon the faces of the world*" (xxiii. 1, 10, 13, 17). That neither the ships of Tarshish, nor Tyre, nor the earth of Chittim, nor the land of the Chaldeans, nor Ashur, are here understood, may appear from the particular things contained in this chapter ; but by the ships of Tarshish are understood the knowledges of truth and good, and likewise by Tyre ; by the land of Chittim, what is idolatrous ; by the land of the Chaldeans the profanation and destruction of truth, and by Ashur, or the Assyrian reasoning from falsities. Hence it is evident what is signified by the ships of Tarshish howling, because Tyre is devastated ; namely, that there are no more any knowledges of truth ; that it shall come manifestly to them from the land of Chittim, signifies that what is idolatrous is from thence ; "*the girdle is no more,*" signifies that there is no more coherence of truth with good. "*Behold the land of the Chaldeans,*" signifies that thus there is profanation and destruction of truth ; "*Ashur hath laid the foundation into heaps,*" signifies that reasoning from falsities has destroyed it ; to return to the hire of whoredom, and to commit whoredom with all the kingdoms of the earth upon the faces of the world, signifies falsification of all the truths of the whole church. Again : "*And he (the king of Assyria) shall pass through Judah ; he shall overflow and go over, he shall reach even to the neck ; and the shakings of his breadth shall be the fulness of the breadth of thy earth, O Immanuel*" (viii. 8). Here, also, the king of Assyria signifies reasoning from falsities against truths. "*He shall pass through Judah, he shall overflow and go over,*" signifies that it

shall destroy the good of the church; to overflow is predicated of falsities, because they are signified by waters. "*He shall reach even to the neck,*" signifies that thus there shall no more be any communication of good and truth; "*and the shakings of his breadth shall be the fulness of the breadth of thy earth, O Immanuel,*" signifies that falsities shall be against all the truths of the Lord's church.<sup>g</sup> Fulness signifies all; thus the fulness of the breadth of the earth signifies all the truths of the church. Again: "*In that day shall the germ of Jehovah be for gracefulness and glory, and the fruit of the earth for magnificence and ornament to the remains of Israel*" (iv. 2). Here by the germ of Jehovah which, it is said, shall be for gracefulness and glory, is signified the truth of the church; and by the fruit of the earth which shall be for magnificence and ornament, is signified the good of the church; Israel signifies the spiritual church: hence it is evident, that it is truth and good, and not the germ and the fruit of the earth, which shall be for gracefulness, glory, magnificence and ornament. When it is said the truth and good of the church, the truth and faith of the good of love are understood; for all truth has respect to faith, and all good to love. Again: "*Thou hast added to the nation, O Jehovah, thou hast added to the nation; thou art glorified; thou hast removed all the ends of the earth*" (xxvi. 15). The nation to which Jehovah has added, signifies those who are in the good of love, whom he has addicted to himself; the ends of the earth which he has removed, signify falsities and evils which infect the church, and from which he has purified them. Again: "*Thine eyes shall see the king in his beauty, they shall behold the land of remotenesses*" (xxxiii. 17). To see the king in his beauty, denotes genuine truth, which is from the Lord alone; to behold the land of remotenesses, signifies the extension of wisdom and intelligence. Again: "*I have given thee for a covenant of the people, to restore the earth, to cause to inherit the desolate heritages. Sing, O heavens, and exult O earth; and resound ye mountains with a song*" (xlix. 8, 13). Here the advent of the Lord, and the establishment of the church by him are treated of when it is said, "*I have given thee for a covenant of the people, to restore the earth,*" to restore the earth denoting to re-establish the church; for it is well known that the Lord did not restore the earth to the Jewish people, but that he established the church amongst the gentiles. The joy in consequence thereof is described by, "*Sing, O heavens, and exult O earth, and ye mountains with a song resound.*" By the heavens are understood the heavens where angels are who are in the interior truths of the

<sup>g</sup> That the breadth of the earth signifies the truths of the church, may be seen in the work concerning *Heaven and Hell*, n. 197, and hence, in an opposite sense, it signifies falsities, wherefore the shakings of his breadth signify reasonings from falsities against truths.



church ; by the earth is understood the church with men ; and by the mountains, those who are in the good of love to the Lord. Again, in Jeremiah : “ *The earth is full of adulterers ; for because of the curse the earth mourneth, the pastures of the wilderness are dried up.*” Adulterers here signify those who adulterate the goods of the church, wherefore it is said, “ *The land is full of adulterers, for because of the curse the earth mourneth, the pastures of the wilderness are dried up*” (xxiii. 10), by which is signified that there is no spiritual nourishment in such a church ; wilderness being predicated of that state of the church in which there is no good, because there is no truth. Again, in the same prophet : “ *A drought is upon her waters ; and they shall become dry ; for it is a land of graven things*” (l. 38). “ *A drought is upon her waters, and they shall become dry,*” signifies that truths no longer exist ; “ *for it is a land of graven things,*” signifies the church destroyed by falsities from self-derived intelligence, and which they call truths, graven or sculptured things denoting those falsities. Again : “ *The end cometh upon the four quarters of the earth. Make a chain ; for the earth is full of the judgment of bloods, and the city is full of violence*” (Ezekiel vii. 2, 23). By an end coming upon the four quarters of the earth is signified the last time and the last state of the church, when it is at its end ; the four quarters of the earth denoting all the truths and goods of the church, and, in an opposite sense, all the falsities and evils, thus all things of the church. The earth being full of the judgment of bloods, signifies its being filled with evils of every kind : bloods denote the evils which offer violence to the goods of love and charity, and entirely destroy them. The city full of violence, signifies the doctrine of that church doing in like manner. Again : “ *All the luminaries of light in heaven will I make dark over thee, and will set darkness upon thy earth*” (Ezekiel xxxiii. 8). By the luminaries of light in heaven are understood the sun, the moon, and the stars : and by the sun is signified love ; by the moon, faith thence derived ; and by the stars, the knowledges of good and truth : hence it is evident what is signified by, “ *I will make them dark over thee,*” namely, that they should no more exist ; hence, also, it is evident what is signified by, “ *I will set darkness upon thy earth,*” namely, that falsities are in the church, darkness denoting falsities, and earth denoting the church. Again : “ *Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers and to the valleys, Thus saith Jehovah, God, Behold, I am with you, and I will look back unto you, and ye shall be tilled and sown*” (Ezekiel xxxvi. 6, 9). By the land of Israel is understood the church ; the mountains, the hills, the rivers, and valleys, signify all things of the church, from its first things to its last ; mountains denote the goods of love to the Lord ; hills denote

the goods of charity towards our neighbour, these are the first things of the church; the rivers and valleys denote the truths and goods which are the last things of the church. That these things are here signified may appear from what has been premised in this article; namely, that they who are in the good of love to the Lord dwell upon mountains in heaven; they who are in charity towards their neighbour, upon hills; and they who are in goods and truths in the ultimate heaven, in plains and valleys; rivers denote the truths of doctrine there, the insemination of which is signified by, "*I will look back unto you, and ye shall be tilled and sown.*" Again, in Hosea: "*And it shall come to pass in that day, I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine and the oil; and they shall hear Israel; and I will sow him unto me in the earth*" (ii. 21, 22, 23). That these things are to be spiritually understood, and not naturally, or according to the sense of the letter, is manifest; for it is said, that "*these shall hear Israel, and I will sow him unto me in the earth;*" wherefore by the heavens are understood the heavens where the Lord is; and by the earth the church where also the Lord is; by the corn, the wine, and the oil, are signified all things pertaining to spiritual nourishment, which are the goods of love and charity, and the truths of faith. Again, in Malachi: "*He shall not destroy for you the fruit of the earth, neither shall the vine be destitute to you in the field; all nations shall proclaim you blessed, and ye shall be a land of well pleasing*" (iii. 11, 12). These things are predicated of those with whom and in whom the church is; and inasmuch as by the fruit of the earth, and the vine in the field, are signified the goods and truths of the church, by the fruit the goods, and by the vine the truths thereof, therefore they are called a land of well-pleasing. Again, in David: "*Teach me to do thy will, for thou art my God; let thy good spirit lead me into the land of uprightness. Revive me, O Jehovah, for thy name's sake*" (Psalm cxliii. 10, 11). Here the land of uprightness denotes the church in which is what is right and true; and because the spirit of Jehovah signifies the divine truth, and every one thereby receives spiritual life, it is therefore said, "*Let thy good spirit lead me, and, O Jehovah, revive me.*" Inasmuch as the earth signifies the church, and where the earth is there is heaven, it is therefore called the earth or land of the living, and the land of life. Thus, in Isaiah: "*I said, I shall not see Jah in the land of the living*" (xxxviii. 11); and in Ezekiel: "*Who caused terror in the land of the living*" xxxii. 23—27. And in David: "*Unless I had believed to see good in the land of life*" (Psalm xxvii. 13). And in Moses: "*It shall be an entire and just stone, the Ephah shall be entire and just, that thy days may be prolonged upon the earth*" (Deut. xxv. 15). The prolongation of days upon the earth does not signify a lengthening of

the days of life in the world, but the state of the life of the church, consequently in heaven; for prolongation is predicated of good and its augmentation, and days signify the state of the life; and inasmuch as a stone entire and just, which was a weight, and an ephah entire and just, which was a measure, signify truth and good and their quality, and both together signify justice, the stone what is true, and the measure what is good, and inasmuch as not to deceive by weight and measure is to be just, therefore to such is promised the life of the church, and afterwards life in heaven, which is understood by their days upon the earth being lengthened. The same is signified by this precept of the decalogue: "*Honour thy father and thy mother, that thy days may be prolonged upon the earth*" (Exod. xx. 12). The reason why they have heaven and felicity there, who honour their father and mother, is, because in heaven no other father is acknowledged but the Lord, for from him all who are there are regenerated; and by mother in heaven is understood the church, and in general, the kingdom of the Lord. That they who worship the Lord and seek his kingdom, will have life in heaven, is manifest; and also that many of those who honour their father and mother in the world, do not live there long. Again, in Matthew: "*Blessed are the meek for they shall inherit the earth*" (v. 5). To inherit the earth does not signify the possession of the earth, but the possession of heaven and blessedness there; the meek signify those who are in the good of charity. Again, in Isaiah: "*Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel (God with us). Butter and honey shall he eat, that he may know to refuse the evil and choose the good: for before the child shall know to refuse the evil and choose the good, the land shall be deserted which thou abhorrest before her two kings. And it shall come to pass in that day, for the multitude of making milk, that he shall eat butter; for butter and honey shall every one eat that is left in the midst of the land*" (vii. 14, 15, 16, 22). That these things are spoken concerning the Lord and his advent is well known; the butter and honey which he shall eat, signify the goods of love; butter signifying the good of love celestial and spiritual, and honey the good of love natural; and hereby is understood that the Lord would appropriate to himself the divine even as to the human principle, to eat signifying to appropriate. That the earth should be forsaken before he knew how to refuse the evil and choose the good, signifies, that there would not be anything of the church remaining in the whole world when he was born; and inasmuch as they, where the church was, rejected all divine truth, and perverted all things of the Word, and explained it in favour of self, it is therefore added concerning the earth, that is the church, "*which thou abhorrest before her two kings;*" kings signifying the truths of heaven and of the church; two kings, the truth



of the Word in the internal or spiritual sense ; and the truth of the Word in the external or natural sense. Milk signifies the truth by which is good ; and inasmuch as butter signifies the good thence derived, therefore “*for the multitude of making milk, butter and honey shall every one eat that is left in the midst of the land,*” signifies, that all truth shall be of good. Again, in Matthew, where the consummation of the age, or the end of the church is treated of, it is said, “*And then shall all the tribes of the earth mourn*” (xxiv. 30). The consummation of the age which is treated of in that chapter, is the last time of the church, when judgment takes place ; all the tribes of the earth signify all the truths and goods of the church, which are said to mourn when they are no more. Again, in Luke : “*And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men’s hearts failing them for fear, and for looking after those things which are coming on the earth ; for the powers of the heavens shall be shaken. For as a snare shall it come on all who sit on the face of the whole earth*” (xxi. 25, 26, 35). The subject here treated of is the last time of the church, when judgment takes place, and by the earth is there understood the church. The distress of nations upon the earth, the fear and looking for of the things which are coming on the earth, does not signify upon those who are in the earths in the natural world, but upon those who are in the spiritual world.<sup>b</sup> What is signified by the sun, the moon, and the stars, in which are the signs, was mentioned above, namely, that the sun signifies love, the moon faith thence derived, and the stars the knowledges of good and truth ; the sea and waves roaring, signifying reasonings and combatings of truth derived from the literal sense of the Word, improperly and perversely applied. The powers of the heavens, which shall be shaken, signify the Word in the sense of the letter, inasmuch as this sense is the foundation of the spiritual truths which are in the heavens.<sup>c</sup> Again, in Isaiah : “*Sing, O ye heavens, for Jehovah hath done it ; shout, ye lower parts of the earth ; break forth into singing, ye mountains, O forest, and every tree therein ; for Jehovah hath redeemed Jacob, and glorified himself in Israel. I am Jehovah that maketh all things ; that stretcheth forth the heavens alone ; that spreadeth abroad the earth by myself*” (xliv. 23, 24). These words, “*Sing, O ye heavens, shout, ye lower parts of the earth, break forth into singing, ye mountains, O forest, and every tree therein,*” signify all things of heaven and the church, as well internal as external,

<sup>b</sup> That there are earths also in that world may be seen in what was premised to this article, and that the last judgment was accomplished there may be seen in the small work concerning the *Last Judgment*.

<sup>c</sup> As may be seen in the work concerning *Heaven and Hell*, in the article which treats of the conjunction of heaven with man by the Word, n. 303—310.



which all have reference themselves to good and truth. Things internal are signified by the heavens, things external by the lower parts of the earth; mountains denote goods of love, the forest denotes natural truth, and the trees therein signify the knowledges of truth. Because of such significations it is said, "*for Jehovah hath redeemed Jacob*;" by Jacob in the Word is signified the external church, and by Israel the internal church. To stretch forth the heavens and to spread abroad the earth, signifies the extension of the church on all sides, which is effected by the multiplication of truth, and the fructification of good, with those who are of the church. Again, in Zechariah: "*The burden of the word of Jehovah for Israel, saith Jehovah, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in the midst of him*" (xii. 1). Here in like manner by the heavens and the earth is signified the church in all parts, thus as to its interiors and exteriors; wherefore also it is said, "*and formeth the spirit of man in the midst of him.*" Again, in Jeremiah: "*The gods that have not made the heavens and the earth, let them perish from the earth, and from under the heavens. He hath made the earth by his power, he hath established the world by his wisdom. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the end of the earth*" (x. 11, 12, 13; li. 15). Inasmuch as the heavens and the earth signify the church as above, therefore it is said, "*he hath made the earth by his power, he hath established the world by his wisdom*;" and also, "*When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the end of the earth.*" By the voice which Jehovah uttereth, is signified divine truth proceeding from him; by the multitude of waters in the heavens are signified truths in abundance, for waters signify truths; and by the vapours which he causeth to ascend from the end of the earth, are signified the ultimate truths of the church; vapours denote those truths, and the end of the earth is the ultimate of the church. And inasmuch as gods signify the falsities of doctrine and of worship, which destroy the church, it is therefore said, "*the gods that have not made the heavens and the earth, let them perish from the earth, and from under the heavens.*" Again, in David: "*To him, who by his intelligence, made the heavens. To him who spread out the earth above the waters*" (Psalm cxxxvi. 5, 6). Because heaven and earth signify the church, and the church is formed by truths, and the truths of the church constitute intelligence, it is therefore here said, that Jehovah made the heavens by his intelligence, and stretched out the earth above the waters, waters denoting the truth of the church. Again, in Isaiah: "*Thus saith Jehovah God, he that created the heavens, and stretched them out, he that spread forth*"

*the earth and that which cometh out of it, he that giveth life unto the people upon it, and spirit to them that walk therein*" (xlii. 5). By creating the heavens and spreading forth the earth and that which cometh out of it, is signified to form the church and to reform those who are in it, this produce denoting all things of the church; wherefore it is said, "*that giveth life to the people upon it, and spirit to them that walk therein.*"<sup>j</sup> Again: "*Drop down, ye heavens, from above, and let the clouds flow down with justice; let the earth open itself, and fructify salvation. I have made the earth, and created man upon it. Thus saith Jehovah who createth the heavens; God himself who formeth the earth and maketh it and prepareth it, I have not spoken in secret, in a dark place of the earth*" (xlv. 8, 12, 18, 19). That by the heavens and the earth are here understood all things of the church, the internals as well as the externals thereof, is manifest, from its being said, "*Drop down, ye heavens, and let the clouds flow down with justice; let the earth open itself, and fructify salvation.*" The reason why the heavens signify the interior things of the church, is, because the interior things, pertaining to the mind of the spiritual man, are the heavens pertaining to him;<sup>k</sup> by creating the heavens, and forming the earth, and making it and preparing it, is signified fully to establish the church. Again, in the same prophet: "*Behold, I create new heavens and a new earth, and the former shall not be remembered*" (lxv. 17); where, by creating new heavens and a new earth, is signified to establish a new church as to its interiors and exteriors, as well in the heavens as in the earths, according to what was said above. Again: "*Who hath heard such a thing? shall the earth bring forth in one day? shall a nation be born at once? For as the new heavens and the new earth which I will make shall stand before me, so shall your seed and your name stand*" (lxvi. 8, 22). Here the reason of its being said, "*shall the earth bring forth in one day, shall a nation be born at once?*" is, because the earth signifies the church; by bringing forth and birth, and by generating and generation in the Word, are signified spiritual births and generations, which are of faith and love, thus reformation and regeneration; what the new heavens and new earth signify has been already explained. Again, in Jeremiah: "*I have made the earth, man and the beast that are upon the faces of the earth, and I give it to him who is right in my eyes*" (xxvii. 5); and inasmuch as those affections with men constitute the church in them, it is therefore said, "*I have made the earth, man and beast that are upon the faces of the earth, and I give it to him who is right in my eyes.*" Now, that God does not give the earth solely to those who are right in his eyes, but also to those who

<sup>j</sup> That to create denotes to reform, may be seen above, n. 294.

<sup>k</sup> That heaven pertains to man, with whom the church is, may be seen in the work concerning *Heaven and Hell*, n. 30—57.

are not right, is well known; but he gives the church to those alone who are right in his eyes; right signifies truth and the affection thereof. By man and beast which are upon the faces of the earth, are signified the affections of truth and good, in the spiritual and the natural man.<sup>l</sup> Again, in Isaiah: "*The heavens shall vanish like smoke, and the earth shall wax old as a garment, and they that dwell therein shall die in like manner*" (li. 6); the heavens which shall vanish away, and the earth which shall wax old like a garment, signify the church, this successively falls away, and at length is desolated, but not so the visible heaven, and habitable earth; wherefore it is said, "*and they that dwell therein shall die in like manner*," to die signifying to die spiritually. The same is signified by the heavens and earth passing away (Matt. xxiv. 35; Mark xiii. 21; Luke xvi. 17). Again, in the Revelation: "*After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth. that the winds should not blow on the earth*" (vii. 1, 3). By the four corners of the earth, and the four winds of the earth, are signified all the truths and goods of the church in the aggregate; for they have a like signification as the four quarters in the heavens.<sup>m</sup> To hold or retain the four winds, signifies that the truths and goods may not flow-in because they are not received, wherefore it is said, "*that the wind shall not blow upon the earth.*" The earth in like manner signifies the church in other parts of the Revelation, as in x. 2, 5, 6, 8; xii. 16; xiii. 13; xvi. 2, 14; xx. 8, 9, 11; xxi. 1; besides many other places in the Word, which are too numerous to be adduced. Because the earth signified the church, and especially the land of Canaan, inasmuch as there was the church, and because the church which was there was a representative church, therefore all things which were there were representative, and all that was said to them by the Lord signified the spiritual or interior things pertaining to the church, and this even to the earth itself and its produce; as in these words in Moses: "*If thou keep the precepts, Jehovah will lead thee into a good land, into a land of rivers, of water, of fountains, of depths springing out of valley and mountain; a land of wheat, of barley, of the vine, of the fig, of the pomegranate; a land of the olive, of oil, of honey; a land where thou shalt not eat bread with scarceness, thou shalt not lack anything in it; a land where the stones are iron, and from the mountains shall be digged copper, and thou shalt eat, and shalt be satisfied in this good land*" (Deut. viii. 1, 7—10). Here are described all things pertaining to the church, both as to its interiors and exteriors; but to expound what each particular signifies, would be tedious, and foreign to the subject. On account of the earth signifying the church, it was therefore among the benedictions, that if the

<sup>l</sup> As may be seen, n. 280. and in the *Arcana Celestia*, n. 4724, 7523, 7872.

<sup>m</sup> Concerning which, see in the work concerning *Heaven and Hell*, n. 141—153.



people lived according to the precepts, the earth should give its produce, the evil beasts should cease out of the earth, nor should the sword pass through the land (Levit. xxvi. 4, 5, 6). That the earth should give its produce, signifies that in the church there should be good and truth; that the evil beasts should cease, signifies that evil affections, and concupiscences which destroy the church, should no longer exist; that the sword should not pass through the land, signifies that what is false should not cast out truth. In consequence of the earth signifying the church, it was also enjoined on the people as a statute, that the seventh year should be kept as a sabbath; "*then shall the land keep a sabbath unto Jehovah; in the seventh year shall be a sabbath of rest unto the land, a sabbath for Jehovah; thou shalt neither sow thy field, nor prune thy vineyard*" (Levit. xxv. 1—8). For the same reason also it was that the children of Israel were admonished not to commit the abominations of the men of the land into which Jehovah had brought them; "*That the land spew not you out also, when you defile it, as it spewed out the nations that were before you*" (Levit. xviii. 26, 28). Again, it was because of this signification of the earth or ground, that Jesus, when restoring sight to the blind man, spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, "*Go, wash in the pool of Siloam*" (John ix. 6, 7, 11, 15). And again, when the Scribes and Pharisees tempted the Lord concerning the woman taken in adultery, he stooped down, and wrote twice on the ground or earth, signifying that the church was full of adulteries, that is, full of the adulteration of good and the falsification of truth; wherefore he said to them, "*He that is without sin among you, let him first cast a stone at her; and they went out one by one, beginning at the eldest, even unto the last*" (John viii. 6, 7, 11, 15). Inasmuch as most things in the Word have also an opposite sense, so also has the earth, which, in that sense, signifies the church vastated, which takes place when the good of love and the truth of faith no longer exist, but instead thereof evil and what is false; and inasmuch as these latter condemn man, therefore by the earth, in that sense, is also signified damnation, as in the following places: Isaiah xiv. 12; xxi. 9; xxv. 12; xxvi. 19, 21; xxix. 4; xlvii. 1; lxiii. 6; Lament. ii. 2, 10; Ezekiel xxvi. 20; xxxii. 24; Numb. xvi. 29—33; xxvi. 10, and elsewhere.

305. Verses 4, 5. *And I wept much, because no one was found worthy to open and to read the book, neither to look therein. And one of the elders saith unto me, Weep not; behold the lion which is of the tribe of Judah, the root of David, has prevailed to open the book, and to loose the seven seals thereof. "And I wept much because no one was found worthy to open and to read the book, neither to look therein,"* signifies, grief of heart on account of want of arrangement, and the ruin of all, if



no one could know, recognise, and explore all, and all things pertaining to them. "*And one of the elders,*" signifies, a society of heaven which was more in wisdom than the rest; "*said unto me, Weep not,*" signifies, lest there should be grief on that account; "*behold the lion has prevailed,*" signifies, that the Lord by his own power subdued the hells and reduced all things in the heavens to order; "*which is of the tribe of Judah, the root of David,*" signifies, by the divine good united to the divine truth in his human principle; "*to open the book and to loose the seven seals thereof,*" signifies, that he knows and recognises all and each, even the most secret things of every one.

306. *And I wept much, because no one was found worthy to open and to read the book, neither to look therein*—That hereby is signified grief of heart on account of the want of arrangement, and the ruin of all, if no one could know, recognise, and explore all, and all things pertaining to them, appears from the signification of weeping, as denoting to grieve; hence to weep much, denotes to grieve from the heart, or grief of heart; that this is on account of the want of arrangement, and the ruin of all, follows of consequence; and from the signification of no one being found worthy to open and read the book, neither to look therein, as denoting that no one is such as that he can know the state of life of all in common, and of each in particular,<sup>n</sup> or, what amounts to the same, that no one is such that he can know, recognise, and explore all, and all things pertaining to them. As to what concerns grief of heart, which is signified by "*I wept much*" on account of the want of arrangement and the ruin of all, if no one is such that he can know, recognise, and explore all, and all things pertaining to them, I will briefly explain. That the angelic heaven may exist and subsist, all things therein must be in order, for the angelic heaven, unless it were in order, would be dissipated; for heaven is distinguished into societies, and the societies are arranged in order according to the affections of truth and good, and these are manifold and innumerable. This arrangement entirely depends on the infinite wisdom of one who knows all things, recognises all things, and explores all things, and hence disposes and arranges in order all things. This one is the Lord alone; wherefore it is said in the Word, that judgment is his, and that he has all power in heaven and on earth, and here that he took the book and loosed the seals thereof. Moreover, unless heaven were in order, the world, that is, man on the earth, could not exist and subsist, for the world depends on heaven and its influx into the spiritual and rational things of men; in a word, all things would perish.<sup>o</sup>

<sup>n</sup> Concerning which see above, n. 303, 304.

<sup>o</sup> But these things may be better comprehended from what is said in the work concerning *Heaven and Hell*, and also in the small work concerning the *Last Judgment*, and indeed from everything there said, if read with attention.

The reason why it is said to know, to recognise, and explore, is, because these things are signified by opening the book, by reading and looking into it; for by the book are signified all things pertaining to man, spirit, and angel, or all states of their life as to love and faith: wherefore by opening the book, is signified to know those things; by reading the book, is signified to recognise them; and by inspecting the book, is signified to explore them.

307. *And one of the elders.* That hereby is signified a society of heaven which is in wisdom more than the rest, appears from the signification of the elders, as denoting those who are in truths from good, and in the abstract, truths from goods,<sup>p</sup> thus those who are intelligence and wisdom more than the rest; for all intelligence is from good by truths, or by truths from good, and from no other source. That by one of the elders is signified a society of heaven, is because by an angel in the Word, is not understood one angel, but an entire society.<sup>q</sup> Thus the same is signified by one of the elders. The reason why a society which is more in wisdom than the rest is understood, is, because the elder taught that it is the Lord alone, who as to the human principle procured to himself divine wisdom, that he might know, recognise, and explore every one, and the states of life of all in common, and of each in particular, which are signified by the things which he said, namely, "*Weep not; behold the lion which is of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof;*" for to know this, namely, that it is the Lord alone who is such, belongs to the wisdom of the angels of heaven, and this the angelic societies of the third or inmost heaven know from perception, or from influx from the Lord; the others also know it, yet not from perception, but from illumination of the understanding. The angels of the third or inmost heaven have perception; the angels of the second and ultimate heaven have illumination of the understanding; and they are distinguished by this, that perception is full confirmation from influx from the Lord, but illumination of the understanding is spiritual sight: the latter pertains to those who are in charity towards their neighbour and thence in faith; but the former, namely perception, to those who are in love to the Lord.<sup>r</sup>

308. *Saith unto me, Weep not*—That hereby is signified lest there be grief on that account, appears from the signification of weeping, as denoting grief of heart.<sup>s</sup>

309. *Behold, the lion hath prevailed*—That hereby is signified that the Lord by his own power subjugated the hells,

<sup>p</sup> Concerning which see above, n. 271.

<sup>q</sup> As may be seen above, n. 90, 302.

<sup>r</sup> What perception is may be further seen in the *Doctrine of the New Jerusalem*, n. 135—140.

<sup>s</sup> As may be seen above, n. 306, where also the cause thereof may be seen.

and reduced all things both there and in the heavens into order, appears from the signification of prevailing when predicated of the Lord, namely, that when he was in the world he subjugated the hells, and reduced all things both there and in the heavens into order, and this by temptations admitted into his human principle, and by continual victories on the occasion.<sup>t</sup> This therefore is signified by prevailing when predicated of the Lord; and inasmuch as the Lord effected those things from his own proper power, he is called a lion, for a lion signifies power." That the Lord effected those things by his own power, is well known from the Word; but inasmuch as few are aware of this, something shall be said concerning it. The Lord prevailed from the divine principle which was in him from conception, which he had as man has his soul from the father; and the soul of every one operates by the body, for the body is its obedience. The divine principle which was in the Lord from conception was his own divine principle, which, in the Athanasian creed, is said to be equal to the divine principle which is there called the Father; for it is there said that, as is the Father, so also is the Son, infinite, uncreate, eternal, omnipotent, God, Lord, and that neither of them is greatest or least, nor first nor last, but altogether equal. And it is also said that the Divinity and Humanity of the Lord are not two, but only one person, and that as the soul and body make one man, so the Divinity and Humanity are one Christ. Hence it may be known also by those who have faith in Athanasius, that the Lord prevailed and reduced all things to order, by his own power, because from his divine principle. From these considerations it may appear manifestly how the words are to be understood which the Lord spake to John: "*Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself; but the Father who dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake*" (xiv. 10, 11). And again: "*Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, the same doeth the Son likewise. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself*" (v. 19, 20, 21). Inasmuch as the Divine Principle which the Lord calls the Father, was his own, and not another Divine Principle, hence it may appear that whatsoever he did from the Father, he did from himself, and also whatsoever he did from the Human Principle, which he calls the

<sup>t</sup> Concerning which see the *Doctrine of the New Jerusalem*, n. 293, 294, 301, 302.

" As may be seen above, n. 278.

Son; and thus that he did all things by his own power, inasmuch as he did them from what was his own.

310. *Which is of the tribe of Judah, the root of David*—That hereby is signified by the divine good united to the divine truth in his Human Principle, appears from the signification of the tribe of Judah, as denoting all goods in the aggregate, for all the tribes of Israel signify all the truths and goods of heaven and the church;<sup>v</sup> and Judah, or his tribe, signify the good of celestial love;<sup>w</sup> hence in the supreme sense, in which the Lord is treated of, by the tribe of Judah is signified the divine good; and from the signification of the root of David, as denoting the divine truth; for by David in the word is understood the Lord as to the divine truth.<sup>z</sup> Hence it is said, that by these words, "*which is of the tribe Judah, the root of David*," is understood the Lord as to the divine good united to the divine truth in his Human Principle. In the literal sense of the Word, for the most part, two things are predicated, one of which involves good and the other truth; but those two are conjoined into one in the internal or spiritual sense thereof, and this on account of the marriage of good and truth in each particular of the word;<sup>y</sup> the reason is, because good and truth in heaven are not two but one, for all truth there is good. The Lord as to the Human Principle is called the root of David on this account, because all divine truth is from him, as all things also exist and subsist from their root; hence also it is, that he is called the root of Jesse in Isaiah: "*And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek; and his rest shall be glory*" (xi. 10); where Jesse is put for David because he was his father.

311. *To open the book, and to loose the seven seals thereof*.—That hereby is signified that he knows and recognises all and each, and the most secret things of every one, appears from what was shewn above,<sup>z</sup> where similar things occur.

312. Verses 6, 7. *And I beheld, and lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a Lamb as it had been slain, having seven arms and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. "And I beheld, and lo, in the midst of the throne and of the four animals, and in the midst of the elders,"* signifies, in the whole heavens, and specifically in the inmost heavens; "*stood a Lamb*," signifies, the Lord as to the Divine Human Principle; "*as it had been slain*," signifies,

<sup>v</sup> Concerning which see above, n. 39.

<sup>w</sup> Concerning which also see above, n. 119, and in the *Arcana Coelestia*, n. 3654, 3881, 5583, 5603, 5782, 6363.

<sup>z</sup> As may be seen above, n. 205. <sup>y</sup> Concerning which see above, n. 238, 288.

<sup>z</sup> N. 299, 303, 304.



as yet acknowledged by few; "*having seven horns*," signifies, having omnipotence; "*and seven eyes*," signifies, having omniscience; "*which are the seven spirits of God sent forth into all the earth*," signifies, that thence is all wisdom and intelligence in heaven and in the church; "*and he came and took the book out of the right hand of him that sat upon the throne*," signifies, that those things are from his Divine Human Principle.

313. "*And I beheld, and lo, in the midst of the throne and of the four animals, and in the midst of the elders*—That hereby is signified in the whole heaven, and specifically in the inmost heavens, appears from the signification of "*in the midst*," as denoting the inmost, and hence also the whole, concerning which we shall speak presently; and from the signification of throne, as denoting heaven in the aggregate;<sup>a</sup> and from the signification of the four animals, as denoting the providence and guard of the Lord, that he should not be approached except by the good of love.<sup>b</sup> And inasmuch as that guard is especially in the third or inmost heaven, because all who are there are in the good of love to the Lord from the Lord, therefore that heaven is specifically signified by the four animals; which will more clearly appear from the following contents of this chapter, and from the signification of the elders, as denoting those who are in truths from good.<sup>c</sup> Here, therefore, they are signified who are in the middle or second heaven, inasmuch as all who are there are in truths from good: for those two heavens, the third and second, are distinguished from each other by this, that they who are in the third heaven are in love to the Lord, and they who are in the second are in charity towards the neighbour; they who are in charity towards their neighbour are in truth from good; hence it is evident what is specifically signified by the four animals and by the elders. But in general by the four animals is signified all divine good which guards in the universal heaven, and in general by the elders all divine truth proceeding from divine good; also in the universal heaven each guards, inasmuch as they are united; thus by the four animals and elders together, is signified divine good united to the divine truth proceeding from the Lord, and hence the whole angelic heaven, but specifically the two inmost heavens. The reason of this is, because the angels are not angels from their proprium, but from the divine good and divine truth which they receive; for the Divine Principle with them, or received by them, causes them to be angels, and causes heaven to be called heaven from them.<sup>d</sup> That the midst, or in the midst, signifies the inmost and thence the whole, appears from many passages in the Word; but something shall first be said to explain how it is that the midst, because it

<sup>a</sup> Concerning which see above, n. 253.

<sup>b</sup> Concerning which see above, n. 277. <sup>c</sup> Concerning which also see above, n. 271.

<sup>d</sup> As may be seen in the work concerning *Heaven and Hell*, n. 2—12, and 51—86.

signifies the inmost, signifies also the whole. This may be illustrated by comparison with light, with the sun, with the arrangement of all in the heavens, and also of all who are of the church on the earth. By comparison with light, thus: the light in the midst propagates itself round about, or from the centre, into the circumferences in every direction; and inasmuch as it is propagated from the inmost, and fills the spaces around, hence by the midst is also signified the whole. By comparison with the sun, thus: the sun is in the midst because it is the centre of its universe; and inasmuch as from it are derived the heat and light in its world, therefore by the sun in the midst is signified its presence in every direction, or through the whole. By comparison with all in the heavens, thus: there are three heavens, and the inmost of them is the third heaven; this flows-in into the two inferior heavens, and causes them to be one with itself by communication, which is effected by influx from the inmost; and in every society of the heavens also the inmost is the most perfect; hence they who are round about in each society are in light and intelligence, according to the degree of their distance from the inmost.<sup>e</sup> By comparison with those who are of the church on the earths, thus: the church of the Lord is diffused through the universal orb of the earths, but its inmost is where the Lord is known and acknowledged, and where the Word is; from that inmost light and intelligence are propagated to all around who are of the church, but this propagation of light and intelligence is effected in heaven.<sup>f</sup> From these circumstances it may appear that the midst, or in the midst, inasmuch as it signifies the inmost, signifies also the whole; hence it is evident what is understood by these words, "*I beheld, and lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a Lamb,*" namely, the Lord as to his Divine Humanity, in the whole heaven, and specifically in the inmost heavens. The midst also signifies the inmost, and hence the whole, in many other parts of the Word; as in the following in Isaiah: "*Cry out and shout, thou inhabitant of Zion, for great is the holy One of Israel, in the midst of thee*" (xii. 6). By the inhabitant of Zion is signified the same as by the daughter of Zion, namely, the celestial church, or the church which is in the good of love to the Lord; "*great is the holy One of Israel in the midst of thee,*" signifies the Lord, that he is every where and throughout the whole there. Again, in David: "*We considered thy mercy, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth*" (xlviii. 9, 10). By temple is here signified the church, which is in truths from good, which is called the spiritual church; in the

<sup>e</sup> As may be seen in the work concerning *Heaven and Hell*, n. 43, 50, 189.

<sup>f</sup> Concerning which circumstance, see the work concerning *Heaven and Hell*, n. 308.

midst thereof, signifies in the inmost, and thence in the whole thereof, wherefore it is said, "*according to thy name, so is thy praise unto the ends of the earth.*" "*To the ends of the earth*" denotes even to the ultimates of the church, the earth denoting the church. Again: "*God is my king of old, working salvations in the midst of the earth*" (Psalm lxxiv. 12). Working salvations in the midst of the earth, signifies in all parts. Again: "*God standeth in the assembly of God, in the midst of the gods he will judge*" (Psalm lxxxii. 1). "*The assembly of God,*" signifies heaven; "*in the midst of the gods,*" signifies with all the angels there, thus in the whole heaven; for the angels are called gods from the divine truth which they receive from the Lord, for God in the Word signifies the Lord as to the divine truth proceeding from him, and which constitutes heaven.<sup>g</sup> Again, in Moses: "*Behold, I send an angel before thee, to keep thee in the way. Beware of his faces, inasmuch as my name is in the midst of him*" (Exod. xxiii. 20, 21). Here, by an angel, in the supreme sense, is understood the Lord; by "*my name is in the midst of him,*" is understood that all divine good and divine truth are in him.<sup>h</sup> Again, in Luke, concerning the last times, Jesus said, "*Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out*" (xxi. 21). Here the consummation of the age is treated of, by which is signified the last time of the church when judgment takes place. By Judea is not understood Judea, but the church; and by the mountains are not understood mountains, but the good of love to the Lord; and inasmuch as these things are said concerning the end of the church, it is evident what is signified by, "*let them that are in Judea flee to the mountains, and let them which are in the midst of it depart out;*" namely, that when judgment takes place, all those of the church will be safe who are in the good of love to the Lord. Again, in Isaiah: "*In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance*" xix. (24, 25). By Israel, in this passage, is understood the spiritual principle of the church; by Assyria, the rational principle of the men thereof, and by Egypt, the knowledges and scientifics. Hence it may appear what is signified by Israel being the third with Egypt, and Assyria a blessing in the midst of the land; namely, that the spiritual principle should be the all therein, as well of the rational principle as of knowledges and scientifics; for when the inmost is the spiritual, which is truth from good, then the rational, which is thence derived, is also spiritual, and likewise also are the knowledges and scientifics, for both principles are formed

<sup>g</sup> As may be seen above, n. 24, 130, 220, 222, 302.

<sup>h</sup> As may be seen above, n. 102, 135, 224.



from the inmost, which is truth from good, or the spiritual. Again, in Jeremiah : “ *My heart is broken in the midst of me, all my bones shake*” (xxiii. 9). The heart broken “ *in the midst*,” signifies grief from inmost principles to ultimates, or through the whole, wherefore it is said, all my bones shake, the bones signifying the ultimates. In the following passages, also, the words “ *in the midst*,” signify in the whole, or through the whole ; as in Isaiah : “ *When thus it shall be in the midst of the earth, in the midst of the peoples, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done*” (xxiv. 13). These things are said concerning the vastation of the church as to good and truth, and in which there is nothing but what is evil and false. “ *In the midst of the earth*,” denotes evil being throughout the whole of the church ; and “ *in the midst of the peoples*,” denotes what is false being throughout the whole thereof ; therefore the church is compared with the shaking of an olive tree, and with the gleaning grapes when the vintage is done ; the olive signifying the good of the church, the vintage the truth thereof, and the shakings and gleanings thereof signifying vastation. Again, in David : “ *They search out perversities for the midst of man (viri) and the heart is deep*” (Psalm lxiv. 6). The midst of man denotes the intellectual principle where the truth ought to reside, and the heart the will principle, where good ought to be, but, in the present case, both perverted, the latter into evil, and the former into what is false. Again : “ *For there is nothing right in their mouth ; perditions are their midst*” (or, inward part) (Psalm v. 9). Again : “ *They delight in lies ; they bless with their mouth, but in their midst (or inwardly) they curse*” (Psalm lxii. 4). Again : “ *The saying of prevarication to the impious : in the midst of my heart, there is no fear of God before his eyes*” (Psalm xxxvi. 1). Again, in Jeremiah : “ *They will deceive every one his neighbour, and will not speak the truth ; they have taught their tongue to speak lies : their habitation is in the midst of deceit ; through deceit they refuse to know me, saith Jehovah*” (ix. 5, 6). In these passages, also, besides many others, “ *in the midst*,” signifies in the whole, because in the inmost ; for such as the inmost is, such is the whole, inasmuch as from the inmost all other things are produced and derived, as the body is from its soul. The inmost of every thing is also what is called the soul ; as for example,—the inmost of man is his will and the understanding thence derived, and according to the quality of the will and of the understanding thence derived, such is the whole man ; also, the inmost of man is his love and the faith thence derived, and according to the quality of his love and the faith thence derived, such is the whole man. That the whole man is such as is the quality of his inmost or midst, is also understood by the Lord’s words in Matthew : “ *The light of the body is the eye : if therefore thine eye be single, thy whole body*



*shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness*" (vi. 22, 23). By the eye is signified the understanding of man;<sup>i</sup> which, if good, that is, if it be from truths which are from good, then the whole man is such, which is signified by the whole body in such case being full of light; but, on the other hand, if the understand be from the falsities of evil, that the whole man is such, is signified by the whole body being full of darkness. It is said, "*if thine eye be single,*" but, in the original, it is said, "*if the eye be simple,*" and simple signifies that it is one, and it is one when truth is from good, or when the understanding is from the will. By the right eye also is signified the understanding of good, and by the left eye the understanding of truth, which, if they make a one, the eye is then single, thus a single or good eye.

314. *Stood a lamb*—That hereby is signified the Lord as to his Divine Human Principle, appears from the signification of a lamb when predicated of the Lord, as denoting himself as to the Divine Human Principle. The reason why the Lord is called a lamb, as to that principle, is, because a lamb signifies the good of innocence, and the good of innocence is the essential good of heaven, which proceeds from the Lord; and in proportion as the angels receive this good, in the same proportion they are angels. This good reigns with the angels who are in the third or inmost heaven, wherefore they who are in that heaven appear as infants before the eyes of other angels.<sup>k</sup> It is believed in the world that the Lord is called a lamb, from this circumstance, that the continual burnt-offering, or what was offered every day, evening and morning, was from lambs, and especially on the days of the passover, when a lamb was also eaten, and that the Lord suffered himself to be crucified. But this reason of his being so called is only for those in the world who do not think beyond the literal sense of the Word; nevertheless, in heaven no such thing is perceived when a lamb is predicated of the Lord, but when the lamb is named or read of in the Word, the angels, being all in the internal or spiritual sense of the Word, perceive the good of innocence; and when the Lord is thus called, they perceive his Divine Human Principle, and at the same time the good of innocence which is from him. I know that this will with difficulty be believed, but nevertheless it is the truth. That the lamb, in the Word, signifies the good of innocence, and, when predicated of the Lord, signifies his Divine Human Principle, is plain from the following passages; as in Isaiah: "*Behold, the Lord Jehovah cometh in might, and*

<sup>i</sup> As may be seen above, n. 37, 152.

<sup>k</sup> What the good of innocence is, and that the angels of heaven are in that good, may be seen in the work concerning *Heaven and Hell*, in the article which treats concerning the state of the innocence of the angels of heaven, n. 276—283, likewise n. 285, 288, 341, 382.

*his arm shall rule for him. He shall feed his flock like a shepherd; he shall gather the lambs into his arm, and carry them in his bosom, and shall gently lead those that suck*" (xl. 10, 11). The subject here treated of is the advent of the Lord; by the flock which he shall feed as a shepherd, are signified those who are in the good of charity; and by the lambs which he shall gather with his arm, are signified those who are in love to him, which love, viewed in itself, is innocence, and therefore all who are principled in it are in the heaven of innocence, which is the third heaven; and inasmuch as that love is signified by lambs, it is therefore also said, "*he shall gently lead those that suck.*" Again, in the same prophet: "*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little boy shall lead them. And the she-calf and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den*" (xl. 6, 7, 8). These things are said concerning the advent of the Lord, concerning his kingdom, and concerning those therein who are in the good of innocence, that they shall have nothing to fear from the hells and the evils thence, because they are defended by the Lord. The kingdom of the Lord is here described, by innocences of various kinds, and by their opposites from which they shall be defended; thus the lamb denotes innocence of the inmost degree, its opposite is the wolf; the kid denotes innocence of the second degree, the opposite of which is the leopard; the calf denotes innocence of the last degree, of which the opposite is the young lion.<sup>m</sup> The innocence of the inmost degree is such as belongs to those who are in the third or inmost heavens, and the good thereof is called celestial good; the innocence of the second degree is such as belongs to those who are in the second or middle heaven, and the good thereof is called spiritual good; and the innocence of the ultimate degree is that which belongs to those who are in the first or ultimate heaven, and the good thereof is called natural spiritual good.<sup>n</sup> Inasmuch as the goods of innocence are as above described, it is therefore also said, "*and a little boy shall lead them,*" likewise "*the sucking child shall play on the hole of the asp, and the weaned child shall put his hand upon the cockatrice den.*" By a boy, a sucking child, and a weaned child, are in like manner signified those degrees of innocence.<sup>o</sup> Inasmuch as the lamb signifies innocence, or those

<sup>l</sup> By sucklings and infants in the Word are understood those who are in innocence, as may be seen in the work concerning *Heaven and Hell*, n. 277, 280, 329, 345.

<sup>m</sup> That a lamb, a ram, or sheep, and calf, signify three degrees of innocence, may be seen, *A.C.*, n. 10,132.

<sup>n</sup> That all who are in the heavens are in some good of innocence, may be seen, *A.C.*, n. 4797.

<sup>o</sup> Respecting the signification of boy, see *A.C.*, n. 430, 5236; respecting the sig-

who are innocent, and a wolf those who are against innocence, therefore it is said in like manner in the same prophet: "*The wolf and the lamb shall feed together; they shall not do evil in the whole mountain of holiness*" (lxv. 25); where the "*mountain of holiness*" denotes heaven, specifically the inmost heaven. Hence also the Lord said to the seventy whom he sent forth, "*Behold I send you forth as lambs among wolves*" (Luke x. 3). Because lambs signify those who are in love to the Lord, which love is one with innocence, and because sheep signify those who are in love towards their neighbour, which love is charity, therefore the Lord said to Peter, "*Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs*" (John xxi. 15); and presently after he said, "*Feed my sheep*" (verse 16, 17). The reason why these things were said to Peter, was, because by him was understood truth derived from good, or faith from charity, and truth derived from good teaches; to feed denoting to teach. Again, in Ezekiel: "*Arabia and all the princes of Kedar, these were the merchants of thy hand in lambs, rams, and goats* (xxvii. 21). This is said concerning Tyrus, by which they are understood who are in the knowledges of truth and good. By Arabia and the princes of Kedar, who are the merchants of her hand, are signified those who are in truths and goods from knowledges; for by merchants are signified those who communicate and teach them; by lambs, rams, and goats, are signified three degrees of the good of innocence, in like manner as by lambs, rams, and calves.<sup>p</sup> In like manner in Moses: "*He made him to ride on the high places of the earth, and fed him with the produce of the fields; and he made him to suck honey out of the rock, and oil out of the stone of the rock; butter of the herd, and milk of the flock, with the fat of lambs, of rams of Bashan, and of goats, with the fat of kidneys of wheat; and thou drinkest the pure blood of the grape*" (Deut. xxxii. 13, 14). These things are said concerning the establishment of the ancient church, which was the first church after the flood, and by all these things are described its various kinds of good; but as scarcely any one can understand them without an explanation, a few words will be offered for that purpose. "*To ride on the high places of the earth,*" signifies that the intelligence of those who were of that church was interior; "*he fed him with the produce of the fields,*" signifies that they were instructed in every truth and good: "*he made him to suck honey out of the rock,*" signifies that by truths they had natural good; "*oil out of the stone of the rock,*" signifies that they had spiritual good also by truths, oil and honey

nification of a sucking child or infant of the first age, and of a weaned child or an infant of the second age, see n. 3183, 4563, 5608, 6740, 6745.

<sup>p</sup> That by the latter are signified the three degrees of the good of innocence, may be seen, A.C., n. 10,042, 10,132.



signifying those goods, and a rock of flinty rock and a stone signifying truths. "*Butter of the herd, and milk of the flock,*" signify the good of truth external and internal; "*the fat of lambs, of the rams of Bashan, and goats,*" signify the goods of innocence of three degrees as mentioned above; "*the fat of the kidneys of wheat,*" and "*the blood of the grape,*" signify that thus they had genuine good and genuine truth. Again, in Isaiah: "*The sword of Jehovah is filled with blood; it is made fat with fatness, with the blood of lambs and goats, with the fat of kidneys of rams*" (xxxiv. 6). Here also by lambs, rams, and goats, are signified the three degrees of the good of innocence, mentioned above; but the subject here treated of is concerning their destruction by falsities of evil; for sword signifies the falsity destroying truth and good, and the blood with which it shall be filled signifies destruction. Inasmuch as by lamb is signified innocence, which, viewed in itself, is love to the Lord, therefore by lamb, in the supreme sense, is signified the Lord as to the Divine Human Principle, for the Lord as to that principle was innocence itself. This appears in the following passages: "*He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter*" (Isaiah liii. 7). Again: "*Send ye the lamb of the ruler of the land from the rock toward the wilderness, unto the mount of the daughter of Zion*" (xvi. 1). Again, in John: "*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And looking upon Jesus as he walked, he saith, Behold the Lamb of God*" (i. 29, 36). And again, in the Revelation: "*For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters*" (vii. 17). And again: "*And they overcame him by the blood of the Lamb, and by the word of their testimony*" (xii. 11), and in many other passages in the same book, as chap. xiii. 8; xiv. 1, 4; xvii. 14; xix. 7, 9; xxi. 22, 23; xxii. 1, 3. Inasmuch as burnt offering and sacrifices signified all representative worship from the good of love, and from the truths of faith thence derived; that is, burnt offerings from the good of love, and sacrifices specifically from the truths thence derived; therefore, two lambs of the first year were offered upon the altar day by day continually, the one lamb in the morning, and the other in the evening (Exod. xxix. 38—43; Numb. xxviii. 1—9); also on the sabbath day, two lambs of the flock, without spot, beside the continual burnt offering (verses 9, 10); and in the beginnings of months, a burnt offering of seven lambs of the first year without spot (verses 11—15); and in like manner, in the day of the first fruits, seven lambs, beside the continual burnt offering (verse 29 to the end); also in the seventh month when there was a holy convocation, seven lambs of the first year without blemish (Numb. xxix. 1—7); and again, on each day of the passover, seven lambs, beside



two young bullocks, one ram, and one goat (verses 16—24). The reason why the burnt offering was of seven lambs, was, because by seven is signified all and what is full, and it is predicated of what is holy, and because by burnt offerings in common was signified the worship of the Lord from the good of love, and the good of love to the Lord from the Lord is the essential good of innocence, and by lamb, in the supreme sense, was signified the Lord as to the Divine Human Principle.<sup>q</sup> On account of this representation was also instituted the supper of the passover which was of lambs or kids (Exod. xii. 1—29); for by the feast of the passover was represented the glorification of the Lord's Human Principle.<sup>r</sup> Inasmuch as by infants was signified innocence, it was therefore also commanded, that after the birth of a child on the day of purification the mother should sacrifice a lamb, a young pigeon, and a turtle dove; or, instead of a lamb, two young pigeons, or two turtle doves (Lev. xii. 6, 7). By young pigeons and by turtle doves are signified the same as by lambs, namely, innocence.

315. *As it had been slain*—That hereby is signified as yet acknowledged by few, appears from the signification of being slain when predicated of the Lord, as denoting his not being acknowledged; in the present case, its being acknowledged by few that his Human Principle is divine, for it is said, "*stood a lamb as it had been slain*;" and by the lamb is signified the Lord as to his Divine Human Principle.<sup>s</sup> The case is similar here with what was said concerning the Lord (i. 18), "*and was dead*," by which is signified that he was rejected.<sup>t</sup> By being slain, in the spiritual or internal sense of the Word, is not understood to be slain as to the body, but as to the soul: and man is slain as to the soul when he is no longer in any good of faith, for then he has no spiritual life, but instead thereof death, which is called spiritual death; yet this is not what is signified when being slain is predicated of the Lord, because the Lord is life itself, and gives to every one spiritual life: but the meaning is, either that he is rejected, or that he is not acknowledged, for he is as of no account with those who do not acknowledge him, and much more so with those who deny him. The Lord himself is indeed acknowledged in the church, and also his Divine Principle, but as to his Human Principle as man alone, and not as God; hence it is that his Divine Human Principle is not acknowledged; this therefore is what is understood by the lamb standing as it had been slain.<sup>u</sup> They who think solely from the literal sense of the

<sup>q</sup> That burnt offerings signify all worship grounded in the good of love from the Lord to the Lord, may be seen, *A.C.*, n. 923, 6905, 8680, 8936, 10,042.

<sup>r</sup> As may be seen, *A.C.*, n. 10,655.

<sup>s</sup> As was shewn just above, n. 314.

<sup>t</sup> Concerning which see above, n. 83.

<sup>u</sup> That the Lord even as to his Human Principle also is God, may be seen in the *Doctrine of the New Jerusalem*, n. 280—310, and will be seen at the end of this work, where it shall be manifestly demonstrated.

Word, and not at the same time from the doctrine of genuine truth, know not otherwise than that by being slain in the Word is understood the being slain as to the body : but that to be slain as to the soul is thereby understood, will appear from the passages which shall be adduced presently ; for it is confessed that the Word in its inmost is spiritual, although in the sense of the letter it is natural, and spiritually to be slain is to perish as to the soul, as is the case with those who do not receive the life of heaven, which is called life eternal, and also simply life, and who instead thereof have death, which is called damnation. And inasmuch as this is confessed, it follows that by being slain in the Word is understood to perish from falsities and evils. But the Lord is spiritually said to be slain when the truth is denied and good is rejected which is from him ; neither is he acknowledged in such case, for he who denies and rejects those things which are from him also denies and rejects him, for the Lord is with man in his own truths and goods. But here the subject treated of is concerning the Lord's Divine Human Principle, which, that it is not as yet acknowledged, is well known. I will explain the causes. One is this : the popish nation has transferred to its primate all divine power which pertains to the Lord, even as to his Human Principle, being unwilling to hear that this was divine. The other reason is, that they who are not of that nation have made faith alone the only means of salvation, and not a life of charity ; and they who do this cannot perceive the Human Principle of the Lord otherwise than as that of another man, wherefore also they remain in the doctrine of the Trinity taken from the creed of Athanasius, and cannot be enlightened. That to be slain in the Word signifies to be spiritually slain, will appear from the following passages ; as in Isaiah : *"But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with the sword : because thou hast destroyed thy land, and slain thy people. Prepare slaughter for his sons, for the iniquity of their fathers"* (xiv. 19, 20, 21). These things are said concerning Babel, by which is signified the profanation of good and truth, and thence the destruction of the church. They are compared with the raiment of the slain, who are thrust through with the sword, because the raiment of the slain signifies the abominable false principle, defiling and destroying the things of the church, which are therefore said to be thrust through with the sword, because a sword signifies what is false destroying truth. Hence it is said, *"thou hast destroyed thy land and slain thy people ;"* and by the land is understood the church, and by people those therein who are in truths, whom to slay is to destroy by false doctrines. *"Prepare slaughter for his sons,"* signifies that their falsities are to be destroyed, sons denoting falsities. Again, in Jeremiah : *"And the slain of Jehovah shall be at that day from*

one end of the earth even unto the other end of the earth" (xxv. 35). By the slain of Jehovah being from one end of the earth to the other, are signified those with whom all the truths of the church are destroyed by falsities; "*the slain of Jehovah*" signify those with whom they are destroyed; and "*from one end of the earth unto the other*," signifies all things of the church. Again, in the same prophet: "*Therefore deliver up their sons to the famine, and make them flow down upon the hands of the sword, that men may become rare, slain with death, their young men smitten with the sword in war*" (xviii. 21). Here to deliver their sons to the famine, and to make them flow down upon the hands of the sword, signifies to extinguish the truth of the church through a defect of the knowledges of truth, and through falsities; sons denote truths, famine denotes the defect of knowledges, and the sword denotes what is false destroying truth. "*That men may become rare, slain with death*," signifies that there is no affection of truth, and thence no wisdom, men signifying the affection of truth, and wisdom thence derived.<sup>v</sup> "*Their young men slain with the sword in war*," signifies the destruction of truths by the combatings of what is false; young men denote truths, the sword denotes what is false destroying, and war denotes the combating thereof. Again, in Ezekiel: "*Go ye through Jerusalem, and smite; let not your eye spare, neither have ye pity. The old man, the young man, and the virgin, and the infant slay to perdition, but against any man upon whom is the sign, approach not*" (ix. 5, 6). These words were spoken by the man clothed in linen, or by the angel to other angels, and were heard by the prophet: by which it is not understood that they should pass through Jerusalem, and should smite and utterly slay old men, young men, maidens, and infants; but by the city is understood the church as to doctrine, and its being altogether vastated as to all the goods and truths which constitute it. By an old man is understood wisdom which is of good; by a young man, intelligence which is of truth; by a maiden, the affection thereof; and by an infant, every good and truth in a state of birth, specifically the good of innocence, by which all things of the church pertaining to man are born. By the man (vir) upon whom was the sign, and to whom they should not come near, is signified truth derived from good. Again, in the same prophet: "*And the company shall stone them with stones, and cut them asunder with swords; they shall slay their sons and their daughters, and burn up their houses with fire*" (xxiii. 47). These things are said concerning Samaria and concerning Jerusalem, which are there called Abolah and Aholibah; by which are signified two churches, namely, the celestial and the spiritual, in the present case those churches devastated by falsities and evils. To stone with stones, and to

<sup>v</sup> As may be seen above, n. 280.



cut them asunder with the sword, signify the destruction of truth by falsities; for stoning signified punishment and death, on account of violence offered to divine truth, and in like manner cutting asunder or killing by the swords. To slay sons and daughters, signifies to destroy all truths and goods, sons denoting truths, and daughters goods. To burn houses with fire, signifies to destroy all things which are of love and charity, by the evils of the love of self and of the world; houses denote the interior things of man, thus the objects of his love, in the present case, as being destroyed, fire denoting love in both senses. Again, in Jeremiah: "*They lay on the earth, the boy and the old man in the streets, my virgins and my young men have fallen by the sword; thou hast slain in the day of thine anger, thou hast not spared*" (Lament. ii. 21). Here also the devastation of the church is treated of. To lie on the ground and in the streets, signifies to be destroyed by evils and falsities. The boy and the old man, the virgins and the young men, having fallen by the sword, signify here, as above, all goods and truths with intelligence and wisdom. Their extinction is signified by, "*thou hast slain in the day of thine anger, thou hast not spared;*" the day of anger signifies the last state of the church, when judgment takes place. It is attributed to Jehovah that he slew, that is, extinguished those things; but it is the man himself that does this." Again, in Amos: "*I will cut off the judge out of the midst of Moab, and all his princes will I slay with him*" (ii. 2, 3). By Moab, in the Word, are understood those who adulterate the goods of the church: by the judge who shall be cut off, and by the princes who shall be slain, are signified the good which is adulterated, and the truths which are thence falsified, a judge denoting good, and a prince truth. Again, in Zechariah: "*There is a voice of the howling of the shepherds, that their magnificence is devastated. Thus saith Jehovah my God, Feed the sheep of the slaughter; whose possessors slay them. I have fed the sheep of the slaughter for your sakes O miserable of the flock*" (xi. 3, 4, 5, 7). By the sheep of the slaughter, which their possessors slay, are signified those who are in good, and are seduced by falsities of doctrine; they are called sheep who are in the good of charity; shepherds are those who teach truths, and thereby lead to good. Again, in David: "*For on thy account are we killed every day; we are reputed as a flock of the slaughter. Awake, O Lord, forsake us not for ever*" (Psalm xlv. 22, 23). By being killed every day, and reputed as a flock of the slaughter, is meant, that of ourselves we are perpetually falling into false persuasions, and are seduced by them, and especially when these prevail; hence it is plain what is meant by a flock, or sheep appointed for

<sup>w</sup> The sense of the letter is such as to attribute to Jehovah what is of the man himself, as may be seen *A. C.*, n. 2447, 5798, 6073, 6992, 6997, 7533, 7632, 7643, 7677, 7679, 7710, 7926, 8227, 8282, 8483, 8632, 9009, 9128, 9306, 10,431.



slaughter. That we may be elevated out of those persuasions is signified by, "*Awake, O Lord, forsake us not for ever.*" Again, in Ezekiel: "*Behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords upon the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the sea*" (xxvii. 7, 8). This is spoken of the prince of Tyre, by whom is signified intelligence which is from the knowledges of truth, in this case intelligence extinguished by falsities. To draw their swords against the beauty of wisdom, signifies the extinction thereof by falsities; to bring down to the pit, signifies immersion into falsities; and to die the death of the slain, destruction and damnation; the slain signify those with whom all truth is extinguished,\* and death signifies damnation. Again, in Isaiah: "*Hath he smitten him according to the stroke of him that smiteth him? or is he slain according to the slaughter of his slain?*" (xxvii. 7). These things are said concerning Jacob and Israel, by whom the church is signified; by Jacob the external church, and by Israel the internal. The temptations of those who are of the church are thus described, which are signified by these words, "*hath he smitten him according to the stroke of him that smiteth him?*" and that they should not yield and thereby perish in temptations, is signified by these words, "*is he slain according to the slaughter of them that are slain?*" the slaughter of them that are slain signifying perdition by falsities. Slaughter signifies perdition and damnation also in the following passages in the same prophet: "*In the day of the great slaughter, when the towers shall fall*" (xxx. 25). The day of the great slaughter signifies the last judgment, when the wicked are condemned and perish; towers signify false doctrines. Again: "*I will kill thy root with famine, and he shall slay thy remnant*" (xiv. 30); treating of Philistea, whereby is signified truth without good, or faith without charity. To kill the root with famine, signifies to perish entirely from having no good, the root being the all from which a thing lives; wherefore it is also said, "*he shall slay thy remnant;*" by remnant are signified all the remains of the church. Again, in Jeremiah: "*For I have heard a voice the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied by the slayers*" (iv. 31). By these words is described the grief of the church falling from truths into falsities. The daughter of Zion denotes the church; to bewail and spread forth the hands, signifies grief; "*for my soul is wearied by the slayers,*" signifies, by the falsities which extinguish spiritual life, slayers denoting those falsities. Again, in Isaiah: "*Behold, Jehovah going forth out of his*

\* As may be seen *A.C.*, n. 4503, 9262.

*place to visit the iniquity of the earth; then shall the earth reveal her bloods, and shall no more hide her slain"* (xxvi. 21). This is spoken of the day of visitation, or of judgment, when the iniquities of all shall be discovered, which is understood by, "*then the earth shall reveal her bloods, and shall no more hide her slain;*" the earth signifies the church, in this case, the evil therein; bloods denote the evils which have destroyed the goods thereof; and the slain denote the falsities which have destroyed the truths thereof: hence, whether it be said that the slain signify falsities, or those who are in them, it amounts to the same thing, inasmuch as they are in falsities, and falsities in them, and these are what destroy. The same is signified by slain elsewhere, as in Isaiah: "*And what will ye do in the day of visitation, and in the desolation which shall come from far? Without me they shall bow down under the prisoners, and they shall fall down under the slain"* (x. 3, 4). Likewise in the Revelation: "*And in her was found the blood of prophets and of saints, and of all that were slain upon the earth"* (xviii. 24). The signification of these words will be seen when we come to explain that chapter. Again, in Isaiah: "*And I will punish the world for their evil, and the wicked for their iniquity. Every one that is found therein shall be thrust through; and every one that is gathered together shall fall by the sword"* (xiii. 11, 15). This also is spoken of Babylon. Every one found therein shall be thrust through, signifies that they shall perish by evil; and every one that is gathered together shall fall by the sword, signifies to perish by falsities. Again, in Matthew: "*Then shall they deliver you up to be afflicted, and shall kill you"* (xxiv. 9). And again, in John: "*They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service"* (xvi. 2, 3). These things were said to the disciples; and by the disciples, in the spiritual and representative sense, are understood all the truths and goods of the church; hence it is evident, what is understood in that sense by its being said, they shall kill you, namely, that they shall then destroy the goods and truths of the church. Again, in Mark: "*Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents and shall cause them to be put to death"* (xiii. 12.) Here the Lord is speaking of the consummation of the age, by which is meant the last time of the church, when falsities shall destroy truths, and evils shall destroy goods. By brother, father, and children here mentioned, are not understood a brother, a father, and children, but what is false, and what is true, also good and evil. That the brother shall betray the brother to death signifies that what is false shall destroy good, specifically that faith alone shall destroy charity, for faith in the Word is called the brother of charity. That the father shall betray the children to death, signifies that the good of the church shall

perish by the falsities of evil; father denoting the good of the church, and children the falsities of evil. "*Children shall rise up against their parents, and shall cause them to be put to death,*" signifies that the falsities of evil shall assault the goods and truths of the church, and destroy them. Again, in Luke, it is said respecting a man who planted a vineyard, that, "*At the season he sent a servant to the husbandmen that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant; and they beat him also, and intreated him shamefully, and sent him away empty. Then said the lord of the vineyard, What shall I do? I will send my beloved son. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him*" (xx. 10—16; and Mark xii. 2—9). These things are said concerning the church instituted amongst the Jews, and thereby is described the perversion and falsification of all the truths which they possessed from the Word, by traditions and by applications to themselves; each particular expression contains a spiritual sense; for whatsoever the Lord spake, he spake also spiritually, because from the Divine Principle. By the vineyard which the man planted, is signified the church which is in truths; by the servants whom he thrice sent, is signified the Word given to them by Moses and the prophets; three times is mentioned, because the number three signifies what is full and complete; that they beat them, wounded, and sent them empty away out of the vineyard, signifies that they falsified and perverted the truths which are of the church; the sending them away empty out of the vineyard, signifies the depriving the Word of its goods and truths. By the beloved son is understood the Lord as to divine truth, who is also thence called the Word; that they cast him out of the vineyard and killed him, signifies not only that they killed him, but also all divine truth which is from him.<sup>y</sup> Again, in Daniel: "*And after threescore and two weeks shall Messiah be cut off, but not for himself*" (ix. 26). By the Messiah also is understood the Lord as to divine truth.<sup>z</sup> That he shall be cut off, signifies not only himself, but also all divine truth with that people; "*but not for himself,*" signifies that it should revive with those who are in the New Church, in like manner as was said above in the first chapter, "*I am he that liveth, and was dead; and behold I am alive for evermore*" (verse 18).

316. *Having seven horns*—That hereby is signified who has omnipotence, appears from the signification of a horn, as denoting the power of truth against what is false, but when predicated of the Lord, as denoting all power or omnipotence. The reason

<sup>y</sup> As may be seen also above, n. 83.

<sup>z</sup> As may be seen in the *Arcana Cœlestia*, n. 3008, 3009.



why the Lamb was seen to have seven horns, was, because the number seven signifies all, and is predicated of what is holy;<sup>a</sup> and the reason why horn and horns signify power is because the power of horned animals, as of oxen, of rams, of goats, and of others, lies in their horns. That horn and horns signify the power of truth against what is false, and, in the supreme sense, when predicated of the Lord, omnipotence, and, in the opposite sense, the power of what is false against truth, appears from several passages in the Word; and it is thence evident what horns in the Word signify, of which mention is so often made in Daniel, and also in the Revelation, and as they are still in use in the coronation of kings, some of those passages shall be adduced. It is said in Ezekiel: "*In that day will I cause the horn of the house of Israel to grow, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Jehovah*" (xxix. 21). To make the horn of the house of Israel to grow, signifies truth in abundance, the house of Israel denoting the church; this being signified by horn and by its increase, it is therefore also said, "*And I will give thee the opening of the mouth,*" by which is understood the preaching of truth. Again, in the first book of Samuel: "*My heart rejoiceth in Jehovah, my horn is exalted in Jehovah: my mouth is enlarged against mine enemies, because I rejoice in thy salvation. Jehovah shall give strength unto his anointed, and exalt the horn of his anointed*" (ii. 1, 10). This is a part of the prophecy of Hannah. By her horn being exalted in Jehovah, is signified that the divine truth filled her, and rendered her powerful against falsities; and because of this signification it is therefore said, "*my mouth is enlarged against my enemies;*" the enlargement of the mouth denoting the preaching of truth with power, and the enemies denoting the falsities which disperse divine truth. By "*Jehovah shall give strength unto his anointed, and exalt the horn of his anointed,*" is signified the omnipotence of the Lord from divine good by divine truth; for strength in the Word is predicated of the power of good, and horn of the power of truth; and the anointed of Jehovah is the Lord as to the Divine Human Principle, who has omnipotence.<sup>b</sup> Again, in David: "*He also exalteth the horn of his people, the praise of all his saints; even of the sons of Israel, a people near unto him*" (Psalm cxlviii. 14). Here, by exalting the horn of his people, is signified his filling them with divine truths, and therefore it is said, "*the praise of all his saints; even of the sons of Israel, a people near unto him;*" for they are called saints who are in divine truths, inasmuch as the divine truth is what is called holy.<sup>c</sup> Israel denotes the church which is in truths, the sons thereof are truths; people is also predicated of those who are in truths, and they are said to be

<sup>a</sup> See above, n. 257.<sup>b</sup> As may be seen, A.C., n. 3008, 3009, 9954.<sup>c</sup> As may be seen above, n. 204.



near who are thereby conjoined to the Lord. Again: "*Jehovah God of hosts, thou art the glory of their strength; and by thy good pleasure thou shalt exalt our horn*" (lxxxix. 17). By the horn being exalted is here signified to be filled with divine truth, and thereby to give power against falsities; on which account it is said, "*Jehovah God of hosts, thou art the glory of their strength,*" glory in the Word being also predicated of the church, and of the doctrine of truth therein. And again: "*A good man sheweth favour and lendeth. His justice endureth for ever; his horn shall be exalted with glory*" (Psalm cxii. 5, 9). That horn signifies divine truth, is manifest from this consideration, that it is here said, "*his justice endureth for ever,*" and "*his horn shall be exalted with glory;*" justice in the Word being predicated of good, wherefore the horn is predicated of truth; for in every particular of the Word, there is a marriage of good and of truth, glory also signifies divine truth. Again in Habakkuk: "*The brightness of Jehovah God shall be as the light; he hath horns coming out of his hand; and there is the hiding of his strength*" (iii. 4). Inasmuch as horns signify divine truth with power, it is therefore said, "*The brightness of Jehovah God shall be as the light; he hath horns coming out of his hand; and there is the hiding of his strength.*" By the brightness of Jehovah being as the light, is signified divine truth; and by the hiding of his strength in the horns, is signified the omnipotence of divine good by divine truth, for all the power of good is by truth, and in divine truth lies concealed the divine good of omnipotence. Again, in David: "*I have found David my servant; with the oil of holiness have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. My truth and my mercy shall be with him; and in my name shall his horn be exalted*" (Psalm lxxxix. 20, 21, 24). In this passage by David is understood the Lord as to divine truth;<sup>d</sup> and by his horn being exalted, is understood his divine power, which he has from divine good by divine truth; wherefore it is said, "*my truth and my mercy shall be with him;*" mercy in the Word, when predicated of Jehovah or the Lord, signifying the divine good of the divine love. Inasmuch as by David is understood the Lord as to divine truth proceeding from his Divine Human Principle, he is therefore called "*David my servant;*" and by servant is not understood a servant in the common sense, but whatsoever serves, and is therefore predicated of truth, because this serves good for use, and in this case for power. Again: "*There will I make the horn of David to bud; I have prepared a lamp for mine anointed*" (Psalm cxxxii. 17). Here also by David is understood the Lord as to divine truth, also by anointed; by making his horn to bud, is signified the multiplication of divine truth in the heavens and

<sup>d</sup> As may be seen above, n. 205.

on the earths from him ; wherefore it is also said, "*I have prepared a lamp for mine anointed,*" by which a similar thing is understood.<sup>e</sup> And again : "*Jehovah is my strength, my rock of stone, and my fortress, and my deliverer ; my God, my rock, with whom I take refuge ; my shield, and the horn of my salvation*" (Psalm xviii. 2 ; 2 Samuel xxii. 3). Strength and rock, when predicated of Jehovah or the Lord, as in this passage, signify omnipotence ; the fortress and rock in which he trusts, signify defence ; the shield and horn of salvation signify salvation thence derived ; strength, fortress and shield in the Word are predicated of divine good ; rock of stone, rock and horn are predicated of divine truth ; hence by those things are signified omnipotence, defence, and salvation, which are from divine good by divine truth. Again, in Luke : "*Blessed be the Lord God of Israel ; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David ; that we should be saved from our enemies*" (i. 68, 69, 71). This is the prophecy of Zechariah concerning the Lord and his advent. The horn of salvation in the house of David, signifies omnipotence saving by divine truth from divine good ; the horn denoting that omnipotence, and the house of David denoting the church of the Lord. The enemies from which it is said that he should save or keep us, are the falsities of evil, for these are the enemies from which the Lord preserves those who receive him ; that they were not other enemies from which the Lord preserved those who are there understood by his people, is a well known thing. Again, in Micah : "*Rise and thresh, O daughter of Zion, for I will make thy horn iron, and thy hoofs brass, and thou shalt beat in pieces many peoples*" (iv. 13). "*Rise and thresh, O daughter of Zion,*" signifies the dissipation of evil with those who are of the church ; to thresh, is to dissipate ; and the daughter of Zion is the church which is in the affection of good. "*I will make thy horn iron,*" signifies divine truth mighty and powerful ; "*and thy hoofs brass,*" has a similar signification, hoofs denoting truths in ultimates ; "*and thou shalt beat in pieces many peoples,*" signifies that they should disperse falsities, for peoples are predicated of truths, and, in an opposite sense, of falsities. Again, in Zechariah : "*I saw, and behold, the four horns which dispersed Judah, Israel, and Jerusalem : he shewed me four smiths, and he said, These horns which have dispersed Judah, so that not a man lifteth up his head, these came to terrify them, to cast down the horns of the nations who lift up the horn against the land of Judah to disperse it*" (i. 18—21). By these things is described the vastation of the church, and afterwards its restoration. By Judah, Israel, and Jerusalem, are signified the church and its doctrine ; the horns

<sup>e</sup> That the Lord, as to divine truth proceeding from his divine good, is called a lamp, may be seen above, n. 62.

which scattered them, signify the falsities of evil, which vastated the church; smiths signify the same as iron, namely, truths in ultimates, which are mighty and powerful, consequently the same as the horn of iron mentioned above; wherefore it is said concerning them, that they came to cast down the horns of the nations which lifted up their horn against the land of Judah, the horns of the nations denoting the falsities of evil which have vastated the church, and which are to be dissipated that the church may be restored. Again, in Lamentations: "*The Lord hath destroyed in his wrath the fortifications of the daughter of Judah: he hath cast them down to the earth, he hath profaned the kingdom and the princes thereof, he hath cut off in the wrath of anger all the horn of Israel*" (ii. 2, 3). The subject here treated of is the total vastation of the church. The last time, when it is devastated, is signified by the wrath of the anger of the Lord; and the total vastation thereof is described by the destruction of the fortifications of the daughter of Judah, by casting them down even to the ground, by profaning the kingdom, and the princes thereof. The daughter of Judah denotes the church; her fortifications denote truths from good; the kingdom and princes denote the truths of its doctrine; hence it is evident what is signified by cutting off all the horn of Israel, namely, all the power of the truth of the church, whereby it resists the falsities of evil. Again, in Daniel: "*Daniel saw in a dream four beasts ascending out of the sea: the fourth exceedingly strong, having teeth of iron, he devoured and brake in pieces, and he had ten horns; and I attended, and behold another little horn came up among them, and three of the former horns were rooted out before it; in this horn there were eyes as the eyes of a man, and a mouth speaking great things. I saw that this horn made war with the saints, and had prevailed against them, and that it spake words against the Most High; as to the ten horns they are ten kings, and it shall humble three kings*" (vii. 2, 3, 7, 8, 20, 21, 24, 25). That by horns are here understood falsities which destroy the truths of the church, or the power of falsities against truths, is evident; by the beast coming up from the sea, is signified the love of self, from which all evils are derived, in this case the love of ruling over heaven and earth, to which things holy are made subservient as means; of this quality is the love which is understood by Babylon in the Apocalypse. The reason why the beast was seen to come up from the sea, was because by the sea is signified the natural man separate from the spiritual, for in this case the natural man is such as to desire nothing more than to rule over all, and to confirm such rule from the sense of the letter of the Word. The ten horns signify falsities of every kind, for ten denote all; wherefore it is also said, that the ten horns are ten kings, for kings signify truths, and in an opposite sense, as in the present



case, falsities. The little horn which came up among them, before whom three of the former horns were plucked up by the roots, signifies the plenary perversion of the Word by the application of the sense of the letter to confirm the love of dominion. This horn is said to be little because it does not appear that the Word is perverted, and that which does not appear before the sight of a man's spirit, or before his understanding, is considered either as nothing, or as little, such being the appearance in the spiritual world of things that cannot be apprehended except by few. The three horns which were plucked up by the roots before the little one, signify the truths of the Word there, which are so destroyed by falsifications; those truths are also signified by the three kings who were humbled by it. By three are not signified three, but what is plenary, thus that truths were absolutely destroyed. Inasmuch as that horn signifies the perversion of the Word as to the literal sense, and this sense appears before the eyes of man as if it was to be thus and no otherwise understood, consequently to be contradicted by no one, it is therefore said concerning this horn, that in it were eyes, like the eyes of man, and a mouth speaking great things. The eyes signify the understanding; and the eyes of man, the understanding of truth; the mouth signifies thought and speech thence derived. From these considerations it may now be seen what is understood by all and by each of the things contained in this passage; as what by the beast coming up from the sea, which had ten horns, and iron teeth, which devoured and brake in pieces; what by the little horn that came up among them, before which three of the horns were plucked up by the roots, in which were eyes as the eyes of man, and a mouth speaking great things; also what is signified by its making war with the saints and prevailing against them; by speaking words against the Most High; and by the horns being so many kings. Again, in the same prophet: "*I saw in a vision a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him. And as I was considering, behold, an he-goat came from the west upon the faces of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and he ran unto him in the fury of his power. And I saw him come close unto the ram, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, and he cast him down to the ground, and stamped upon him. Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and there came up four in the place of it toward the four winds of heaven. Presently out of one of them came forth a little horn, which grew exceedingly, toward the south, and*



*toward the east, and toward honor. And it grew, even to the host of the heavens; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea even to the prince of the host it extolled itself; and the dwelling of his sanctuary was cast down, because it cast down truth to the earth''* (viii. 3—12). Here is described another principle which vastates the church, namely, faith alone. By the ram is signified the good of charity and faith thence derived, and by the he-goat is signified faith separate from charity, or faith alone; or, what amounts to the same, those who are principled therein; by their horns are signified truths from good and falsities from evil combating; truths from good are denoted by the horns of the ram; and falsities from evil by the horns of the he-goat. By the two horns of the ram being high, and one higher than the other, and the higher coming up last, is signified the truth of faith from the good of charity; and this was seen according to the influx of good and truth with man and spirit; for all good is received posteriorly, and all truth anteriorly, inasmuch as the cerebellum is formed to receive the good which is of the will, and the cerebrum to receive the truth which is of the understanding. By the west, the north, and the south, toward which the ram pushed, are signified the goods and truths which they receive who are in charity and faith thence derived, and by which they disperse evils and falsities. By the he-goat which came upon the faces of the whole earth, is signified faith separate from charity, arising from evil of life; the he-goat denotes that faith; the west denotes the evil of life; and the earth denotes the church; the notable horn between the eyes, signifies all self-derived intelligence; his running unto the ram in the fury of his power, breaking his two horns, throwing him down to the ground, and stamping upon him, signify the entire destruction of charity and faith thence derived, for when charity is destroyed faith also is destroyed, the latter being from the former. The great horn of the he-goat being broken, and four coming up in its place, toward the four winds of the heavens, signify all falsities conjoined with the evils thence derived; the horns signifying the falsities of evil, four their conjunction, and the four winds of heaven signifying all, as well falsities as evils. That out of one of them came forth a little horn, signifies justification thereby, for this is born from the principle of faith alone; it is said to be little, because it does not appear as a falsity. That this horn grew exceedingly toward the south, and toward the east, and toward honor; and grew even to the host of the heavens, and cast down, some of the host, to the ground, and stamped upon them, signifies, that it destroyed all the truths and goods of the church. By the south is meant where truth is in the light; the east and honor denote where good is in clearness by truth; the host of the heavens, are all the truths and goods of heaven and the church; to cast down

some of the host to the ground, and to stamp upon them, signifies altogether to destroy ; that it extolled itself, even to the prince of the host, and that the dwelling of his sanctuary was cast down, signifies the denial of the Lord's Divine Human Principle and the consequent vastation of the church. The prince of the host is the Lord as to the Divine Human Principle, because from that principle proceed all the truths and goods which constitute the church ; the dwelling of the sanctuary denotes the church where those things are ; that truths destroyed by falsities are here understood is evident, for it is said it cast down the truth to the ground. That such things are signified by the ram and the he-goat, and by their horns, is manifestly evident from appearances in the spiritual world ; for in that world, when such as have confirmed themselves in the doctrine of faith alone and of justification, thereby, dispute with those who are in the doctrine of charity and thence in faith, then to others who stand afar off there appear he-goats, or a he-goat with similar horns, and with like insult and fury against rams or a ram, and he also appears to tread the stars under his feet. These things have been also seen by me, and at the same time by those who stood by me, who were thence convinced that such things are understood by the words of Daniel, and also that similar things are signified by the sheep on the right hand, and the goats on the left, mentioned in Matthew (xxv. 32 to the end), namely, by the sheep those who are in the good of charity, and by the goats those who are in faith alone. From these passages which have been adduced from Daniel, it may in some measure appear what is signified in the Revelation, by a dragon being seen having ten horns (xii. 3) ; by a beast being seen ascending out of the sea, which also had ten horns (xiii. 1) ; and by the woman that was seen sitting upon a scarlet coloured beast, which had seven heads and ten horns ; concerning which the angel said, "*the ten horns which thou sawest, are ten kings*" (xvii. 3, 7, 12) ; but more on these subjects may be seen in their explication in the following pages. That the power of what is false against truth is signified by a horn or horns, is also evident from the following passages in Jeremiah : "*The horn of Moab is cut off, and his arm is broken*" (xlviii. 25). By Moab are signified those who are in spurious goods, and thence in falsified truths, which in themselves are falsities ; the destruction of these falsities is signified by the horn of Moab being cut off, and the destruction of those evils by his arm being broken. Again, in Lamentations : "*Jehovah hath done that which he had devised ; he hath fulfilled his word ; he hath caused thine enemy to rejoice over thee ; he hath exalted the horn of thine adversaries*" (ii. 17). By enemy is here understood evil, and by adversaries the falsities of evil ; to exalt the horn of the adversaries, is for falsities to prevail over truths and destroy them. Again, in Ezekiel : "*Because ye thrust*

*with side and with shoulder, and push all the infirm sheep with your horns till ye have scattered them abroad*" (xxxiv. 21). Here to thrust with side and shoulder, signifies to exert all their strength and effort; to push with their horns the *infirm sheep* till they had scattered them abroad, signifies that they destroyed by false persuasions the simple and good, who, although not as yet in truths from good, are desirous of receiving them. Again, in Amos: "*In the day that I shall visit the prevarications of Israel upon him, I will visit upon the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground*" (iii. 14). By the altars of Bethel is signified worship from evil, and by the horns of the altar are signified the falsities of that evil; and, that these are to be destroyed, is signified by the horns being cut off, and falling to the ground. Again, in Amos: "*Ye who rejoice over a thing of nought, who say, Have we not taken to us horns by our own strength*" (vi. 13). To take horns by their own strength, signifies by the powers of self-derived intelligence to assume falsities by which truths are destroyed. Again, in David: "*I said unto the proud, Boast not; and to the wicked, Lift not up the horn; Lift not up your horn on high; speak not with a stiff neck. All the horns of the wicked also will I cut off; but the horns of the just shall be exalted*" (Psalm lxxv. 4, 5, 10). By lifting up the horn on high, is signified to defend strongly what is false against the truth; wherefore it is also said, "*Speak not with a stiff neck.*" By cutting off their horns is signified to destroy their falsities; and by exalting the horns of the just, is signified to render the truths of good powerful and strong. Inasmuch as by lifting up and by exalting the horns on high is signified to fill with truths, and to render them powerful and strong against falsities, therefore those truths are also called the horns of the unicorn, because these are elevated; as in Moses: "*The first-born of his ox he hath honor, and his horns are the horns of the unicorn; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh*" (Deut. xxxiii. 17). These things are said concerning Joseph, by whom, in the supreme sense, is represented the Lord as to the divine spiritual principle, or as to divine truth in heaven; hence by Joseph are also signified those who are in the spiritual kingdom of the Lord.<sup>f</sup> The first-born of the ox having honor, signifies the good of spiritual love; his horns being the horns of the unicorn, signify truths in their plenitude, and thence in their power; to push the people to the ends of the earth, signifies to instruct in truths all who are of the church, and thereby to dissipate falsities; the ten thousands of Ephraim, and the thousands of Manasseh signify a store and abundance of truth and thence of wisdom, and a store and

<sup>f</sup> As may be seen, A.C., n. 3969, 3971, 4669, 6417.

abundance of good and thence of love.<sup>g</sup> Again, in David : “ *Save me from the lion’s mouth ; and answer me from the horns of the unicorns* ” (Psalm xxii. 21). By the lion is here signified what is false violently destroying truth ; and by the horns of the unicorn are signified the truths which prevail against falsities. Again : “ *But my horn shalt thou exalt like the horn of an unicorn* ” (Psalm xcii. 10). Here the expression, “ *like the horn of an unicorn,* ” signifies truth as to plenitude and power. Again, in the Revelation : “ *And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God* ” (ix. 13). The altar of incense, which was called also the golden altar, was representative of the hearing and reception of all things of worship, which spring from love and charity from the Lord, and thus representative of such things of worship as are elevated by the Lord. The horns of the altar represented truths proceeding from the good of love ; hence it is evident why the voice was heard from the four horns of the altars, for truths are means by which good acts and speaks. Inasmuch as altars represented the worship of the Lord from the good of love, and since all worship, which is truly worship, is performed from the good of love by truths, therefore there were horns to the altars. That there were horns to the altar of incense, appears in Moses, where, speaking of the altar of incense, it is said, “ *The horns thereof shall be of the same. And thou shalt overlay it with pure gold. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering* ” (Exod. xxx. 2, 3, 10 ; xxxvii. 25, 26). Concerning the altar of burnt offering also it is written, “ *And thou shalt make the horns of it upon the four corners thereof ; his horns shall be of the same ; and thou shalt overlay it with brass* ” (Exod. xxviii. 2 ; xxxvii). The horns being out of the altar itself, signified that the truths which the horns represented should proceed from the good of love, which the altar itself represented, for all truth is from good. There being four horns, and one on each corner, signified that they were for the four quarters in heaven, by which are signified all things of truth derived from good. Inasmuch as all expiations and purifications are effected by truth from good, therefore expiation was made upon the horns of the altars, as on the horns of the altar of incense (Exod. xxx. 10 ; Levit. iv. 7) ; and upon the horns of the altar of burnt offering (Levit. iv. 25, 30, 34 ; viii. 15 ; ix. 9 ; xvi. 18). And forasmuch as all divine deference is by truths from good, therefore also they who committed evils and feared death caught hold of the horns of the altar and were

<sup>g</sup> That Ephraim, in the Word, signifies the intellectual principle of the church, which is of truth, and that Manasseh signifies the voluntary principle of the church, which is of good, may be seen, *A.C.*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296 ; and that by ten thousands and thousands are signified very many, consequently store and abundance.



preserved (1 Kings i. 50, 51) ; but they who from premeditation or from the will committed evils were not preserved (1 Kings ii. 28—31). Moreover, because horns signified truths from good, therefore also when kings were anointed, this was done by oil out of a horn. That David was thus anointed, may be seen 1 Sam. xvi. 13; and that Solomon was thus anointed, 1 Kings i. 39; the oil signified the good of love. From this signification of horns, which was known to the ancients, it was customary to make horns budding forth and fragrant, whence came the expression *Cornucopia*.

317. *And seven eyes*—That hereby is signified, who has omniscience, appears from the signification of seven eyes, when predicated of the Lord, as denoting omniscience; for by eyes, when predicated of man is signified the understanding, wherefore, when predicated of the Lord, they signify omniscience.<sup>h</sup> Mention is here made of seven eyes, because seven signify all, and are predicated of what is holy.<sup>i</sup>

318. *Which are the seven spirits of God, sent forth into all the earth*—That hereby is signified that thence are all wisdom and intelligence in heaven and in the church, appears from the signification of the seven spirits of God, as denoting the divine truth proceeding from the Lord;<sup>j</sup> and because they signify the divine truth proceeding from the Lord, they also signify the divine wisdom or omniscience; and from the signification of “*sent forth into all the earth*,” as denoting whence are all wisdom and intelligence in heaven and in the church. By being sent forth is signified to be communicated, and by all the earth is signified the church both in the heavens and in the earths.<sup>k</sup> Hence it is evident why the seven eyes of the Lamb are said to be the seven spirits of God, sent forth into all the earth, for by seven eyes is signified omniscience pertaining to the Lord from the divine good by the divine truth. The reason why all wisdom and intelligence are thence derived, is, because man cannot understand truth and relish good from himself, but from the Lord, and all wisdom and intelligence are of truth from good. Unless wisdom and intelligence be formed from that principle, they are not wisdom and intelligence, but folly and insanity, which appear before the ignorant and the evil as wisdom and intelligence, from the circumstance of their being able to speak and reason from the memory; for the proprium of man is nothing but what is evil and false; his voluntary proprium is evil, and his intellectual proprium thence derived is falsity; therefore whatever is from his proprium is against wisdom and intelligence, and what is against wisdom is folly, and what is

<sup>h</sup> That eyes, when predicated of man, signify the understanding, and when predicated of the Lord, providence, as also the divine wisdom and intelligence, which is omniscience, may be seen above, n. 152.

<sup>i</sup> As has been shewn above.

<sup>j</sup> Concerning which see above, n. 183.

<sup>k</sup> As may be seen above, n. 304.

against intelligence is insanity. Hence it is evident, that unless man be elevated from his proprium by the Lord, which is effected when he receives divine truth, not only in the memory but also in the life, he can in no respect be wise and intelligent; but that elevation from the proprium by the Lord does not appear to man, nor is perceived by him so long as he is in the world, but it first appears when he comes into his spirit, which is the case after its separation from the material body; nevertheless, this is perceived even then only by those who come into heaven. The reason why it is said wisdom and intelligence, is, because wisdom is of truth from good, for then man relishes good in truth; but intelligence is of truth by which good is produced, for then man has not yet a relish for good in truth, but is affected with truth for its own sake. They who are in the celestial kingdom of the Lord are in wisdom, because they are in truths from good; whereas they who are in the spiritual kingdom of the Lord are in intelligence, inasmuch as they are in truths by which good is produced.<sup>l</sup>

319. *And he came and took the book out of the right hand of him who sat upon the throne*—That hereby is signified that these things are from his Divine Human Principle, appears from the signification of the Lamb who took the book out of the right hand of him who sat upon the throne, as denoting the Lord as to the Divine Human Principle.<sup>m</sup> By the right hand of him who sat upon the throne is understood the Lord as to omnipotence and omniscience.<sup>n</sup> Hence it is that by these words, “*he came and took the book out of the right hand of him that sat upon the throne,*” is signified that those things are from the Divine Human Principle. That omnipotence and omniscience are the things here signified, is also evident, inasmuch as the subject treated of is concerning them, as may appear from the words preceding, where it is said that the Lamb had seven horns and seven eyes, the seven horns signifying omnipotence, and the seven eyes omniscience;<sup>o</sup> and the Lamb signifying the Divine Human Principle.<sup>p</sup> That omnipotence and omniscience belong to the Divine Human Principle of the Lord, may appear from what has been said and shewn above.<sup>q</sup>

320. Verses 8, 9, 10. *And when he had taken the book, the four animals and the four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of*

<sup>l</sup> But concerning those who are in truths by which good is produced, more may be seen in the *Doctrine of the New Jerusalem*, n. 23; and concerning those who are in truths from good, n. 24, in the same; and concerning the celestial and spiritual kingdom, in the work concerning *Heaven and Hell*, n. 20, 28.

<sup>m</sup> Concerning which see above, n. 314.

<sup>n</sup> See above, n. 297, 298.

<sup>o</sup> As may be seen just above, n. 316, 317.

<sup>p</sup> N. 381.

<sup>q</sup> N. 10, 26, 32, 49, 52, 63, 77, 82, 97, 113, 114, 135, 137, 151, 178, 200, 205, f. 209, 254, 297, 309.

*incense, which are the prayers of the saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and tongue, and people, and nation. And thou hast made us unto our God kings and priests; and we shall reign on the earth.* “*And when he had taken the book,*” signifies, after the acknowledgment that the Human Principle of the Lord is Divine, and that it has omnipotence and omniscience: “*the four animals, and the four-and-twenty elders fell down before the Lamb,*” signifies, the acknowledgment, and thence the glorification, of the Lord by the angels of the superior heavens: “*having every one of them harps,*” signifies, confession from spiritual truths: “*and golden vials full of incense,*” signifies, confession from spiritual goods: “*which are the prayers of the saints,*” signifies, from which is worship. “*And they sang a new song,*” signifies, acknowledgment and confession from joy of heart: “*saying, Thou art worthy to take the book and to open the seals thereof,*” signifies, that the Lord from the Divine Human Principle has omnipotence and omniscience: “*for thou wast slain, and hast redeemed us to God by thy blood,*” signifies, separation of all from the Divine Being, and conjunction with him by the acknowledgment of him, and the reception of divine truth from him: “*out of every tribe and tongue,*” signifies, by all who are in truths as to doctrine and as to life: “*and people and nation,*” signifies, who are of the spiritual church of the Lord, and of his celestial church. “*And hast made us unto our God kings and priests,*” signifies, that from the Lord they are in the truths and goods of the church, and of heaven: “*and we shall reign on the earth,*” signifies, the power which belongs to the Lord alone by divine truth united to divine good, and thence power and wisdom to those who are of the Lord’s spiritual and celestial kingdom.

321. *And when he had taken the book*—That hereby is signified after the acknowledgment that the Human Principle of the Lord is Divine, and that it has omnipotence and omniscience, appears from the series in the internal sense, this being the subject treated of in what immediately precedes; and in what now follows it is acknowledged, and on this account the Lord is celebrated and glorified; and inasmuch as this celebration and glorification is a living acknowledgment that the Human Principle of the Lord is Divine, and that it has omnipotence and omniscience, and that acknowledgment now follows, it is therefore signified by these words, “*when he had taken the book.*” The glorification of the Lord in what now follows is effected in this order: first, by the angels of the superior heavens; afterwards, by the angels of the inferior heavens; and, lastly, by those who are

\* As may be seen, n. 316—319.

under the heavens. The glorification of the Lord by the angels of the superior heavens, is contained in verses 8, 9, 10; the glorification of the Lord by the angels of the inferior heavens, in verses 11, 12; and the glorification by those who are under the heavens in verse 13; but these will be specifically treated of in what follows.

322. *The four animals and four-and-twenty elders fell down before the Lamb*—That hereby is signified the acknowledgment and thence the glorification of the Lord by the angels of the superior heavens, appears from the signification of the four animals and four-and-twenty elders, as denoting, in general, the whole heaven, but specifically the inmost heavens, consequently, the angels of the superior heavens.<sup>s</sup> The angels of the superior heavens are here specifically signified, because in what follows glorification is made by the angels of the inferior heavens; and from the signification of their falling down before the Lamb, as denoting acknowledgment from an humble heart.<sup>t</sup> That the acknowledgment of the Divine Human Principle of the Lord is understood is evident, for that principle is signified by the Lamb.<sup>u</sup> What is meant by the superior and inferior heavens shall be explained in a few words. There are three heavens: the third or inmost heaven is where the angels are who are in celestial love; the second or middle heaven is where the angels are who are in spiritual love; and the first or ultimate heaven is where the angels are who are in spiritual-natural love. The third or inmost heaven is conjoined with the second or middle heaven by intermediate angels, who are called celestial-spiritual angels, and spiritual-celestial: these, together with the angels of the third or inmost heaven, constitute the superior heavens; but the rest in the second or middle heaven, together with those who are in the first or ultimate heaven, constitute the inferior heavens. The four animals signify specifically the third or inmost heaven, and the four-and-twenty elders the second or middle heaven, which is conjoined to the third or inmost heaven; thus together they signify the superior heavens.<sup>v</sup>

323. *Having every one of them harps*—That hereby is signified confession from spiritual truths, appears from the signification of the harp, as denoting such confession; the reason of which is because the harp is a stringed instrument, and by stringed instruments are signified things spiritual, or those things which pertain to truth; whereas by wind instruments are

<sup>s</sup> Concerning which see above, n. 313.

<sup>t</sup> That to fall down signifies humiliation, and in such case reception and acknowledgment of heart, may be seen above, n. 290.

<sup>u</sup> As may be seen above, n. 381.

<sup>v</sup> Concerning the intermediate angels, who are called celestial-spiritual, and spiritual-celestial, and concerning the conjunction of the third heaven with the second by them, see the *Arcana Cœlestia*, n. 1577, 1824, 2184, 4047, 4286, 4585, 4592, 4594, 6435, 6526, 8787, 8881, 9671.



signified things celestial, or those which pertain to good. The ground of such significations of musical instruments is from sounds, for sounds correspond with the affections, and from sounds also affections are perceived in heaven; and inasmuch as there are various affections, and various sounds are uttered by musical instruments, therefore the latter, from correspondence, and thence from agreement, are significative of the former. In general stringed instruments signify such things as belong to the affections of truth, and wind instruments those that belong to the affections of good; or, what is the same thing, some instruments belong to the spiritual class, and some also to the celestial. That sounds correspond to affections, has been manifested to me from much experience, also that musical sounds have the same correspondence, and that according to the sounds and their varieties the angels are affected; but to adduce all such experience would be tedious in this place; it will be sufficient to make only this general observation, namely, that discreet sounds excite the affections of truth, or that they are affected by them who are in the affections of truth; and that continuous sounds excite the affections of good, or that they are affected by them who are in affections of good. Whether we say the affections of truth or things spiritual, it amounts to the same, or whether we say the affections of good or things celestial, it is also the same.<sup>10</sup> From these considerations it may now appear why in the Word, and especially in David, so many kinds of musical instruments are mentioned, as psalteries, harps, flutes, cymbals, timbrels, trumpets, organs, and others, namely, that it is on account of their correspondence with affections, and at the same time with the articulations, which are expressions which contain things, and thence flow. That harps especially signify the affections of truth, because they excite those affections, consequently also the confession which is made from spiritual truths with a merry heart, may appear from the following passages, as in Isaiah: "*The new wine mourneth, the vine languisheth, all the merry hearted do sigh. The joy of timbrels ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song*" (xxiv. 7, 8, 9). The subject here treated of is the vastation of the spiritual church, or of the good and truth of that church. Spiritual good which should cease is signified by the new wine mourning and the joy of timbrels ceasing; and that its truth was to cease is signified by the vine languishing, and the joy of the harp ceasing; for by new wine is signified spiritual good, and its joy by the timbrel; and by the vine is signified spiritual truth, and its joy by the harp. Inasmuch as it is the affection of those things which should cease, it is there-

<sup>10</sup> These things may be better comprehended from what is delivered from experience concerning sounds and the correspondence thereof with affections, in the work concerning *Heaven and Hell*, n. 241.

fore said all the merry hearted do sigh, the noise of them that rejoice endeth: gladness and mirth in the Word signifying spiritual gladness and mirth, all which are from the affections of truth and good. It is added, "*they shall not drink wine with a song,*" because by singing is signified testification of gladness from the affection of truth, and by wine is signified truth. Again, in David: "*Confess unto Jehovah upon the harp; sing unto him with an instrument of ten strings. Sing unto him a new song; play excellently with a loud noise. For the word of Jehovah is right; and all his works are done in truth*" (Psalm xxxiii. 2, 3, 4). Inasmuch as the harp signifies confession from spiritual truths, it is therefore said, "*Confess unto Jehovah upon the harp.*" The instrument of ten strings signifies spiritual corresponding good; therefore it is said, "*sing unto him with an instrument of ten strings;*" and on this account also it is said, "*for the word of Jehovah is right, and all his works are done in truth,*" the truth of the good being signified by "*the Word of Jehovah is right,*" and the good of truth by "*all his works are done in truth;*" the truth of good is the truth which proceeds from the good, and the good of truth is the good which is produced by truth. Again: "*O send out thy light and thy truth: let them lead me; let them bring me unto the mountain of thy holiness and to thy habitations. And I will go unto the altar of God, unto God the joy of my exultation; yea, upon the harp will I confess unto thee, O God, my God*" (Psalm xliii. 3, 4). That the harp signifies confession from spiritual truths is evident, for it is said, "*will I confess unto thee upon the harp, O God, my God;*" and it is also premised, "*send out thy light and thy truth: let them lead me.*" Again, in David: "*I will also confess unto thee with the psaltery, even thy truth, O my God; unto thee will I sing with the harp, O thou Holy One of Israel*" (Psalm lxxi. 22). Inasmuch as by the psaltery is signified spiritual good or the good of truth, and by the harp spiritual truth or the truth of good, and confession is made from each, therefore it is said, "*I will confess unto thee with the psaltery, unto thee will I sing with the harp.*" Again: "*I will sing and play. Awake up my glory, awake psaltery and harp: I will awake in the morning. I will confess unto thee, O Lord, among the nations, I will praise thee among the peoples*" (Psalm lvii. 8, 9; cviii. 2, 3). Confession and glorification from the good of truth or from spiritual good, and from the truth of good or from spiritual truth, are expressed in the particulars of this passage. The good of truth is expressed by singing, by being awaked or excited by the psaltery, and by confessing unto the Lord among the nations; and the truth of good is expressed by singing, by being excited by the harp, and by singing among the peoples; for by nations in the Word are understood those who are in good, and by peoples those who are in truth; in this case those who are principled in spiritual truth.

The reason why both are thus predicated, is, because where good is treated of in the Word, the truth also is treated of, and this on account of the marriage of good and truth in every even the least part thereof.<sup>x</sup> And again: "*Answer unto Jehovah with confession; sing praise upon the harp unto our God*" (Psalm cxlvii. 7). Here also confession from spiritual good and from spiritual truth is expressed by answering unto Jehovah with confession, and by playing upon the harp unto our God; from spiritual good by answering unto Jehovah; and from spiritual truth by playing upon the harp unto God. Jehovah is also mentioned where the subject treated of is concerning good, and God where it is concerning truth.<sup>y</sup> Again, in Ezekiel: "*And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will give thee to the dryness of the rock*" (xxvi. 13, 14). This is said respecting Tyre, by which is signified the church as to the knowledges of good and truth, the vastation of which is here described; vastation as to knowledges of good by "*I will cause the noise of thy songs to cease;*" and vastation as to knowledges of truth by "*the sound of thy harps shall be no more heard.*" The desolation of all truth is signified by "*I will give thee to the dryness of the rock;*" a rock signifying truth, and the dryness or barrenness thereof, desolation. Again, in David: "*Make a loud noise unto Jehovah, all the earth; sound aloud, and rejoice, and sing praise. Sing unto Jehovah with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet, make a joyful noise before Jehovah, the King*" (Psalm cxviii. 4, 5, 6). The various kinds of affections from which arise confession and glorification of the Lord, are here expressed by various kinds of sound and instruments, by various kinds of sounds, by making a loud noise, sounding aloud, rejoicing, and singing, and by various kinds of instruments, such as harps, trumpets, and cornets; but to expound the signification of each of these is not necessary in this place, but solely what relates to the harp. To sing unto Jehovah with the harp, with the harp and the voice of a psalm, signifies confession from the affection of spiritual good and truth; for all affection, inasmuch as it pertains to the love, when it falls into sound, sounds agreeably to itself; whence also from the sound which is in the speech, and in which the expression of the speech as it were flows, the affection of another is heard, which also is thence known to the person addressed, and this manifestly in the spiritual world, where all sounds of speech manifest affections. The same is likewise evident in the following passages in David: "*Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Lift up a song and bring hither the tim-*

<sup>x</sup> Concerning which see above, n. 238, f. 288.

<sup>y</sup> As may be seen, *A. C.*, n. 709, 732, 2586, 2769, 2807, 2822, 3921, 4283, 4402, 7010, 9167.



*bral, the pleasant harp, with the psaltery. Blow the trumpet at the new moon, at the time appointed, on the day of our solemn festival*" (lxxxi. 1, 2, 3). Again: "*It is good to confess unto Jehovah, and to sing unto thy name, O Most High; upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound*" (Psalm xcii. 1, 3). And again: "*Let the sons of Zion exult in their King. Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp*" (Psalm cxlix. 2, 3). And again: "*Praise God with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him with the soft cymbals; praise him with the loud cymbals*" (Psalm cl. 3, 4, 5). On account of musical instruments and also dances signifying joy and gladness, which result from affections, and also the affections of the mind themselves, which their several sounds produce both in what is simple and in what is compound, therefore David and the whole house of Israel played before Jehovah on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals (2 Sam. vi. 5). Inasmuch as the harp signifies confession from spiritual truths, and spiritual truths are what the angels are affected with who are in the Lord's spiritual kingdom, which also dissipate falsities, and therewith the spirits themselves who are in them, therefore it is said, "*And it came to pass, when the evil spirit was upon Saul, that David took a harp, and played with his hand; so rest was given to Saul, and the evil spirit departed from him*" (1 Sam. xvi. 23). This was done because kings represented the Lord as to the spiritual kingdom, and thence signified spiritual truths.<sup>z</sup> Saul at that time represented the falsities opposed to those truths, which were dissipated by the sound of the harp, because the harp signified the spiritual affection of truth. This circumstance took place at that time, because with the sons of Israel all things were representative, and thence significative, which is not the case at this day. From the passages which have now been adduced, it may be seen what is signified by harps, besides other places, as Isaiah xxx. 32; Psalm xliii. 4; Psalm cxxxvii. 1, 2; 1 Sam. x. 5; Rev. xiv. 2; xviii. 22; Job xxx. 31. Inasmuch as most things in the Word have also an opposite signification, so likewise have musical instruments, in which they denote gladness and joy resulting from the affections of what is false and evil; thus the harp also signifies the confession of what is false, and thence exultation over the destruction of truth. Thus in Isaiah: "*At the end of seventy years shall be the song of Tyre even as the song of a harlot: take the harp, walk in the city, thou harlot who art given up to oblivion; play elegantly, mul-*

<sup>z</sup> As may be seen, n. 31.



*tively songs*" (xxiii. 15, 16). By Tyre is here signified the church as to the knowledges of spiritual truth and good,<sup>a</sup> in this case the church in which those knowledges are falsified; a harlot signifies the falsification of truth,<sup>b</sup> and by taking a harp, going about the city, playing elegantly, and singing many songs, are signified the exultation and boasting of what is false over the destruction of truth. Again, in the same prophet, "*Woe unto them that rise in the morning at dawn of day, that they may follow strong drink; continuing until twilight, till wine inflame them! And the harp, and the psaltery, and the timbrel, and pipe, and wine are in their feasts; but they do not examine the work of Jehovah, nor see the operation of his hands*" (v. 11, 12). Here the harp, the psaltery, the timbrel, the pipe, and also wine, are to be understood in the opposite sense, in which they signify exultations and boastings from the falsities of evil. That such things are here signified is evident from its being said, "*Woe unto them; they do not examine the work of Jehovah, and they see not the operation of his hands.*"

324. *And golden vials full of incense*"—That hereby is signified confession from spiritual goods, appears from the signification of golden vials which are also called censers, as denoting truths from good; for vials like all containing vessels, signify truths, and the gold of which they were composed signifies good, hence golden vials denote truths from good;<sup>c</sup> and from the signification of incense, as denoting those things pertaining to worship which are performed from spiritual good, or from the good of charity, and thence are gratefully perceived. The reason why such things are signified by incense, is, because all things which were instituted in the Israelitish nation were representative of things celestial and spiritual, whence also things odoriferous, which were of a grateful odour, represented perception that was grateful, and those which were of an ungrateful odour, the perception which was ungrateful. It was on this account that incense was made of fragrant spices, with stacte, onycha, galbanum, and frankincense. Moreover there is a correspondence of odour with perception, which may appear from this circumstance, that in the spiritual world where all things perceived by the senses correspond, the perceptivity of good and truth is made sensible as fragrance from grateful odours, and vice versa.<sup>d</sup> Hence it is, that in common discourse amongst men, to smell signifies to perceive; such expressions with many others being

<sup>a</sup> As was said above.

<sup>b</sup> As may be seen above, n. 141.

<sup>c</sup> That vessels signify truths inasmuch as they serve good for recipient and containing vessels, may be seen, *A. C.*, n. 3068, 3316, 3318: and also the vessels of the altars, of the burnt offering and incense, n. 9723, 9724; and that gold signifies good, see above, n. 242.

<sup>d</sup> Concerning which circumstance see what is shewn from experience in the *Arcana Cœlestia*, n. 1514, 1517, 1518, 1519, 1631, 4626, 4628, 4630, 4631, 5711, 5717.

derived into human discourse from correspondence ; for the spirit of man is actually in the spiritual world, although he is not conscious of it. The perceptive faculty also, in man, produces the sense of smelling in his body, and this also is from correspondence. But this is an arcanum which is with difficulty believed, because it has been hitherto unknown. It is to be observed that the good of love and charity produces that sweet smelling or fragrance, but by truth, not from itself without truth, still less by truth which is called the truth of faith without good ; for good without truth has no faculty of perceiving, neither has truth without good. The reason why incense signifies those things of worship which are performed from spiritual good, is, because spiritual good derives its origin and existence from celestial good, and this good is the good of love to the Lord from the Lord, and hence it is the essential good of heaven ; for that good is immediately from the Lord, and the Lord is in that good as in what is his own with the angels ; insomuch that whether it be said that the Lord is in them, and they in the Lord, or that the Lord is with them in that good, and they in the Lord when in that good, it is the same thing. Spiritual good which derives its origin and existence from celestial good, is the good of charity towards our neighbour ; the worship originating in this good, is what is signified by incense. Forasmuch as all worship of the Lord is effected from good, although by truths, and there are two universal goods which constitute the heavens, and distinguish them into two kingdoms, namely celestial good, which is the good of love to the Lord, and spiritual good, which is the good of charity towards our neighbour, therefore among the children of Israel there were two altars, one for the burnt offerings, the other for the incense ; and by the altar of burnt offerings was signified worship from the good of celestial love, and by the altar of incense, worship from the good of spiritual love ; hence it is evident what was represented by incense. That this is the case may appear from the passages in the Word where incense is mentioned ; as in Moses : *“And thou shalt make an altar to burn incense upon. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof, and thou shalt make unto it a crown of gold round about. And thou shalt put it before the veil that is upon the ark of the testimony, before the mercy seat that is over the testimony. And Aaron shall burn thereon incense of spices every morning ; in trimming the lamps he shall burn it, and in making the lamps to ascend at even, he shall burn it, a perpetual incense before Jehovah throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering ; neither shall ye pour drink offering thereon”* (Exodus xxx. 1—10). That by this altar and by the burning of the incense upon it was signified the worship which is from spiritual good, may appear from the cir-

cumstance of its being placed in the tent of the assembly without the veil, where also were the lamps; and by the tent was signified the Lord's spiritual kingdom; but by that part of the tent which was within the veil was signified his celestial kingdom.<sup>e</sup> Hence it is evident, that by those things which were in the tent without the veil, namely, the candlestick, the altar of incense, the table for the bread, were signified those things which belong to the spiritual kingdom, all which have reference to spiritual good, and its truth. By the table, upon which was the shew bread, was signified the reception of celestial good in spiritual good.<sup>f</sup> By the candlestick with the lamps was signified the spiritual principle itself of that kingdom.<sup>g</sup> And by the altar of incense was signified worship from spiritual good; and forasmuch as worship from spiritual good was signified by the burning of incense upon that altar, and by the candlestick the spiritual principle itself, therefore it was commanded that Aaron should burn the incense upon it every morning and every evening, when he trimmed the lamps.<sup>h</sup> Forasmuch also as spiritual good derives its origin and existence from celestial good, as has been said above, therefore that altar was not only placed near the veil which was upon the ark, but it was also commanded that when Aaron should make atonement for himself and for his house, he should bring the incense within the veil, by which is signified the influx, communication, and conjunction of celestial good and spiritual good. Concerning these it is also thus written in Moses: "*And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself. And he shall take a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not*" (Levit. xvi. 11, 12, 13). That he should take the fire from off the altar of burnt offering, upon which he should put the incense, also signified that spiritual good, which is the good of charity, exists and proceeds from celestial good, which is the good of love to the Lord.<sup>i</sup> On this account it was that the fire for burning the incense was taken only from the altar of

<sup>e</sup> As may appear from what is shewn in the *Arcana Cœlestia*, n. 9457, 9481, 9485, concerning the tent, where was the table upon which was the bread of faces, also the altar of incense, and the candlestick, and from what is shewn concerning the ark, in which was the testimony, and from which was the propitiatory, n. 9457, 9481, 9485, 10,545.

<sup>f</sup> As may be seen, n. 9527.

<sup>g</sup> As may be seen, n. 9548, 9551, 9558, 9561, 9572, 9783.

<sup>h</sup> These things are more fully explained in the *A.C.*, n. 10,176—10,213, where they are treated of as to each particular.

<sup>i</sup> That the fire of the altar signified that good may be seen, n. 4489, 6314, 6832, 9714, and elsewhere in the *A.C.*



burnt offering. The reason why Aaron when he made atonement for himself and his house was to burn the incense within the veil, was, because Aaron as chief priest represented the Lord as to the good of love, and by his functions he represented those things which proceed from that good, all which have reference to spiritual good. Unless spiritual good be from celestial good, it is not good, wherefore neither would the functions thereof be from the divine principle, nor represent anything of that principle, and therefore death was threatened to Aaron if he acted not according to those commands. On this account also it was that Nadab and Abihu, the sons of Aaron, were consumed by fire from heaven, because they burnt incense from other fire than that of the altar of burnt offering, consequently performed worship from other love than love to the Lord. Concerning this circumstance, it is thus written in Moses: "*And Nadab and Abihu, the sons of Aaron, took each of them his censer and put fire therein, and put incense thereon, and offered strange fire before Jehovah, which he commanded them not. And there went out fire from before Jehovah and devoured them, and they died. So they went near, and carried them in their coats out of the camp*" (Levit. x. 1—5). Their being carried without the camp signified that their worship was not from heaven, because not from love to the Lord; for by the camp of the sons of Israel were represented heaven and the church.<sup>j</sup> The reason why Korah, Dathan, and Abiram, with their company, were swallowed up by the earth, although they took the fire from the altar with which they burnt incense, was, because by their murmuring against Moses and Aaron was signified profanation of the good of celestial love; for by Moses and Aaron were represented the Lord; and to murmur, that is, to rebel against the Lord, and engage in holy offices, is profanation; but because they took the fire from the altar, that fire was cast out and their censers were made into a covering for the altar. Concerning this circumstance also, it is stated that Moses commanded them to take the fire and put it into their censers, which also they did, but that afterward they were swallowed up. It is also said that Eleazar the priest was commanded to collect the censers from the burning, to scatter the fire, and make the censers into broad plates for a covering of the altar, because they were hallowed by the fire of the altar, which signified divine celestial love (Numb. xvi. 1 to the end). Inasmuch as spiritual good, which is the good of charity towards our neighbour, derives its essence and soul from celestial good, which is the good of love to the Lord, therefore also the frankincense, by which is signified spiritual good, was put upon the bread of faces, by which was signified celestial good; as may appear from these words in Moses: "*And thou shalt put pure*

<sup>j</sup> As may be seen, n. 4236, 10,038.



*frankincense upon each row, that it may be on the bread for a memorial*" (Levit. xxiv. 7). "*That it may be on the bread for a memorial,*" signifies, that it may be received and heard by the Lord, for all worship of the Lord which is truly worship, is from celestial good by spiritual good; for spiritual good, which is the good of charity towards our neighbour, is the effect of celestial good, for charity towards our neighbour is to perform uses and to lead a moral life from a celestial origin.<sup>k</sup> This therefore is spiritual good; and celestial good is to look to the Lord, and to perceive that all good and truth are from him, and from man, or his proprium, nothing but evil. That the incense was burned from no other fire than the fire of the altar of burnt offering, by which was signified celestial good, which is the good of love to the Lord, is evident from other passages; as in the following: "*But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron. And Moses said unto Aaron, Take a censer, and put fire therein from the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them. And Aaron took as Moses commanded, and ran into the midst of the congregation; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed*" (Numb. xvi. 41, 46, 47, 48, and also in Rev. viii. 3, 4, 5). That incense and frankincense signify spiritual good, and the burning thereof the worship which is grateful from that good, and therefore hearing and reception by the Lord, may appear from the following passages. Thus in Isaiah: "*A troop of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of Jehovah*" (lx. 5). The subject there treated of is the advent of the Lord. By the troop of camels and the dromedaries of Midian and Ephah are signified the knowledges of truth and good in abundance; all they from Sheba who shall come, signifies from the knowledges of genuine truth and good, Sheba signifying such knowledges.<sup>l</sup> By the gold and frankincense which they shall bring, is signified worship from spiritual good, which is derived from celestial good; gold signifying celestial good, and frankincense spiritual good. On account of such worship being signified, it is therefore said, "*they shall shew forth the praises of Jehovah,*" by which is signified the preaching of the gospel concerning the Lord, also the worship of him. And again, in Matthew, it is said respecting the wise men from the east, "*And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their trea-*

<sup>k</sup> Concerning which see what is said in the work concerning *Heaven and Hell*, n. 390, 484, 529, 530—535, and in the *Doctrine of the New Jerusalem*, n. 84—107.

<sup>l</sup> As may be seen, *A.C.*, n. 1171, 3240.

tures, they presented unto him gifts; gold, frankincense, and myrrh" (ii. 11). By the wise men from the east are also signified those who are in the knowledges of truth and good; their worship from celestial good, spiritual good, and natural good, is signified by their offering gold, frankincense, and myrrh; for by gold is signified celestial good, by frankincense spiritual good, and by myrrh natural good. That such things were thereby signified, was also still known to many in the east, whence also they were called the sons of the east, by whom in the Word are understood those who are in the knowledges of truth and good,<sup>m</sup> for the science of correspondences as yet remained with them; wherefore that they might testify the joy of their heart, they offered such things as signified every good from first to last; and this is what was predicted in Isaiah, that from Sheba they should come, and bring gold and frankincense, and shew forth the praises of Jehovah. Again, in Malachi: "*For from the rising of the sun even unto the setting my name shall be great among the nations; and in every place incense shall be offered unto my name, and a pure meat offering*" (i. 11). Here "*from the rising of the sun even unto the setting my name shall be great amongst the nations,*" signifies, that the church and worship of the Lord shall be every where with those who are in good; "*from the rising of the sun to the setting,*" signifying every place where there is good; "*my name shall be great,*" signifying the acknowledgment and worship of the Lord; and nations signifying those who are in good. "*Incense shall be offered unto my name, and a pure meat offering,*" signifies the worship of the Lord from spiritual good, which is the good of charity towards our neighbour, and from celestial good, which is the good of love to the Lord; worship from spiritual good being signified by incense, and from celestial good by a meat offering.<sup>n</sup> Similar things are signified by incense and meat offering in these words in David: "*Give ear unto my voice, when I cry unto thee. Let my prayers be accepted as incense before thee; and the lifting up of my hands as the meat offering of the evening*" (Psalm cxli. 1, 2). And in Isaiah: "*Thou hast not brought to me the cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not made thee to serve by a meat offering, nor wearied thee by frankincense*" (xliii. 23). Inasmuch as all worship of the Lord is effected from spiritual good which is derived from celestial good, therefore both the meat offering and frankincense are mentioned in the letter separately, which notwithstanding in the internal or spiritual sense are understood conjointly, but the one from the other. In like manner in Jeremiah: "*They shall come from the cities*

<sup>m</sup> As may be seen, *A.C.*, n. 3249, 3762.

<sup>n</sup> That a meat offering signifies that good, may be seen, *A.C.*, n. 4581, 10,079, 10,137.

of Judah, and from the circuits of Jerusalem, bringing burnt offering and sacrifice, and meat offering and frankincense" (xvii. 26). By Judah and Jerusalem in this place are not understood Judah and Jerusalem, but the church of the Lord which is in the good of love, and thence in the doctrine of charity; worship thence derived is signified by burnt offering and sacrifice, likewise by meat offering and frankincense. Inasmuch as meat offering signified the good of celestial love, and incense the good of spiritual love, therefore upon the meat offering of fine flour were put oil and frankincense; as appears in Moses: "*When the soul willetth to offer a gift of meat offering to Jehovah, fine flour shall be the gift thereof, upon which he shall pour oil, and shall give upon it frankincense, and the priest shall take a handful of the fine flour thereof, and of the oil thereof, together with all the frankincense thereof, and he shall burn it for a memorial upon the altar*" (Levit. ii. 1, 2). The reason why this meat offering was instituted, was, because fine flour signified genuine truth;<sup>o</sup> and inasmuch as this is from good, namely, from celestial good, and thence from spiritual good, therefore oil and frankincense were put upon the offering; oil signifying the good of celestial love, and frankincense the good of spiritual love; in the internal sense, the one from the other: there were also other species of meat offering, which were prepared by oil, by which similar things were signified. Again, in Ezekiel: "*Thou hast taken the garments of thy embroidery, and hast covered images of a male with which thou didst commit whoredom, and my oil and my incense thou hast given before them*" (xvi. 16, 17, 18). These things are said concerning Jerusalem, by which is signified the church as to doctrine, in this case as to doctrine altogether perverted. The images of a male which she covered with the garments of her embroidery, and with which she committed whoredom, signify the falsities which, by perverse interpretation, they made to appear as truths, thus truths falsified; the broidered garments signify the knowledge of truth derived from the Word; and to commit whoredom signifies to falsify. "*Thou hast set mine oil and my incense before them,*" signifies the adulteration as well of the good of celestial love as of the good of spiritual love, which are adulterated when the Word is applied to the love of self and of the world. Again, in Moses: "*They shall teach Jacob thy judgments, and Israel thy law; they shall put incense to thy nose, and whole burnt sacrifice upon thine altar*" (Deut. xxxiii. 10). This is the prophecy of Moses concerning Levi, by whom is signified the priesthood; and because the priesthood was representative of the Lord as to the good of love, as well celestial as spiritual, therefore it is said, "*they shall put incense to thy nose, and whole burnt sacrifice upon thine altar.*"

<sup>o</sup> As may be seen, *A. C.*, n. 9995.



By incense is signified worship from spiritual good, and by the burnt sacrifice upon the altar is signified worship from celestial good; "*to the nose*" signifies to the perception. Again, in David: "*I will go into thy house with burnt offerings; I will pay thee my vows. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams*" (Psalm lxvi. 13, 15). To offer burnt offerings of fatlings, signifies worship from the good of celestial love; to offer incense of rams signifies worship from the good of spiritual love; incense and also rams signifying that good. Again, in the Revelation: "*And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he might offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it upon the earth*" (viii. 3, 4, 5). The particular signification of these things will be seen when we come to the explication of them in their order; in the meantime it may be sufficient to observe, that by incense is signified worship from spiritual good, which is the good of charity toward our neighbour. The same worship is also signified by the prayers of the saints; hence it is said, "*and there was given unto him much incense, that he might offer it with the prayers of all saints;*" and it is added, "*the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.*" That the prayers of the saints signify worship from spiritual good, will be seen in the article following, where also will be explained what is understood by worship from spiritual good, or from the good of charity. Again, in Isaiah: "*A people that provoketh me to anger continually before my faces; that sacrificeth in gardens, and burneth incense upon bricks*" (lxv. 3). Here, by sacrificing and burning incense are understood things opposite, namely, worship from falsities of doctrine, which are from self-derived intelligence; gardens signify such intelligence, and altars of brick the falsities thence derived; to sacrifice and burn incense signify worship.<sup>p</sup> Again, in Hosea: "*They sacrifice upon the tops of the mountains, and burn incense upon the hills, under the oak, and the poplar, and the elm, because the shadow thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery*" (iv. 13). By these words is described worship from the love of self and from the love of the world, and thence from the falsities of doctrine. Worship from the love of self is described by sacrificing upon the tops of mountains; worship

<sup>p</sup> That the ancients performed divine worship in gardens and groves according to the signification of the trees therein, but that this was prohibited with the Israelitish nation, lest they should frame to themselves a worship from the proprium, may be seen, *A. C.*, n. 2722, 4552.



from the love of the world, by burning incense upon hills; and worship from the falsities of doctrine, by sacrificing and burning incense under the oak, and the poplar, and the elm. The tops of the mountains signify celestial love, in this case the love of self; hills signify spiritual love, in this case the love of the world; for the love of self is the opposite of celestial love, and the love of the world is the opposite of spiritual love. The oak, the poplar, and the elm, signify the lowest goods of truth, and truths of good pertaining to the natural man, in the present case the evils of what is false, and the falsities of evil pertaining to the same. "*Because the shadow thereof is good,*" signifies complacency; the falsifications of spiritual good in consequence thereof is signified by their daughters committing whoredom, and the adulterations of celestial good by the daughters-in-law committing adultery. Again, in Jeremiah: "*For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal*" (xi. 13, 17). By cities in this passage are not signified cities, nor by gods, gods, neither streets by the streets of Jerusalem; but by cities are signified false doctrines; by gods, the falsities themselves; and by the streets of Jerusalem, the falsities of the doctrine of the church. By setting up altars, even altars to burn incense to Baal, is signified worship from the love of self and from the love of the world, as above. The Jewish nation did set up altars, and burn incense to Baal; but inasmuch as all things of their worship were representative, those things which were done according to the statutes were representative of things celestial and spiritual; therefore those things which were done contrary to the statutes were representative of things infernal; consequently by the altars set up to their gods, and by the incense offered to Baal, are signified things opposite. Again, in the same prophet: "*I will speak judgments with them upon all their wickedness, that they have forsaken me, and have burned incense to other gods, and have bowed themselves down to the works of their own hands*" (i. 16). To burn incense to other gods, and to bow themselves down to the works of their own hands, signify worship from falsities which are from self-derived intelligence; other gods denoting falsities, and the works of their own hands denoting the things which are from self derived intelligence. The same is signified by burning incense to gods, in Jeremiah (xi. 12; xlv. 3, 5, 8, 15, 18); likewise by burning incense to graven images, in Hosea (xi. 2); and by burning incense to vanity, in Jeremiah (xviii. 15); also by burning incense to Baal, in Jeremiah (vii. 9); and in Hosea (ii. 13); and in like manner by burning incense to Melecheth or the queen of heaven, in Jeremiah (xlv. 17, 18, 19, 21, 25). Melecheth of heaven signifies falsities in their whole compass. Moreover the reason why the burning of

incense signifies those things pertaining to worship which are perceived as grateful, and why incense signifies spiritual good, is, because all things which were instituted in the Israelitish nation were representative of things celestial and spiritual; for the church with that nation was not as the church at this day, which is internal, but was external, and externals represented and thence signified the internals of the church, such as were made manifest in the Word of the New Testament by the Lord; hence their church was called a representative church. The externals of this church consisted of those things which in the world of nature corresponded to the affections of good and truth in the spiritual world; hence it was that when they who were of that church were in externals as to worship, they who were in the spiritual world, or in heaven, were in internals, and conjoined themselves with those who were in externals; in this manner at that time heaven made one with men on earth. From these considerations it may appear, why it was that in the tent of the assembly were placed the table for the shew bread, the candlestick with the lamps, and the altar of incense; for the bread represented, and thence signified, the good of love proceeding from the Lord, or celestial good; the candlestick with the lamps represented, and thence signified, good and spiritual truth; and the incense represented, and thence signified, worship; and inasmuch as all divine worship, which is gratefully perceived, is from spiritual good, therefore that good was signified by the incense. In order that what is grateful might be represented, the incense was made from fragrant spices, and this also was from correspondence; for fragrant odours correspond to the pleasures and delights which are in the thought and perceptions from the delight of spiritual love, consequently the incense corresponded to such things as are gratefully received by the Lord, and also by the angels. This grateful quality is entirely from spiritual good, or from the good of charity towards our neighbour; this good being the celestial good, which is the good of love to the Lord in effect, for celestial good, which is the good of love to the Lord, is settled into effect solely by spiritual good, which is the good of charity to our neighbour; wherefore to be in this good and to exercise it, is to love and worship the Lord. Inasmuch as the oil which was used in anointing signified celestial good, or the good of love to the Lord, and the incense signified spiritual good, or the good of charity towards our neighbour, the latter being derived from the former, as has been said above, therefore in *Exod. xxx.* the preparation of the anointing oil is first treated of, and the preparation of the incense presently afterwards; the preparation of the anointing oil is treated of, from verse 23—33, and the preparation of the incense from verse

<sup>a</sup> The nature of charity towards our neighbour, and its exercise, may be seen in the *Doctrine of the New Jerusalem*, n. 84—107.

34—38. As the subject here treated of is concerning incense, the command concerning the preparation thereof shall be here adduced; it is this: "*And Jehovah said unto Moses, Take unto thee sweet spices, stacte, onycha, and galbanum; these sweet spices with pure frankincense; of each shall there be a like weight. And thou shalt make it a perfume, a confection after the art of the perfumer, salted, pure and holy. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee; it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for Jehovah. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people*" (Exod. 34—38).<sup>r</sup> Here it is to be observed that the frankincense was the primary principle, and the three rest were added for the gratefulness of their odour; wherefore it is said concerning the frankincense, that of each there shall be an equal part, or the same proportion of one as of the other; in like manner as with the anointing oil, in which the oil of olive was the primary principle, and the other things therein added by reason of their signification (Exod. xxx. 23—33). Hence it is evident why frankincense signifies the same as incense in the compound, namely, spiritual good. Inasmuch as the fragrances of odour correspond to spiritual pleasantnesses, or those arising from spiritual good, therefore also the most grateful reception by the Lord is called an odour of rest, or a sweet smelling savour (Exod. xxv. 10, 25, 41; Levit. i. 9, 13, 17; ii. 2, 9, 12; iii. 5; iv. 31; vi. 15; viii. 28; xxiii. 8, 14, 18; Numb. xv. 3; xxix. 2, 6, 8, 13, 36). And in Ezekiel, "*By the odour of rest I will be rendered placable unto you*" (xx. 41). And in Moses, "*If ye will not walk in my precepts, but will go contrary to me, I will not smell the odour of your rest.*" And in Hosea: "*His branches shall go, and he shall be as the honor of the olives, and his odour as of Libanus*" (xiv. 6, 7). This is said concerning Israel; the honor of the olive signifies celestial good, and the odour of Libanus spiritual good, from its gratefulness.<sup>s</sup>

325. *Which are the prayers of the saints*—That hereby is signified, from which is worship, appears from the signification of the prayers of the saints, as denoting worship from spiritual good; by prayers, in the internal sense, are understood all things pertaining to worship, and by the saints, things spiritual; for

<sup>r</sup> What each particular in this passage signifies may be seen in the *A.C.*, n. 10,289 10,310, where they are explained in their order.

<sup>s</sup> See above, n. 288. That the olive also signifies celestial good, may be seen in the *A.C.*, n. 9277, 10,261: that odour signifies the perceptive faculty of what is grateful according to the quality of love and faith, see n. 1514—1519, 3577, 4624—4634, 4748, 5021, 10,292; that an odour of rest signifies the perceptive faculty of peace, n. 925, 10,054; concerning which see in the work concerning *Heaven and Hell*, n. 284—290.



they are called saints in the Word who are in the Lord's spiritual kingdom, and they who are in his celestial kingdom are called just.<sup>t</sup> But in the internal sense of the Word by saints are not understood saints, but things holy, for saints involve persons, and in the internal sense everything of person is put off, for things alone constitute person.<sup>u</sup> In this the internal sense of the Word is distinguished from its external, which is the sense of the letter, because by saints are thus understood things holy, and by holy in the Word is understood the divine truth, proceeding from the Lord, and constituting his spiritual kingdom;<sup>v</sup> therefore by things holy are understood things spiritual, and by the prayers of the saints, worship from spiritual good. That worship from spiritual good is understood by the prayers of the saints, appears from this circumstance, that it is said they had golden vials full of incense, which are the prayers of the saints, and by incense are signified all things of worship which are from spiritual good;<sup>w</sup> whence it follows, that the like is signified by the prayers of the saints. Thus in David: "*Jehovah, I call upon thee: hasten unto me; give ear unto my voice, when I cry unto thee. Let my prayers be accepted before thee as incense; and the lifting up of my hands as the meat offering of the evening. Set a watch, O Jehovah, upon my mouth; guard the door of my lips. Let not mine heart decline to evil, to do wicked deeds in impiety with the men who work iniquity; for as yet my prayers are in their evils*" (Psalm cxli. 1—5). Here also prayers are called incense, and the lifting up of the hands is called a meat-offering; the reason is, because by prayers is signified the same thing as by incense, and by the lifting up of the hands is meant the same thing as by meat offering. By incense is meant spiritual good, or the good of charity towards our neighbour; and by meat offering, is signified celestial good, or the good of love to the Lord; thus both signify worship; and because prayers proceed not from the mouth, but from the heart by the mouth, and all worship which is from the heart is from the good of love or charity, which is signified by the heart, therefore it is said, "*Set a watch, O Jehovah, upon my mouth: guard the door of my lips. Let not mine heart decline to evil, to do wicked deeds in impiety.*" David was lamenting the prevalence of evils, and the calamities which they bring on those who practise them, and hence he says, "*for as yet my prayers are in their evils.*" That prayers have the same signification as incense, appears from the following passages in the Revelation: "*And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he*

<sup>t</sup> As may be seen, above, n. 204.

<sup>u</sup> Concerning which see above, n. 270; and that the angels, as being spiritual, think abstractedly from persons, see also above, n. 99, 100.

<sup>v</sup> As may be seen above, n. 204.

<sup>w</sup> As was shewn in the article just preceding.



*should offer it with the prayers of all saints, upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of saints, ascended up before God out of the angel's hand"* (viii. 3, 4). Inasmuch as similar things are here signified by prayers as by incense, namely, worship from spiritual good, therefore it is said there was given to the angel much incense, that he should offer it with the prayers of all saints; likewise that the smoke of the incense which came with the prayers of the saints, ascended up before God. What is understood by worship from spiritual good shall first be explained, and afterwards that such worship is signified by prayers. Worship does not consist in prayers and in external devotion, but in a life of charity; prayers are only the externals thereof, for they proceed from the man by his mouth, wherefore, according to the quality of the man as to his life, such are his prayers: it matters not whether a man assumes an humble deportment, kneels and sighs when he prays; these are external things, and unless the externals proceed from internals, they are only gestures and sounds without life. In every thing which a man utters there is affection, and every man, spirit, and angel is his own affection, for their affection is their life; it is the affection itself which speaks, and not the man without it; wherefore, according to the quality of the affection, such is the prayer. Spiritual affection is what is called charity towards our neighbour; to be in that affection is true worship; prayer is what thence proceeds. Hence it is plain that the essential principle of worship is a life of charity, and the instrumental thereof is gesture and prayer; or that the primary constituent of worship is a life of charity, and its secondary is praying; from which it is evident that they who place all divine worship in oral piety, and not in actual piety, err exceedingly. Actual piety is to act in every work and in every function from what is sincere and right, and from what is just and equitable, and this because it is commanded by the Lord in the Word; for thus man in every work looks to heaven and to the Lord, with whom he is thus conjoined. But to act according to sincerity and rectitude, justice and equity, solely from fear of the law, or of the loss of fame, or for the sake of honour and gain, and to think nothing concerning the divine law, concerning the precepts of the Word, and concerning the Lord, and notwithstanding to pray devoutly in temples, is only external piety, which, how holy soever it may appear, is not piety, but is either hypocrisy, or somewhat feigned derived from habit, or somewhat persuasive from a false persuasion that therein alone consists divine worship; for such a one does not look from his heart to heaven and to the Lord, but only with the eyes, the heart looking to self and to the world, and the mouth speaking from the habit of the body only and its memory; by such worship man is conjoined to the world and not to heaven, also to himself and

not to the Lord. From these considerations it may appear what piety is, likewise what divine worship is, and that actual piety is essential worship.\* That heaven is insinuated by the Lord into the actual piety of man, and not into the oral or external piety separate therefrom, has been made manifest to me from much experience. I have seen many, who placed all worship in oral and external piety, while in their actual life they thought nothing concerning the precepts of the Lord in the Word, or that what is sincere and right, just and equitable, should be done from religion, and thus from a spiritual origin, but only from regard to the civil and moral law, so that they might appear sincere and just for the sake of fame, and thus of honour and gain, believing that by this means they should come into heaven in preference to others; wherefore according to their faith they were elevated into heaven; but when it was perceived by the angels that they worshiped God with the mouth only, and not with the heart, and that their external piety did not proceed from actual piety, pertaining to the life, they were cast down from them, and afterwards associated with those who were in a similar life with themselves, and were there deprived of their piety and sanctity, inasmuch as it was interiorly defiled with evils of life. Hence also it was made evident, that divine worship primarily consists in a life of charity, and secondarily in external piety, inasmuch as essential divine worship primarily consists in the life, and not in prayers. For the same reason the Lord taught that, in praying, much speaking and repetition should not be used; as in Matthew: "*But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them*" (vi. 7, 8). Now forasmuch as essential divine worship consists primarily in a life of charity, and secondarily in prayers, therefore by prayers, in the spiritual sense of the Word, is understood worship from spiritual good, that is, from the life

\* Concerning which see what is said in the work concerning *Heaven and Hell*, n. 222, 224, 358, 359, 360, 528, 529, 530; and in the *Doctrine of the New Jerusalem*, n. 123—129, where also are these words: "Piety consists in thinking and speaking piously; in devoting much time to prayer; in behaving with becoming humility during that time; in frequenting places of public worship, and attending devoutly to the discourses delivered there; in receiving the sacrament of the holy supper frequently every year; and in a due observance of the various other parts of divine worship according to the appointments of the church. But the life of charity consists in cultivating good-will towards our neighbour, and endeavouring to promote his interest; in being guided in all our actions by a principle of justice and equity, of goodness and truth, and in this manner discharging every duty;—in one word, the life of charity consists in the performance of uses. Divine worship primarily consists in the life of charity, and secondarily in that of piety; he, therefore, who separates the one from the other, that is, who lives in the practice of piety, and not at the same time in the exercise of charity, does not worship God. A life of piety is valuable, and is acceptable to the Lord, so far as a life of charity is conjoined with it; for this is the primary, and such as the quality of this is, such is that of the former," as may be seen n. 124, 128.

of charity, for that which is the primary is understood in the spiritual sense, whereas the sense of the letter consists of things secondary, which are effects, and correspond. Prayers are also mentioned in many places of the Word; but because prayers proceed from the heart, and the quality of man's heart is according to his life of love and charity, therefore by prayers, in the spiritual sense, that life is understood, and the worship derived from it; as in the following passages in Luke: "*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man*" (xxi. 36; Mark xiii. 33, 35, 37). By watching is here signified to procure to themselves spiritual life;<sup>y</sup> wherefore praying is also mentioned, because praying is the effect of that life, or its external, which avails in proportion as it proceeds from the life, for they form a one as the soul and body, and as the internal and external. Again, in Mark: "*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also who is in heaven may forgive you your trespasses*" (xi. 24, 25). Here, also, in the spiritual sense, by desiring, praying, and asking is understood the life of love and charity; for to them who are in the life of love and charity, it is given from the Lord what they should ask; wherefore they ask nothing but what is good, and that is done unto them; and inasmuch as faith is also from the Lord, therefore it is said, "*believe that ye receive them;*" and inasmuch as prayers proceed from the life of charity, and are according to such life, therefore, in order that it may be done according to the prayers, it is also said, "*When ye stand praying, forgive if ye have ought against any.*" That by these words is signified when they are in divine worship, is evident also from this consideration, that the same is also said concerning those who offer a gift upon the altar, in Matthew: "*Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift*" (v. 23, 24). By offering a gift upon the altar is signified all divine worship, for this reason, that divine worship with that nation consisted principally in offering burnt offerings and sacrifices, by which were therefore signified all things of worship;<sup>z</sup> hence it is evident that the same is signified by praying and asking as by offering a gift upon the altar, namely, worship from the good of love and charity. Again, in the same evangelist, Jesus said, "*It is written, My house shall be called the house of prayer for all nations, but ye have made it a den of thieves*" (xxi. 13; Mark xi. 17; Luke xxi. 46). By the house of

<sup>y</sup> As may be seen above, n. 187.

<sup>z</sup> As may be seen in the *Doctrine of the New Jerusalem*, n. 214, 221.



the Lord is signified the church, and by prayers worship performed there; and by a den of thieves the profanation of the church and of worship; from this opposite sense it is also evident, that prayers signify worship originating in the good of love and charity. Again, in David: "*I cried unto him with my mouth, and he was exalted with my tongue. If I regard iniquity in my heart, the Lord will not hear; but verily God hath heard, he hath attended to the voice of my prayers*" (Psalm lxvi. 17, 18, 19). Inasmuch as the quality of prayers is according to the state of man's heart, and consequently prayers offered up when the heart is in evil are not true prayers of worship, it is therefore said, "*If I regard iniquity in my heart, the Lord will not hear,*" by which is signified that he will not receive such worship. The heart of man is his love, and the love of man is his very life, consequently his prayers have a quality according to his love, or according to the quality of his life; hence it follows that prayers signify the life of his love and charity, or that this life is understood by prayers, in the spiritual sense. Many other passages might be adduced where prayers are mentioned in the Word; but inasmuch as man does not know that his life and prayers make one, and hence does not perceive otherwise than that prayers alone are understood in such passages, it would therefore at present be needless. Moreover, man continually prays when he is in the life of charity, although not with the mouth yet with the heart; for that which is of the love is continually in the thought, even when he is unconscious of it.<sup>a</sup> Hence it is also evident that prayer in the spiritual sense denotes worship from love. But these things are not relished by those who place piety in prayers and not in the life; nay they think contrary to them, nor do they know wherein actual piety consists.

326. *And they sang a new song*—That hereby is signified acknowledgment and confession from joy of heart, appears from the signification of a song, as denoting acknowledgment and confession from joy of heart, in the present case acknowledgment and confession that the Lord as to the Divine Human Principle has all power in the heavens and on the earths. The reason why confession has respect to this principle, is, because it is the subject here treated of. The reason why to sing a song signifies confession from joy of heart, is, because joy of heart finds utterance in singing, when it is in its fulness; and the reason of this is, because when the heart is full of joy and thence the thought also, then it pours itself forth in singing; the joy itself of the heart by the sound of the singing, and the joy of the thought thence derived by the song; the quality of the joy of the thought being presented by the expressions of the song, which are con-

<sup>a</sup> See what is said in the *Doctrine of the New Jerusalem*, n. 55, 56, 57.



formable and agreeable to what is in the thought from the heart, and the quality of the joy of the heart, by the harmony, and the quantity of the joy thereof, by the elevations of the sound and of the expressions in the song. All these things flow as it were spontaneously from the joy itself, and for this reason, that the whole heaven is formed according to the affections of good and truth, the supreme heaven according to the affections of good, and the middle heaven according to the affections of truth; consequently it is also formed to joys, for all joy is from affection or from love; hence it is that in all angelic discourse there is a certain harmonious concord.<sup>b</sup> Hence it is manifest that the power by which the harmony of singing, and also the musical art can express various kinds of affections, and be applied to things or circumstances, is from the spiritual world, and not from the natural, as is generally supposed.<sup>c</sup> It was from this cause that many kinds of musical instruments were used in the sacred worship of the Jewish and Israelitish nation, of which some were applied to the affections of celestial good, and some to the affections of spiritual good, and to the joys thence derived, which were thus published abroad. The stringed instruments were applied to the affections of spiritual good, and the wind instruments to the affections of celestial good, to which also was adjoined singing with songs, by which were formed agreements of things with sounds of the affections. Of this nature were all the psalms of David, wherefore they are called psalms [*psalmi*], from playing [*psallere*], and also songs. From these considerations it is plain, whence it is that it is predicated of the four animals and twenty-four elders, that they had harps, and also that they sang this song. That singing and to sing a song signify acknowledgment and confession from joy of heart, appears from the following passages; as in Isaiah: "*And in that day thou shalt say, O Jehovah, I will confess unto thee. Behold, God is my salvation; I will trust and not be afraid; for Jah is my strength and my song; he also is become my salvation. Therefore with joy shall he draw waters out of the wells of salvation. And in that day ye shall say, Praise (confess unto) Jehovah, call upon his name, declare his doings among the people. Sing unto Jehovah. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee*" (xii. 1 to the end). Thus is described confession from joy of heart on account of the advent

<sup>b</sup> These things may be more fully apprehended from what is said and shewn concerning them in the work concerning *Heaven and Hell*, namely, that the thoughts and affections of angels proceed according to the form of heaven, n. 200—212, and 265—275; and that hence there is a certain harmonious concord in their speech, n. 242: likewise that the sound of the speech of angels corresponds to their affections, and the articulations of sound, which are the expressions, correspond to the ideas of the thought which is derived from the affection, n. 236, 241; and moreover in the *A.C.*, n. 1648, 1649, 2595, 2596, 3350, 5182, 8115.

<sup>c</sup> Concerning which see also in the work concerning *Heaven and Hell*, n. 241.

of the Lord, and his divine power in saving the human race. That confession is denoted is evident, for it is first said, "*O Jehovah, I will confess unto thee,*" and also, afterwards, "*confess unto Jehovah.*" The confession, that the Lord from his divine power would save mankind, is described by these words: "*Behold, God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength, he also is become my salvation. Therefore with joy shall ye draw waters out of the wells of salvation; for great is the Holy One of Israel in the midst of thee.*" "*In that day,*" denotes when the Lord shall come; the Holy One of Israel is the Lord. The joy in consequence thereof, which is the joy of confession, is described by these words: "*Sing unto Jehovah, cry out and shout, thou inhabitant of Zion;*" the inhabitant and daughter of Zion denote the church, where the Lord is worshiped. "*My song is Jah,*" signifies the celebration and glorification of the Lord. Again, in Isaiah: "*Sing unto Jehovah a new song, and his praise from the end of the earth. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains*" (xlii. 10, 11). Here also the advent of the Lord is treated of, and the establishment of the church among those who were out of it, or with those who had not the Word, and to whom the Lord was not before known. To sing a new song, signifies confession from joy of heart; to sing his praise, from the end of the earth, signifies the confession of those who are remote from the church, the earth denoting the church, and the end of the earth denoting where that which pertains to the church terminates; the wilderness and the cities thereof which shall lift up their voice, signify those with whom there is not good because there is not truth, which nevertheless they desire; the inhabitants of the rock, signify the good of faith pertaining to them; and the top of the mountains, signifies the good of love pertaining to them; to sing and to shout, signify consequent confession from joy of the mind and heart. Again, in the same prophet: "*For Jehovah shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, confession and the voice of singing*" (li. 3; lii. 8, 9). Here in like manner the advent of the Lord, and the establishment of the church, which at that time was vastated or destroyed, are treated of. By Zion is signified the church where the Lord is to be worshiped; by her waste places are signified the defect of truth and good from a want of knowledge; by making her wilderness like Eden, and her desert like the garden of Jehovah, is signified that they shall have truth and good in abundance; wilderness is predicated of the want of good, and desert of the want of truth; Eden signifies good in abundance,

and the garden of Jehovah truth in abundance. Inasmuch as a song and singing signify confession from joy of heart, therefore it is said "*joy and gladness shall be found therein, confession and the voice of singing*;" the voice of singing denoting the same as a song. Again, in Lamentations: "*The elders have ceased from the gate, the young men from their singing. The joy of our heart is ceased*" (v. 14, 15). The elders have ceased from the gate, signifies that they who are in truths from good, or in the abstract, truths from good, by which man has introduction into the church, are no more; the young men have ceased from their singing, signifies that truths themselves are deprived of their spiritual affection, and thence of their joy; and on account of this signification it is said, the joy of our heart is ceased. Again, in Ezekiel: "*I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard*" (xxvi. 13). The noise of songs signifies the joy of confessions; the sound of the harps signifies gladness from spiritual truths and goods. Again, in David: "*Jehovah is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I confess unto him*" (xxviii. 7). Here, because song signifies confession from joy of heart, therefore it is said, "*my heart greatly rejoiceth, and with my song will I confess unto him*" And again: "*Sing ye just in Jehovah. Confess to Jehovah with the harp; sing unto him with an instrument of ten strings. Sing unto him a new song; play excellently to him with a loud noise*" (Psalm xxxiii. 1—3). Inasmuch as joy of heart arises from celestial and from spiritual love, it is here said, "*Sing ye just in Jehovah. Confess to Jehovah with the harp; sing unto him with an instrument of ten strings.*" The words, "*Sing ye just*," being predicated of those who are in celestial love; confess to Jehovah with the harp, and play upon the psaltery, is said of those who are in spiritual love.<sup>d</sup> And forasmuch as singing denotes confession from joy arising from those loves, therefore it is said, "*confess unto Jehovah, sing unto him a new song.*" The exaltation of joy from its plenitude is signified by "*play excellently to him with a loud noise.*" Again, in David: "*I will praise the name of God with a song, and will magnify him with confession*" (Psalm lxi. 30). Again: "*When I remember these things I pour out my soul in me; for I was wont to go with the multitude, to walk solemnly with them to the house of God with the voice of singing, and of confession; the multitude celebrating a festival.*" (Psalm xlii. 4). Again: "*O confess unto Jehovah; call upon his name; make known his deeds among the people. Sing unto him, sing psalms unto him*" (Psalm cv. 1, 2). Again: "*I will*

<sup>d</sup> That they are called just who are in celestial love, may be seen above, n. 204, and that the harp and psaltery are predicated of those who are in spiritual good, n. 323.



*confess unto Jehovah according to his justice ; and will sing to the name of Jehovah most high*" (Psalm vii. 17). And again : "*My heart is fixed, O God, my heart is fixed ; I will sing and give praise. Awake up, my glory ; awake, psaltery and harp. I will confess to thee, O Lord, among the nations ; I will sing unto thee among the peoples*" (Psalm lvii. 7—9). Because to sing a song signifies confession from joy of heart, therefore in the above passages two expressions are used, namely, to confess and to sing, confession and a song, the voice of singing and of confession. Where the subject treated of is concerning the advent of the Lord, mention is made of a new song, and that the earth, the sea, the fields, the forest, the trees, Lebanon, the wilderness, and many other things, should rejoice and exult ; as in the following passages in David : "*O sing unto Jehovah a new song ; sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name ; evangelize his salvation from day to day. The heavens shall be glad and the earth shall rejoice ; the sea shall be in commotion and all the fulness thereof ; the field shall exult and all that is therein, then shall all the trees of the forest sing*" (Psalm xcvi. 1, 2, 11, 12). Again : "*O sing unto Jehovah a new song, for he hath done wonders ! Make a loud noise unto Jehovah, all the earth ; break forth and rejoice and sing, with the harp and the voice of a song ; with trumpets and with the sound of the cornets, make a joyful noise before Jehovah the king. Let the sea roar and the fulness thereof ; the world, and they that dwell therein. Let the floods clap their hands : let the mountains be joyful together*" (Psalm xcvi. 1, 4—8). And again : "*Sing unto Jehovah a new song, his praise in the congregation of saints. Let Israel rejoice in his makers, the sons of Zion in their king. Let them praise his name in the dance ; let them sing praises unto him with the timbrel and harp*" (Psalm cxlix. 1—3). Again, in Isaiah : "*Sing unto Jehovah a new song, and his praise from the end of the earth. Let the wilderness and the cities thereof lift up their voice*" (xliii. 10, 12). And again : "*Sing, O ye heavens ; for Jehovah hath done it ; shout, ye lower parts of the earth ; break forth into singing, ye mountains, O forest, and every tree therein ; for Jehovah hath redeemed Jacob, and hath exhibited himself glorious in Israel*" (xliv. 23 ; xlix. 13). The subject treated of in these passages is the advent of the Lord, and salvation by him ; and because these things were about to take place, mention is made of a new song ; the joy thence arising is described not only by singing, playing, making a loud noise, being joyful, clapping, the hands, &c., but also by various musical instruments, whose sounds are in agreement therewith. It is likewise said that the rivers, the sea, the field, the forest, the trees therein, Lebanon, the wilderness, the mountains, &c., should rejoice, exult, be joyful, sing, clap the hands, and cry aloud together. The reason why similar things are predicated



of those objects is, because they signify such things as pertain to the church, and consequently, to every member of the church; the rivers signify things pertaining to intelligence; the sea things pertaining to science, which are in agreement with truths and goods; the field signifies the good of the church; forests, the truths of the natural man; the trees signify knowledges; Lebanon signifies spiritual truth and good; the wilderness, the desire of truth that good may be thence attained; and the mountains signify the goods of love. All these things are said to sing, to make a loud noise, to rejoice, to cry aloud and clap the hands, when they are derived from heaven, for then celestial joy is in them, and thereby in man; for man is not in celestial joy unless the truths and goods which he possesses are derived from heaven, the joy of the heart, which is truly joy being from thence, and consequently the joy of the man with whom these things are. From these considerations it may appear why the same is predicated concerning them as concerning man, namely, because joy is in them and thereby in man; such joy is in every spiritual and celestial good, and thence in those with whom those goods are; for heaven flows in with its joy, that is the Lord through heaven, into the goods and thence into the truths which are from him with man, and thereby into the man, and not into the man destitute of them. Those goods and the truths thence derived are what exult, rejoice, make a loud noise, sing, play, and thus are joyful by virtue of influx from heaven, and thence cause the same in the heart of man. Inasmuch as there are various affections of good and truth, and each expresses itself by a sound agreeable to its quality, therefore in the Word various kinds of instruments are mentioned, especially in David, by which similar affections are signified. He who understands the internal sense of the Word, and at the same time the sounds of the instruments which are there named, may know what particular affection is there signified and described; the angels know this from the mention of them alone, and at the same time from the thing described in the expressions made use of, when man is reading the Word. Thus, for example, in David: "*O clap your hands, all ye peoples; sing together unto God with the voice of triumph. God is gone up with a shout, Jehovah with the voice of a trumpet. Sing praises to God, sing praises; sing praises unto our king, sing praises. For God is the King of all the earth; sing ye praises with understanding*" (Psalm xlvii. 1, 5—7). Again: "*They have seen thy goings, O God; the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments after, in the midst of virgins playing with timbrels*" (Psalm lxviii. 24, 25). And again: "*Lift up a song unto God our strength; make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow the trumpet*

*in the new moon, at the time appointed on the day of our solemn festival"* (Psalm lxxxi. 1—3). And again: "*Praise God with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him with the soft cymbals; praise him with the loud cymbals*" (Psalm cl. 1, 3—5). It is to be observed that all these instruments here mentioned signify affections, and each has respect to its particular affection, and this from the concordance of their sound; for the affections are what produce the varieties of sounds with men, whence the affections are also known from the sounds, as was said in the article above. To these observations I will add an arcanum: the angels who in heaven constitute the Lord's celestial kingdom, draw the internal sense of the Word from the affection alone of man when he reads the Word, which results also from the sound of the expression in the original tongue; but the angels who are in the Lord's spiritual kingdom, draw the internal sense from the truths which the expressions contain; hence from the celestial kingdom, the man who is in spiritual affection experiences joy of heart: and from the spiritual kingdom, confession from that joy. The sounds of the musical instruments there mentioned elevate the affection, and the truths form it, as is also known to those skilled in music. For this reason the writings of David are called psalms [*psalmi*] from playing [*psallere*], and also songs; for they were played and sung with the addition of the sounds of various instruments. That they are called psalms by David is well known, inasmuch as several of them are so inscribed. Those which are called songs are the following: Psalm xviii. 1; xxxiii. 1, 2; xlv. 1; xlvi. 1; xlviii. 1; lxv. 1; lxvi. 1; lxvii. 1; lxviii. 1; lxxv. 1; lxxxvi. 1; lxxxvii. 1; lxxxviii. 1; xcii. 1; xevi. 1; xeviii. 1; eviii. 1; exx. 1; exxi. 1; exxii. 1; exxiii. 1; exxiv. 1; exxv. 1; exxvi. 1; exxvii. 1; exxviii. 1; exxix. 1; exxx. 1; exxxi. 1; exxxii. 1; exxxiii. 1; exxxiv. 1.)<sup>e</sup> Many other passages might be adduced from the Word to shew that a song and singing signify confession from joy of heart; but they are omitted because of their number, those already adduced being sufficient.

327. *Saying, Thou art worthy to take the book, and to open the seals thereof*—That hereby is signified that the Lord has omnipotence and omniscience from his Divine Human Principle, appears from all that has preceded; for the subject hitherto treated of is that the Lord has omnipotence and omniscience from his Divine Human Principle, and that thence judgment belongs to him. That this is what is understood by "*thou art worthy to take the book, and to open the seals thereof*," is evident from the series of the things explained from the beginning of this chapter to the present verse, which shall be here adduced in

<sup>e</sup> In the above quoted psalms the Author has taken the title of the psalm as part of the first verse.

their order. By "*I saw in the right hand of him that sat on the throne,*" is signified the Lord as to omnipotence and omniscience;<sup>f</sup> by "*a book written within and on the back, sealed with seven seals,*" is signified the state of the life of all in heaven and in the earth altogether hidden;<sup>g</sup> by "*I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*" is signified exploration, whether there be any such as to know and perceive the state of the life of all.<sup>h</sup> "*And no one in heaven, nor on earth, nor under the earth, was able to open the book,*" signifies that no one could in the least know and perceive from himself.<sup>i</sup> By "*behold the lion of the tribe of Judah, the root of David, hath prevailed to take the book and to open the seven seals thereof,*" is signified, that the Lord from his own proper power subdued the hells, and reduced all things in the heavens to order, and this by divine good united to divine truth in his human principle.<sup>j</sup> By "*a Lamb having seven horns, and seven eyes,*" is signified the Lord as to his Divine Human Principle, and that from it he has omnipotence and omniscience;<sup>k</sup> and by "*he came and took the book out of the right hand of him that sat upon the throne,*" is signified that those things are effected from his Divine Human Principle.<sup>l</sup> From these considerations it is now evident, that by "*thou art worthy to take the book and to open the seals thereof,*" is signified that the Lord from his Divine Human Principle has omnipotence and omniscience.

328. *For thou wast slain, and hast redeemed us to God by thy blood*—That hereby is signified the separation of all from the divine principle, and conjunction with it by the acknowledgment of the Lord, and by the reception of divine truth from him, appears from the signification of being slain, when predicated of the Lord, as denoting the separation of all from the divine principle, for by being slain in the Word is signified to be spiritually slain, that is, to perish by evils and falsities;<sup>m</sup> and forasmuch also as the Lord is not received by such, but denied, therefore by being slain, when predicated of the Lord, is signified his not being acknowledged,<sup>n</sup> and also his being denied; and when the Lord is denied, he is, as it were, slain with such persons, and they are thereby separated from the divine principle. For they who deny the Lord, that is, his divine principle, altogether separate themselves from the Divine Being, for he is the God of the universe, and is one with the Father, also the Father is in him and he is in the Father, and no one cometh to the Father but by him, as the Lord himself teaches; wherefore they in the church who do not acknowledge the Lord's divine principle, are altogether separated from him, and much more so

<sup>f</sup> N. 297.<sup>g</sup> N. 299, 300.<sup>h</sup> N. 302, 303.<sup>i</sup> N. 304.<sup>j</sup> N. 309, 310.<sup>k</sup> N. 314, 316, 317.<sup>l</sup> N. 319.<sup>m</sup> As may be seen above, n. 315.<sup>n</sup> As may be seen above, n. 315.



they who deny him from the heart. To deny the Lord's divine principle is here understood by slaying him in themselves. This is also understood in the internal sense of the Word by the Lord's being crucified;<sup>o</sup> for the Jews with whom the church then was, denied him to be the Christ, and thereby separated themselves from his divine principle, in consequence whereof they gave him up to death or crucified him. And at this day also they do the same who deny the Lord's divine principle; whence it is common with preachers to say, that they who lead an evil life, and blaspheme the Lord, crucify him in themselves. This therefore is what is here understood by his being slain. That conjunction with the divine principle is here also signified, appears from the signification of "*and hast redeemed us to God by thy blood,*" as denoting that he has conjoined us to the divine principle by the acknowledgment of him, and by the reception of divine truth from him; for to redeem signifies to liberate from hell, and thereby to appropriate them to himself, and thus conjoin them to the divine principle, which will appear from the passages in the Word, where to redeem and redemption are mentioned, which shall be adduced presently, the blood of the Lord signifying divine truth proceeding from him; and inasmuch as man by the reception of divine truth from the Lord is liberated from hell, and conjoined to the Lord, or with the divine principle, therefore this is signified by, "*and hast redeemed us to God by thy blood.*" That this sense is concealed in those words, no one can see from the sense of the letter alone, for in that sense nothing further can be seen, than that by being slain is understood being crucified, and by being redeemed unto God by blood is understood that he has reconciled us to his Father by the passion of the cross; and inasmuch as that sense is the sense of the letter, and it has been hitherto unknown that in every particular of the Word there is an internal sense which is spiritual, therefore from that sense, namely the sense of the letter, it has been made a doctrine of the church, that the essential divine principle which they call the Father rejected from himself the whole human race, and that the Lord, by the passion of the cross, made reconciliation, and thus that they are saved for whom he intercedes. Who that has his understanding at all enlightened cannot see that this doctrine is contrary to the Divine Being himself? for he never rejects any man from himself, for he loves all, and thence desires the salvation of all. And it is also contrary to the Divine Being himself to be reconciled by the effusion of blood, and to be brought back to mercy through the consideration of the passion of the cross which his own son sustained, and that thence he has mercy, and not from himself; and although this is contrary to the divine essence, still it is affirmed that to believe it constitutes essential or justi-

<sup>o</sup> As may be seen above, n. 83, 195.



fying faith. Who also from enlightened reason can think that the sins of the whole world were transferred to the Lord, and taken away from every one who has that faith alone? and yet this is the doctrine of those who think no further than the sense of the letter. Still, however, the angels who are attendant on men do not perceive it according to that sense, but according to the spiritual sense, for they are spiritual, and hence they think spiritually, and not naturally; wherefore by the Lord's redeeming man by his blood, they understand the liberating man from hell, and so claiming and conjoining him to himself by the acknowledgment of him, and by the reception of divine truth from him. That this is the case the church also may know; for it may know that no one can be conjoined to the divine principle by blood, but by the reception of divine truth, and application thereof to the life. Liberation from hell by the Lord was accomplished by his assuming the human principle, and thereby subjugating the hells and reducing to order all things in the heavens, which could not have been done by any other means than from that principle; for the divine principle operates from first principles by ultimates, thus from himself by those things which are from himself in ultimates, which are in the human principle; this is the operation of the divine power in heaven and in the world.<sup>p</sup> Liberation from hell by the Lord was also accomplished by his glorifying his human principle, that is, by making it divine, for thus and no otherwise could the hells be kept in subjection for ever; and inasmuch as the subjugation of the hells and the glorification of his human principle, was accomplished by temptations admitted into his human principle, the passion of the cross was the last temptation and complete victory. By the Lord's bearing the sins of all, is signified that he admitted into himself all the hells when he was tempted, for thence all sins and evils ascend, and thence they enter into and are with man; wherefore by bearing them is signified his admitting them into himself when he was tempted, and by his taking away sins, is signified, that he subjugated the hells, in order that evils may thence no more rise up with those who acknowledge the Lord and receive him, that is, who acknowledge and receive the divine truth proceeding from the Lord in faith and life, and thereby are conjoined to the Lord. It is said that by these words, "*and hast redeemed us to God by thy blood*" is signified conjunction with the divine principle by the acknowledgment of the Lord, and the reception of divine truth from him; and inasmuch as the church is founded upon this, a few words shall be said to explain how conjunction is thereby effected. The primary thing

<sup>p</sup> Concerning which some particulars may be seen above, n. 41, likewise in the work concerning *Heaven and Hell*, n. 315; and in the *Arcana Cœlestia*, n. 5897, 6239, 6451, 6465, 8603, 9216, 9217, 9824, 9828, 9836, 10,044, 10,099, 10,329, 10,335, 10,548.

is to acknowledge the Lord's divine principle in his human, and his omnipotence in saving the human race, for by that acknowledgment man is conjoined to the divine principle, inasmuch as that principle is no where else, for there is the Father, the Father being in him, and he in the Father, as the Lord himself teaches; wherefore they who look to another divine principle near him, or at his side, as is usual with those who pray to the Father to have mercy on them for the sake of the Son, turn aside from the way and adore a divine principle elsewhere than in him. And moreover they think nothing at that time concerning the Lord's divine principle, but solely concerning his human, which principles, notwithstanding, cannot be separated, for the divine and human principles are not two but one only person conjoined as the soul and body, according to the doctrine received by the churches from the faith of Athanasius; wherefore to acknowledge the Divine Human Principle in the humanity of the Lord, or the Divine Human Principle, is the chief thing of the church, by which conjunction is effected; and because it is the chief it is also the first thing of the church. And inasmuch as this is the first thing of the church, the Lord, when he was in the world, so often asked those whom he healed whether they believed that he was able to do for them what they required, and when they answered that they did believe, he said, "*According to your faith be it unto you.*" This he so often asked in order that they might first believe that he had divine omnipotence from his Divine Human Principle, for without that faith the church could not commence, and without it they could not be conjoined to the divine principle, but must have been separated from it, and consequently they could not receive any thing of good from him. Afterwards the Lord taught them how they should be saved, namely, that they should receive divine truth from him, and this is received, when it is applied to, and implanted in the life by doing it; therefore the Lord so often said, that they should do his words. From these considerations it is manifest, that these two things, viz. believing in the Lord and doing his words, make a one, and that they can by no means be separated; for he who does not the words of the Lord does not believe in him; and he who supposes that he believes in the Lord and does not his words, does not believe in him, for the Lord is in his own words, that is, in his own truths, and from them he gives faith to man. From these considerations, it may be known that conjunction with the divine principle is effected by the acknowledgment of the Lord and by the reception of divine truth from him; this therefore is what is signified by the Lamb redeeming us to God by his blood.<sup>a</sup> That blood

<sup>a</sup> That by the Lamb is signified the Lord as to his Divine Human Principle may be seen above, n. 314; concerning this circumstance more may be seen in the *Doctrine of the New Jerusalem*, n. 293—297; and in the same work from the *Arcana*

signifies divine truth proceeding from the Lord, and that by salvation through his blood is signified the reception of divine truth from him, will be explained in the following article. But that to redeem, signifies to vindicate and liberate, and when predicated of the Lord to vindicate and liberate from hell, and thus to claim and conjoin to himself, is manifest from the following passages; as in Isaiah: "*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the multitude of his strength? I who speak in justice, mighty to save. For the day of vengeance is in mine heart, and the year of my redeemed is come. In all their affliction he was afflicted, and the angel of his faces saved them; in his love and in his pity he redeemed them; and he took them, and carried them all the days of eternity*" (lxiii. 1, 4, 9). These words are spoken concerning the Lord, and the combats of his temptations, by which he subjugated the hells. By Edom, from which he is said to come, is signified his human principle, and the same is signified by the angel of his faces. His divine power from which he fought, is signified by travelling in the multitude of his strength; and the casting down into hell of those who rose up against him, and the elevation of the good into heaven, are understood by these words: "*I who speak in justice, mighty to save. For the day of vengeance is in my heart, and the year of my redeemed is come.*" His divine love from which this was done, is described in these words: "*In all their affliction he was afflicted, and the angel of his faces saved them; in his love and in his pity he redeemed them; and he took them, and carried them all the days of eternity.*" Hence it is evident that by those whom the Lord redeemed, are signified those whom he vindicated from the fury of those who are from hell, and whom he saved. Again, in the same prophet: "*But now thus saith Jehovah, thy Creator, O Jacob, and thy Former, O Israel; Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine*" (xliiii. 1). That by redemption is here signified to liberate from hell, and to claim and conjoin to himself so that they may be his, is evident, for it is said, "*I have redeemed thee, I have called thee by thy name; thou art mine;*" and because this is effected by reformation and regeneration from the Lord, it is therefore said, "*Jehovah thy Creator, O Jacob, and thy Former, O Israel;*" and he is here called creator because to create in the Word signifies to regenerate.\* Jacob and Israel signify those who are of the church, and are in truths from good. Again: "*Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and the price of work before him; And they*

*Celestia*, n. 300—306, as also at the end of this work, where the Lord is specifically treated of.

\* As may be seen above, n. 294.



*shall call them, the people of holiness, The redeemed of Jehovah*" (lxii. 11, 12). Here also the advent of the Lord is treated of, and the establishment of the church from him. The daughter of Zion signifies the church which is in love to the Lord; his advent is understood by "*Behold thy salvation cometh, behold his reward is with him, and the price of work before him;*" those who are reformed and regenerated by him are understood by the redeemed of Jehovah; and the reason why they are so called, is, because they are liberated from evils through regeneration, and are claimed by, and conjoined to the Lord. And again: "*No lion shall be there, nor shall any ravenous beast be found therein; but the redeemed shall walk there. And the ransomed of Jehovah shall return, and come to Zion with singing, the joy of eternity upon their head*" (xxxv. 9, 10). Here also the advent of the Lord is treated of, and the salvation of those who suffer themselves to be regenerated by him. That there shall not be with them falsity destroying truth, nor evil destroying good, is signified by "*no lion shall be there, nor any ravenous beast be found therein;*" that they are vindicated from evils and liberated from falsities is signified by, "*the redeemed shall walk there, the redeemed of Jehovah shall return;*" the eternal felicity which they enjoy is signified by, "*they shall come to Zion with singing, the joy of eternity upon their head;*" Zion denotes the church.\* There are two words in the original tongue by which redemption is expressed: one signifies vindication from evils, the other liberation from falsities, and hence it is said the redeemed shall walk, and the redeemed, or ransomed of Jehovah shall return; those two expressions are used in Hosea (xiii. 14); in David (Psalm lxix. 18; and Psalm cvii. 6). That to redeem signifies to vindicate from evils and to liberate from falsities, and also to vindicate and liberate from hell, is, because all the evils and falsities with man rise up from hell; and inasmuch as they are removed by reformation and regeneration from the Lord, these are also signified by redeeming or by redemption; as in the following passages in David: "*Arise for our help, and redeem us for thy mercy's sake*" (Psalm xlv. 26); where to redeem denotes to liberate and reform. Again: "*But God hath redeemed my soul out of the hand of hell; for he shall receive me*" (Psalm xlix. 15). Here to redeem from the power of the grave, or hell, denotes to liberate; to receive denotes to claim for his own, and to conjoin them to himself or to cause them to be his, as servants sold and redeemed. Again, in Hosea; "*Out of the hand of hell will I redeem them; I will redeem them from death*" (xiii. 14); to redeem denoting to vindicate and liberate from damnation. Again, in David: "*Bless Jehovah, O my soul, bless his holy name; who redeemeth thy life from the pit*" (ciii. 1—4); to

\* What is signified by singing was shewn just above, n. 326.



redeem from destruction, or from the pit, is to liberate from damnation. Again: "*Draw nigh unto my soul, and redeem it; deliver me because of mine enemies*" (lxix. 18). Here to draw nigh to the soul signifies the Lord's conjoining it to himself; to redeem it signifies to vindicate it from evils; "*deliver me because of mine enemies,*" signifies liberation from falsities, enemies signifying falsities. And again: "*Let the redeemed of Jehovah say so, whom he hath redeemed from the hand of the enemy that straiteneth*" (Psalm cvii. 2). The redeemed of Jehovah here signify those who are vindicated from evils: "*whom he hath redeemed from the hand of the enemy that straiteneth,*" denote those whom he has liberated from falsities. Again, in Jeremiah: "*For I am with thee, to keep thee and to deliver thee, saith Jehovah. And I will deliver thee out of the hand of the evil, and I will redeem thee from the hand of the violent*" (xv. 20, 21). In this passage, to redeem out of the hand of the violent denotes to liberate from falsities which offer violence to the good of charity, the violent signifying those falsities, consequently those who are in them. Again, in David: "*Let Israel hope in Jehovah, for with Jehovah there is mercy, and in him is plenteous redemption, and he shall redeem Israel, from all his iniquities*" (Psalm cxxx. 7, 8). Here redemption denotes liberation, Israel the church, and to reform and liberate from falsities those who are of the church, is signified by, "*he shall redeem Israel from all his iniquities.*" And again: "*Let integrity and uprightness guard me; for I have waited for thee. Redeem Israel, O God, out of all his distresses*" (Psalm xxv. 21, 22). To redeem Israel from his distresses, denotes also in this passage to liberate those who are of the church from falsities which straiten. Again, in Isaiah: "*Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?*" (l. 2). That redemption denotes liberation is evident, for it is also said, "*Is my hand shortened, or have I no power to deliver?*" Again, in David: "*Hear my voice O God! He shall redeem my soul with peace*" (Psalm lv. 16—18). Here, to deliver or redeem is to liberate. Again: "*Unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall praise; and my soul, which thou hast redeemed*" (Psalm lxxi. 22, 23). Here the redemption of the soul denotes liberation from falsities; for by soul in the Word is signified the life of faith, and by heart the life of love; wherefore to redeem the soul signifies to liberate from falsities, and to give the life of faith. And again: "*Deliver me from the oppression of man, that I may keep thy commandments*" (Psalm cxix. 134). To deliver from the oppression of man signifies to liberate from the falsities of evil, for man signifies the spiritual affection of truth and thence wisdom, and in the opposite sense, as here, the lust of what is false, and thence insanity; the oppression thereof signifies the destruction of truth by falsities. So again: "*Into*

*thine hand I commend my spirit ; thou hast redeemed me, O Jehovah, God of truth*" (Psalm xxxi. 5); to redeem denoting to liberate from falsities and to reform by truths. Because this is signified by to redeem, therefore it is also said, "*O Jehovah God of truth.*" And again: "*Mischief is in the hands of sinners, and their right hand is full of bribes. But as for me, I walk in mine integrity; redeem me, and be merciful unto me*" (Psalm xxvi. 9—11). In this passage, to redeem signifies to liberate from falsities, and to reform. So again: "*He shall redeem their soul from deceit and violence; and precious shall their blood be in his eyes. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he bless him*" (Psalm lxxii. 14, 15). The subject here treated of is the needy, by whom are signified those who desire truth from a spiritual affection. Concerning them it is said, that he shall redeem their soul from deceit and violence, by which is signified liberation from evils and falsities which destroy the goods of love and the truths of faith; the reception of divine truth by them is signified by, "*precious shall their blood be in his sight;*" their reformation is described by, "*He shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he bless him.*" The gold of sheba is the good of charity; prayer for him continually, signifies that they shall continually be detained from falsities and preserved in truths, and daily shall he bless him, signifies that they shall continually be in the good of charity and faith, for this is the divine benediction, and this is to pray continually for him. Again, in Isaiah: "*For thus saith Jehovah, Ye are sold for nought, and ye shall not be redeemed by silver; into Egypt have my people descended to sojourn there, but Ashur oppressed them for nothing*" (lii. 3, 4). The subject here treated of is the desolation of truth by scientifics, and by the reasonings of the natural man from them; for by, "*into Egypt have my people descended to sojourn there,*" is signified the instruction of the natural man by scientifics and by the knowledges of truth; Egypt signifying scientifics and also knowledges, but such as are derived from the literal sense of the Word; and to sojourn signifying to be instructed. By Assyria oppressing them for nothing, is signified the falsification of those things by the reasonings of the natural man. By the Assyrian are signified reasonings, and by his oppressing them without cause, or for nothing, is signified falsification; for falsities are nothing, because there is nothing of truth in them, which is the case when the natural man, separate from the spiritual, draws conclusions; hence it is previously said, "*Ye are sold for nought; and ye shall not be redeemed by silver.*" To be sold for nought here means, that of themselves, or from their own proprium, they had alienated themselves from truths, and had become

addicted to falsities; not to be redeemed by silver, denotes that they could not be vindicated from the falsities of evil by truth; money, or silver, signifies truth, and to be redeemed signifies to be vindicated from the falsities of evil, and to be reformed. Again, in Zechariah: "*I will gather them together because I will redeem them, then shall they be multiplied, and I will sow them among the peoples, and I will bring them back out of the land of Egypt, and will gather them out of Assyria, and to the land of Gilead, and to Libanus will I bring them.*" (x. 8—10). The subject here treated of is the restoration of the church, and reformation by truths from good; and by "*I will gather them because I will redeem them,*" is signified dissipation of falsities, and reformation by truths; wherefore it is said, "*they shall be multiplied, and I will sow them among the peoples,*" whereby is signified multiplication and insemination of truth from good; to bring them again out of the land of Egypt, and gather them from Assyria, signifies, to lead them away from the falsification of truth pertaining to them through reasonings from scientifics;<sup>t</sup> to bring them into the land of Gilead and Lebanon, signifies, to the good of the church, which is the good of charity, and to the good and truth of faith; the former is signified by the land of Gilead, and the latter by Lebanon. From these considerations it may be seen what is signified, in the spiritual sense, by Jehovah leading the people out of Egypt and redeeming them; as in Moses: "*I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched out arm, and with great judgments*" (Exod. vi. 6). So again: "*I brought you out of Egypt with a stretched out arm, and I redeemed you out of the house of servants,*" (Deut. ix. 26 to the end; xiii. 5; xv. 15; xxiv. 18). And again: "*Thou in thy mercy hast led forth thy people whom thou hast redeemed; thou hast brought them in the strength of thy hand to the dwelling of thy holiness*" (Exod. xv. 13). And in Micah: "*For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants*" (vi. 4). According to the literal sense of these passages it is understood that the Israelites were, by the divine power, brought up out of the land of Egypt, where they had been made servants; but in the internal or spiritual sense no such things are understood, but that they who are of the church, that is, they who are reformed by the Lord by truths, and by a life according to them, are vindicated from evils and falsities, and redeemed from them, for these are the things that make man a servant or slave; this is the spiritual sense of the above passages, and in this sense the angels are, while man is in the sense of the letter. By redemption also the angels understand vindication from evils, and liberation

<sup>t</sup> As may be seen above.



from falsities, as is plain from the following passages; thus in Moses: "*And I will put redemption between my people and thy people*" (Exod. viii. 23). And in David: "*He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name*" (Psalm cxi. 9). And again, in Matthew: "*What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give that is price sufficient for the redemption of his soul?*" (xvi. 26). In all these passages redemption denotes deliverance from damnation. From these considerations it is evident what is signified by the Lord redeeming mankind, namely, his vindicating and liberating them from hell, and from the evils and falsities which thence continually rise up and bring man into condemnation, and his doing so continually. This vindication and liberation was effected by the Lord's subjugating the hells; and the continual vindication and liberation is effected by his having glorified his human principle, that is, having made it divine, for thereby the hells are kept continually subjugated; this therefore is what is signified by his redeeming man, and by his being called in the Word a Redeemer. This is evident from the following passages in Isaiah: "*Fear not, thou worm, Jacob, and ye dying men of Israel; I am He who helpeth thee, saith Jehovah, and thy Redeemer, the Holy One of Israel*" (xli. 14). Again, in the same prophet: "*Thus saith Jehovah, the Redeemer of Israel, his Holy One, because of Jehovah that is faithful, the Holy One of Israel, who hath chosen thee*" (xlix. 7). So again: "*Our Redeemer Jehovah Zebaoth, his name the Holy One of Israel.*" (liv. 5). And again: "*Thus saith Jehovah, your Redeemer, the Holy One of Israel*" (xliii. 14). And again: "*And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the mighty one of Jacob*" (xlix. 26). "*And thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the mighty one of Jacob*" (lx. 16). Here by the Holy One of Israel, and by the mighty one of Jacob, who in these passages is called the Redeemer, is understood the Lord as to his Divine Human Principle, and by Jehovah his essential Divine Principle. The reason why the Lord as to his Divine Human Principle is called the Holy One of Israel, and the mighty one of Jacob, is, because by Israel and Jacob is signified the church, thus those who are regenerated and reformed, that is, who are redeemed by the Lord, for these alone constitute the church of the Lord. That the Divine Human Principle of the Lord is what is called holy, is evident from those words in Luke: "*And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God*" (i. 35). And that the Lord as to his Divine Human Principle is the mighty one of Jacob appears also from



the same Evangelist: "*And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the son of the Highest. And he shall reign over the house of Jacob for ever*" (i. 30—33). By the house of Jacob is understood the church of the Lord, and not the Jewish nation, as may be evident to every one. Inasmuch as the human principle of the Lord was equally divine as his essential divine principle, which assumed the human, therefore also Jehovah is called the Redeemer in the following passages; as in Isaiah: "*Thus saith Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God*" (xlviii. 17). And again: "*Jehovah of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called*" (liv. 5). Again, in David: "*O Jehovah my Rock, and my Redeemer*" (Psalm xix. 14). And in Jeremiah: "*Their Redeemer is strong; Jehovah of hosts is his name*" (i. 34). And in Isaiah: "*Thou, O Jehovah, art our Father, our Redeemer; thy name is from everlasting*" (lxiii. 16). From these considerations it may now appear what is to be understood by these words of the Lord: "*Even as the Son of man came not to be ministered unto, but to minister, and to give his life a redemption for many*" (Matt. xx. 28; Mark x. 45); namely, that they might be vindicated and liberated from hell; for the passion of the cross was the last combat and plenary victory, by which the Lord subjugated the hells, and by which he glorified his human principle."

329. Inasmuch as it is said, "*and thou hast redeemed us to God by thy blood,*" and this is understood within the church entirely according to the sense of the letter, and not according to any spiritual sense, I am desirous also to shew, that by blood is not understood blood, or the Lord's passion upon the cross, but the divine truth proceeding from him, and the reception thereof by man; consequently that by these words is signified that he has vindicated and liberated from hell those who acknowledge him, and receive divine truth from him." In order to illustrate this matter, the following passage shall be adduced concerning the Israelitish church, in which all things that were commanded were representative of things celestial and spiritual, and not the least thing was otherwise; wherefore it was also commanded, when the paschal supper was first instituted, that they should take of the blood, and strike it on the two side posts and on the upper door post of the houses wherein they should eat the paschal lamb; and the blood thus sprinkled was to be for a sign upon the houses where they were, that they might be

" As may be seen in the *Doctrine of the New Jerusalem*, n. 293—297; and 300—306.

" As has been said above, n. 328.

passed over, and saved from the plague when the Lord should smite the land of Egypt. And hence it is written: "*And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out of the house until the morning. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, Jehovah will pass over the door, and will not suffer the destroyer to come into your houses to smite you*" (Exod. xii. 7, 13, 22, 23). He who is ignorant of the spiritual sense of the Word believes that by blood is here signified the blood of the Lord shed upon the cross; but this is not at all understood in heaven. By the paschal supper here mentioned the angels understand the same as by the holy supper instituted by the Lord, in which instead of the paschal lamb are the bread and wine, which the Lord then said were his flesh and his blood; and any one knows, or may know, that bread and wine are what nourish the body, the bread as meat and the wine as drink, and that in the Word, which in its inmost is spiritual, those things also must be spiritually understood. Thus bread signifies all spiritual meat, and wine all spiritual drink; spiritual meat is all the good which is communicated and given to man by the Lord, and spiritual drink is all the truth which is communicated and given to him by the Lord; these two, namely, good and truth, or love and faith, make man spiritual; it is said, or love and faith, because all good relates to love, and all truth to faith. Hence it must be evident that by bread is understood the divine good of the Lord's divine love, and as to man, that good received by him; and that by wine is understood the divine truth, proceeding from the same divine good, and as to man, that truth received by him. Inasmuch as the Lord says that his flesh is bread, and his blood wine, it is manifest that by the flesh of the Lord is understood the divine good of his divine love, and that by eating it is understood to receive that good, to appropriate it, and thus to be conjoined to the Lord; and that by the blood of the Lord is understood the divine truth proceeding from the divine good of his divine love, and that by drinking it is understood to receive that truth, to appropriate it, and thus to be conjoined to the Lord. Moreover spiritual nourishment is derived from the good and truth which proceed from the Lord, as all the nourishment of the body is from meat and drink; hence also is the correspondence of those things; which correspondence is such, that in the Word where any thing of meat, or that serves for meat, is named, good is understood, and where any thing of drink is named, or what serves for drink, truth is understood. From these considerations it is plain, that by the blood from the Paschal lamb which the children of Israel were commanded to strike upon the two posts, and upon

the lintel of their houses, is understood the divine truth proceeding from the Lord; this also being received in faith and life, defends man against the evils which rise up out of hell, for the Lord is in his divine truth with man, this being of the Lord himself with man, yea, it is himself with him. Who that thinks from sound reason cannot see that the Lord is not in his blood with any one, but in his divine principle, which is the good of love and the good of faith received by man.<sup>w</sup> From what has been now said, without further explication, it may appear what is signified by the words of the Lord when he instituted the holy supper: "*And as they were eating, Jesus took bread, and blessed, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom*" (Matt. xxvi. 26—30; Mark xiv. 22—26; Luke xxii. 15—21). Inasmuch as by wine is understood divine truth nourishing spiritual life, therefore the Lord said to them, "*I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.*" Hence it is evident that this is to be understood spiritually, inasmuch as the Lord said, that he should drink with them in his Father's kingdom, or in heaven, and also that he should there eat the passover with them (Luke xxii. 16). From what has been said above it may also appear what is signified by these words of the Lord: "*The bread that I will give is my flesh, which I will give for the life of the world. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This is that bread which came down from heaven*" (John vi. 51—58). That the flesh of the Lord is divine good and his blood divine truth, both of them from him, may appear from this circumstance, that those are the things which nourish the soul; hence it is said, "*my flesh is meat indeed, and my blood is drink indeed.*" And inasmuch as man by the divine good and truth is conjoined to the Lord, therefore it is also said, "*Whoso eateth my flesh and drinketh my blood, hath eternal life,*" and "*abideth in me and I in him.*" The reason why the Lord thus spoke, viz. why he said his flesh and his blood, and not his divine good and his divine truth, was, that

<sup>w</sup> What is signified by each particular, viz. what by the two posts and the lintel, what by the destroyer and smiter, and what by Egypt, and many other things in that chapter, may be seen in the *Arcana Cœlestia*, where they are explained.



the literal sense of the Word may be derived from such things as correspond to things spiritual, in which the angels are, hence is the conjunction of the men of the church with them by the Word, which otherwise would not be effected.\* Inasmuch as blood signifies the divine truth proceeding from the Lord, and by the reception thereof by man conjunction with the Lord is effected, therefore blood is called the blood of the covenant, for covenant signifies conjunction. It was thus called when the Lord instituted the holy supper, for he said, "*Drink ye all of it, for this is my blood of the new covenant, [or testament]*" (Matt. xxvi; Mark xiv. 24; Luke xxii. 20). It is also called the blood of the covenant in Moses; as in the following passages: "*And Moses came and told the people all the words of Jehovah, and all the judgments. And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the sons of Israel, who offered burnt offerings, and sacrificed peace offerings, bullocks unto Jehovah. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that Jehovah hath said will we do and hear. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you upon all these words. And they saw the God of Israel; and there was under his feet as the work of a sapphire stone, and as the substance of heaven in clearness*" (Exod. xxiv. 3—8, 10). That blood here signifies the divine truth proceeding from the Lord and received by man, and thence conjunction, is evident, for half of it was sprinkled upon the altar, and half of it upon the people; for by the altar was signified all worship proceeding from the good of love, and by the people, those who perform worship, and receive the good of love by truths; for all reception of divine good is effected by truths made truths of life, and conjunction thence is by good in those truths. That by good in those truths, or by truths made truths of life, conjunction is effected, and that blood was a representative thereof, appears evidently from the words themselves, for this was done when Moses descended from mount Sinai, whence the law was promulgated, and also the statutes and judgments which were to be observed; and it is said that Moses wrote all those words of Jehovah, and read them in the audience of the people, who said "*All that Jehovah hath said will we do, and hear,*" which they said twice, as may be seen, v. 3 and 7. Words or truths are made truths of life by doing; and because Moses wrote those words he called them the *Book of the Covenant*, by which is sig-

\* See the *Doctrine of the New Jerusalem*, n. 252, 258—262; and the work concerning *Heaven and Hell*, n. 308, 310.



nified that by them is conjunction. By the law promulgated by Jehovah from mount Sinai, and by the statutes and judgments which were also then commanded, is signified all divine truth, or divine truth in its whole compass. Hence it is that these things are called the *Book of the Covenant*, and the ark in which that book was deposited, the *Ark of the Covenant*, covenant signifying conjunction. Inasmuch as the divine truth by which is conjunction, proceeds from the Lord, therefore also the Lord was seen by the people under the feet as the work of sapphire stone; his being so seen under his feet signifying that the divine truth is such in ultimates. The divine truth in ultimates is the divine truth in the literal sense of the Word; the work of sapphire stone signifies the translucence thereof from divine truth in the internal or spiritual sense, and the God of Israel is the Lord.<sup>y</sup> Hence now it is manifest, that covenant or conjunction is effected by divine truth, and that the blood sprinkled upon the altar, and half of it upon the people, was representative thereof, inasmuch as blood signifies the divine truth proceeding from the Lord, and received by man, as has been said above.<sup>z</sup> Inasmuch as blood signifies the divine truth proceeding from the Lord, and received by man, whence there is conjunction, therefore all things which were representative of things divine proceeding from the Lord, which are also called celestial and spiritual, were consecrated by oil and by blood, and were then said to be holy. The reason why they were thus consecrated, in order that they might represent, was because by oil was signified the divine good of the divine love, and by blood the divine truth thence proceeding, for truth proceeds from good. That consecrations and sanctifications were made by oil, will be seen in the following pages, under the proper article; here only some passages shall be adduced, which relate to blood being used on those occasions. Thus when Aaron and his sons were sanctified, it was commanded that blood should be sprinkled upon the horns of the altar and round about the altar, and upon Aaron and his sons, and upon their garments (Exod. xxix. 12, 16, 21; Levit. viii. 24). Also that the blood should be sprinkled seven times before the veil which was upon the ark, and upon the horns of the altar of incense (Levit. iv. 6, 7, 17, 18). And again, that before Aaron

<sup>y</sup> That the sapphire stone signifies translucence from internal truths, may be seen, *A. C.*, n. 9407; and that the God of Israel is the Lord as to the Divine Human Principle, may be seen above, n. 328.

<sup>z</sup> That covenant signifies conjunction may be seen, *A. C.*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10,632. That the law, in the strict sense, signifies the ten precepts of the decalogue, and, in the extended sense, the whole Word, thus all divine truth, n. 2606, 3382, 6752, 7462, 9417. That mount Sinai thence signifies heaven where the Lord is, from whom is divine truth, or from whom is the law, both in the strict and extended sense, n. 8399, 8753, 8793, 8805, 9420; and that the altar was the principal representative of the Lord, and of the worship of him from the good of love, n. 921, 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714, 9963, 9964, 10,123, 10,151, 10,243, 10,245, 10,642.

entered within the veil to the mercy-seat, he should sacrifice, and burn incense, and should sprinkle the blood with his fingers on the mercy-seat seven times towards the east (Levit. xvi. 12—15). So also that the blood of the burnt offering and of the sacrifice should be sprinkled upon the altar, around the altar, and at the foundation of the altar (Levit. i. 5, 11, 15; iii. 2, 8, 13; iv. 25, 30, 34; v. 9; viii. 15, 24; xvii. 6; Numb. xix. 4; Deut. xii. 27). And that the blood should be sprinkled upon the horns of the altar, and so the altar should be atoned (Exod. xxx. 10; Levit. xvi. 18, 19). The reason why the blood from the burnt offerings and sacrifices was sprinkled on, and poured out around the altar, or at the foundation thereof was, because the altar with the burnt offerings and sacrifices upon it represented and thence signified all worship from the good of love and truths thence derived; and inasmuch as truths proceed from good, therefore the blood was sprinkled on, and poured out around the altar, for around signifies proceeding.<sup>a</sup> These things being understood, it may be known that by the blood of the sacrifice elsewhere mentioned in the Word is signified divine truth; as in Ezekiel: “*Say to the bird of every wing, and to the beast of the field, Assemble yourselves, and come; gather yourselves from every-side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat to satiety, and drink blood even to drunkenness, of my sacrifice which I sacrifice for you. And ye shall be satiated at my table with horse and chariot, and with every man of war, saith the Lord Jehovah. So will I give my glory among the nations*” (xxxix. 17—21). The subject here treated of is the restoration of the church, and by Israel and Jacob are under-

<sup>a</sup> These things will better appear from what is shewn concerning burnt offerings and sacrifices in the *Arcana Cœlestia*, as from the following: That burnt offerings and sacrifices signified all things of worship from the good of love, and truths thence derived, n. 923, 6905, 8680; 8936, 10,042. That therefore burnt offerings and sacrifices were called bread, n. 2165, because bread denotes every thing that nourishes spiritual life, n. 2165, 3478, 4976, 5147, 5915, 6118, 8410, 8418, 9323, 10,686. That burnt offerings and sacrifices signified divine celestial and spiritual things, which are the internal things of the church, from which all things of worship are derived, n. 2180, 2805, 2807, 2830, 3519, with variation according to the variety of worship, n. 2805, 6905, 8936. That therefore there were many kinds of burnt offerings and sacrifices, and in them various processes, and also various animals of which they consisted, n. 2830, 9939, 9990. That the various things which they specifically signified may be known from the particulars of the process unfolded by the internal sense, n. 10,042. That in the rituals and processes of the sacrifices are contained arcana of heaven, n. 10,057. That in general they contain arcana of the glorification of the Lord's human principle, and in a respective sense arcana of the regeneration of man, and his purification from evils and falsities, n. 9990, 10,022, 10,042, 10,053, 10,057. What was signified by the meat offerings, which were bread and cakes, which also were offered in sacrifice, n. 10,079; what by the drink offerings, which were wine, n. 4581, 10,137.

stood all who are of the church, concerning whom these things therefore are said. By a great sacrifice upon the mountains of Israel are signified all things belonging to their worship; by flesh and by fat is signified the good of love, and by blood truth derived from that good, from which is worship; the abundance of both is described by their eating flesh and fat to satiety, and drinking blood even to drunkenness, and this from the sacrifice; wherefore it is also said, "*Ye shall be satiated at my table with horse, and chariot, and with every man of war;*" for by horse is signified the understanding of truth, by chariot doctrine, and by man of war truth combating against what is false, and destroying it. Who cannot see that by the blood here mentioned, is not understood blood, as that they should drink the blood of the princes of the earth, and that they should drink blood till they were drunken from the sacrifice. The princes of the earth signify the principal truths of the church, and hence their blood signifies spiritual nourishment from those truths. And because such things are signified, in this chapter, it is also said lastly concerning Israel, by whom is signified the church, "*Neither will I hide my faces any more from them; for I will pour out my spirit upon the house of Israel, saith the Lord Jehovah*" (verse 29). The reason why it is said, "*Say to the bird of every wing and to the beast of the field,*" is because by the bird of every wing, is signified spiritual truth in its whole compass, and by the beast of the field is meant the affection of good.<sup>b</sup> In order to confirm this signification of birds, and of the beasts of the field, we will adduce only one passage from the Word, which is as follows: "*And in that day will I make a covenant for them with the beasts of the field, and with the bird of the heavens, and with the creeping things of the ground; and the bow and the sword and the battle will I break off from the earth. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in justice, and in judgment, and in mercy and in compassions; I will betroth thee unto me in truth*" (Hosea ii. 18, 19, 20). Here, by making a covenant with the beast of the field, and with the bird of the heavens, is signified with the affections of good, and with spiritual truths, for with these the Lord is conjoined to man, the Lord being in these things with man; hence it is called a covenant with them, covenant denoting conjunction. That beasts signify the affections of good, and birds things spiritual, will be more fully shewn in the following pages under their proper articles. Inasmuch as the fat in sacrifices signified divine good, and the blood divine truth, each from the Lord, and as each,

<sup>b</sup> That by birds in the Word are signified things spiritual, may be seen, *A.C.*, n. 745, 776, 866, 988, 993, 3219, 5149, 7441; in like manner by wings, n. 8764, 9514. That by beasts are signified affections, and by the beasts of the field the affections of good, n. 2180, 3218, 3519, 5198, 9090, 9280, 10,609; and that on this account birds and beasts were used in sacrifices, n. 1823, 3519, 7523, 9280.



received by man, effected conjunction, the posterity of Jacob, or the Jews and Israelites, were therefore forbidden to eat any fat or any blood (as may be seen Levit. iii. 17; vii. 23—27; xvii. 11—14; Deut. xii. 16, 23—25; xv. 23). The reason of this was, because that nation was not in any good of love, nor in any truth of good, but in the falsities of evil; and to eat fat and blood signified the commixture of truth from good with falsity from evil, which is profanation; hence also it may appear that by blood is signified the divine truth.<sup>c</sup> Inasmuch as the blood of the sacrifices signified divine truth, therefore also it was forbidden, “*To sacrifice upon what was leavened the blood of the sacrifice.*” (Exod. xxiii. 18; xxxiv. 25). For by leaven is signified what is false, and by what was leavened truth falsified.<sup>d</sup> The reason why the flesh of the Lord signifies the divine good of the divine love, and why his blood signifies the divine truth proceeding from that good, is, because there are two things which proceed from his Divine Human Principle, viz. divine good and divine truth, hence the latter is his blood and the former is his flesh; and these constitute the heavens in common and in particular.<sup>e</sup> From these considerations it may in some degree be comprehended, whence it is that the divine proceeding is understood by flesh and blood, the divine good by flesh and the divine truth by blood. There are also two things pertaining to man which constitute his spiritual life, namely, the good of love, and the truth of faith; the will is the receptacle of the good of love, and the understanding is the receptacle of the truth of faith. All things which are of the mind, that is, which are of the will and understanding, have a correspondence with all things of the body, wherefore the latter are moved at the will of the former. The correspondence of the will is in general with the flesh, and the correspondence of the understanding is with the blood; hence it is that the voluntary proprium of man in the Word is understood by flesh, and the intellectual proprium by blood; as in Matthew, where Jesus said to Peter, “*Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed*

<sup>c</sup> That fat or fatness in the Word signifies the good of love, may be seen, *A.C.* n. 353, 5943, 6409, 10,033. And that the Jews and Israelites were solely in externals and not in internals, and, consequently, not in spiritual truths and goods, but in falsities of evil, and all things belonging to their worship external and separate from things internal, and that still by things external they could represent the internal things of worship, may be seen in the *Doctrine of the New Jerusalem*, n. 248.

<sup>d</sup> As may be seen, *A.C.*, n. 2342, 7906, 8051, 9992.

<sup>e</sup> These things will better appear from what is shewn concerning them in the work concerning *Heaven and Hell*, under the following articles, viz., that the divine principle of the Lord makes heaven, n. 7—12; that the divine principle of the Lord in heaven is love to him, and charity towards the neighbour, n. 13—19; that hence the whole heaven in the whole and in part has reference to one man, n. 59—77; that this is from the Divine Human Principle of the Lord, n. 78—87. The same will moreover appear from what is shewn in that work concerning the sun in heaven, and concerning the heat and light thence proceeding, and that the heat is the divine good, and the light the divine truth, both proceeding from the Lord, n. 116—140.



*it unto thee, but my Father which is in heaven*" (xvi. 17). These things are adduced, that it may be known that in the Word things pertaining to the will and the understanding, thus things spiritual, are understood by flesh and blood, where they are predicated concerning man, and things divine where they are predicated concerning the Lord. But these observations are intended for those whose minds can be elevated above natural ideas and can see causes. This also is what is signified by the blood and water which issued out of the Lord's side; concerning which it is thus written in John: "*But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe*" (xix. 34, 35). These things were done that they might signify the conjunction of the Lord with the human race by the divine truth proceeding from the divine good of his love. Breast signifies divine love; blood and water signify divine truth proceeding; blood the divine truth which is for the spiritual man, and water the divine truth which is for the natural man, for all things related concerning the passion of the Lord in the Word are also significative.<sup>f</sup> And because those things signify his love, and the salvation of man by the divine truth proceeding from him, therefore also the evangelist adds, "*And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.*" To what has been already adduced, we shall add the following passages from the Word; as in Zechariah: *Exult greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And he shall speak peace unto the nations; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee, also, by the blood of thy covenant I will send forth thy bound ones out of the pit wherein is no water*" (ix. 9—11). The subject here treated of is the establishment of the church among the nations by the Lord. By the blood of the covenant is meant the divine truth, by which the conjunction of the Lord with those who shall be of his church shall be effected, as stated above: hence it is said, "*I will send forth thy bound ones out of the pit wherein is no water,*" for by the bound are signified the nations which are in falsities from ignorance; the pit in which there is no water signifies where there is no truth, and to send them forth thence, signifies to liberate them from falsities.<sup>g</sup> Again, in David:

<sup>f</sup> See above, n. 83, 195, f.

<sup>g</sup> That by water is signified the truth of the church, may be seen above, n. 71; and that by the bound in the pit are signified those who are in falsities from ignorance, and nevertheless in the desire of knowing truths, may be seen in the *Arcana Cœlestia*, n. 4728, 4744, 5038, 6854, 7950.

*“God shall save the souls of the needy. He shall redeem their soul from deceit and violence : and precious shall their blood be in his eyes. And he shall live, and to him shall be given of the gold of Sheba : prayer also shall be made for him continually ; and daily shall he bless him. There shall be an abundance of corn on the earth ; upon the top of the mountains his fruit shall shake like Lebanon”* (Psalm lxxii. 13—16). The subject treated of in these passages is the blessed state of those who are of the Lord’s kingdom, and who are here denominated the needy, by whom are signified those who desire truths from a spiritual affection. Concerning these it is here said, that the Lord shall redeem their soul from deceit and violence ; by which is signified their liberation from evils and falsities, which destroy the goods of love and the truths of faith. That their reception of divine truth is acceptable and grateful to the Lord, is signified by its being said, *“and precious shall their blood be in his eyes ;”* blood denoting the divine truth received. The reformation of the characters here spoken of is described by these words : *“And he shall live, and to him shall be given of the gold of Sheba ; prayer also shall be made for him continually ; and daily shall he bless him.”* The gold of Sheba signifies the good of charity ; continual prayer signifies being perpetually detained from falsities and preserved in truths ; by blessing him, is meant being continually preserved in the good of charity and faith ; wherefore it is also said, *“Upon the top of the mountains, his fruit shall be shaken,”* the top of the mountains signifying heaven, whence they have the good of love from the Lord, which is the fruit. So in Moses : *“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; who shall bind to the vine his ass’s foal, and to the noble vine the son of his she-ass, whilst he washeth his garments in wine, and his covering in the blood of grapes”* (Gen. xlix. 10, 11). In this prophetic declaration the Lord is treated of, concerning whom it is said, he shall bind to the vine his ass’s foal, and to the noble vine the son of his she-ass, he shall wash his garments in wine, and his covering in the blood of grapes ; and by a vine is signified the church, and by wine and the blood of grapes is signified the divine truth.<sup>b</sup> The same is understood by the blood of grapes mentioned in Deut. xxxii. 14 ; where the subject treated of is the reformation of the ancient church by the divine truth. From what has been shewn in this article, and in the preceding, it may appear to those who acknowledge the spiritual sense of the Word, that by these words, *“And hast redeemed us to God by thy blood,”* is understood conjunction with the Divine Principle by the acknowledgment of the Lord, and by the reception of divine truth from him, and that the same is understood by blood in the

<sup>b</sup> What the other things signify may be seen in the explanation upon those words in the *Arcana Cœlestia*.

twelfth chapter of this prophetical book, where it is said of Michael and his angels, who fought against the dragon and his angels, "*And they overcame him by the blood of the Lamb, and by the word of their testimony*" (verse 11). It is said, "*by the blood of the Lamb, and by the word of their testimony,*" because the blood of the Lamb signifies the reception of divine truth from the Lord, and the word of their testimony the acknowledgment of his Divine Human Principle. That blood signifies the divine truth may still further appear from its opposite sense, in which it signifies violence offered to the divine truth by the falsities of evil, and thereby its destruction; and as opposites also manifest what is signified in the genuine sense, therefore some passages shall be adduced in which that sense occurs. It is to be observed that most things in the Word have also an opposite sense, and that from that sense it may be known what is signified in the genuine sense; let the following therefore serve for illustration. Thus in the revelation: "*And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial into the rivers and fountains of waters; and they became blood*" (xvi. 3, 4). Again, speaking of the two witnesses, it is said, "*These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood*" (Rev. xi. 6). Again, in Isaiah: "*For the waters of Nimrim shall be desolate; and the waters of Dimon are full of blood*" (xv. 6, 9). So again, in David: "*He sent darkness, and made it dark. He turned their waters into blood, and slew their fish*" (Psalm cv. 28, 29). From these passages it appears what blood signifies in the opposite sense; for blood, in the genuine sense, signifies the divine truth, and with the recipients thereof truth from good; hence, in the opposite sense, it signifies violence offered to the divine truth, and with those who offer, what is false from evil. This opposite signification may appear from this circumstance, that it is predicated of the waters of the sea, of the rivers, and of the fountains, that they were turned into blood; for waters signify truths, wherefore by blood are there signified falsities which destroy truths. By the living souls in the sea, and by the fish, are signified scientific truths; thus by their dying and being slain by blood is signified the destruction of those truths.<sup>i</sup> Again, in the Revelation: "*And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood*" (vi. 12). And again, in Joel: "*And I will shew wonders in the heavens and in the earth;*

<sup>i</sup> That by waters are signified truths, may be seen above, n. 71; and that by fish are signified the scientific truths of the natural man, may be seen in the *Arcana Cœlestia*, n. 4991.



blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come" (ii, 30, 31). From the opposite sense here used, it may also be seen, that blood signifies violence offered to the divine truth; for by the sun in the Word is signified the Divine Celestial Principle, which is the divine good, and by the moon is signified the Divine Spiritual Principle, which is the divine truth; hence it is said that the moon shall be turned into blood.<sup>j</sup> So in Isaiah: "*He who walketh in justice, and speaketh righteousnesses, who stoppeth his ear from hearing bloods, and shutteth his eyes from seeing evil.*" (xxxiii. 15). Here, by stopping the ears from hearing bloods, is evidently meant refusing to listen to the falsities of evil. Again, in David: "*Thou wilt destroy them that speak a lie; a man of bloods, and of deceit Jehovah abominateth.*" (Psalm v. 6); where by the man of bloods and deceit, those are denoted who are in falsities from evil, and therefore it is said, "*Thou wilt destroy them that speak lies,*" lies in the Word signifying falsities. Again, in Isaiah: "*And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy unto him, every one that is written to life in Jerusalem. When the Lord shall have washed the excrement of the daughters of Zion, and shall have washed away the bloods of Jerusalem out of the midst thereof by the spirit of judgment, and by the spirit of cleansing*" (iv. 3, 4). Here, because by Jerusalem is signified the church as to doctrine, it is said, "*When the Lord shall have washed away the bloods of Jerusalem out of the midst thereof,*" by which are signified the falsities of evil. By the spirit of judgment is signified the divine truth, and because this purifies, it is added, "*and by the spirit of cleansing.*" So in Ezekiel: "*In the day wherein thou wast born, I passed by beside thee, and I saw thee trodden under foot in thy bloods, and I said to thee in thy bloods, Live; yea, I said to thee in thy bloods, Live: I washed thee; and I washed away thy bloods from upon thee, and I anointed thee with oil*" (xvi. 5, 6, 9, 22, 36, 38). The subject here treated of is Jerusalem, by which is signified the church as to the doctrine of truth, first as to the falsities of evil in which it was before it was reformed, and afterwards concerning its reformation. The falsities of evil in which the church was immersed are signified by these words: "*I saw thee trodden under foot in thy bloods.*" And its reformation is signified by, "*I washed thee, and I washed away thy bloods from upon thee, and I anointed thee with oil.*" To wash signifies to purify by truths; to wash away bloods signifies to remove the falsities of evil; and to anoint with oil signifies to confer the good of love. So in Lamentations: "*For the sins of the prophets of Jerusalem, and*

<sup>j</sup> That the moon has this signification may be seen in the work concerning Heaven and Hell, n. 118, 119.



*the iniquities of her priests ; that have shed the blood of the just in the midst of her. They have wandered as blind in the streets, they have polluted themselves with blood, the things which they cannot, they touch with their garments*" (iv. 13, 14). Here by the prophets of Jerusalem are signified those whose duty is to teach the truths of doctrine, and by priests those who should lead to good by truths ; but in the opposite sense they are here mentioned ; hence it is said that the calamities enumerated were, "*for their sins.*" By shedding the blood of the just are signified the falsification of truths and the adulteration of goods : hence it is said, "*They have wandered as blind in the streets, they have polluted themselves with blood, the things which they cannot, they touch with their garments.*" To wander as blind in the streets, signifies not at all to see truths, streets denoting truths ; to be polluted with blood signifies to be wholly immersed in falsities ; by it being said, "*the things which they cannot, they touch with their garments,*" is signified that what they could not pervert they falsified, garments denoting the truths which invest interior things, which truths are those of the literal sense of the Word. Again, in Isaiah : "*All the crowd shall be confounded with the earthquake, and the garment is polluted with bloods*" (ix. 5). The earthquake here mentioned signifies the perversion of the church by falsification of truth, and the garment polluted with bloods denotes the falsification of the literal sense of the Word. So in Jeremiah : "*Wickedness hast thou taught for thy ways, in the wings also is found the blood of the souls of the innocent, I found them not in the act of digging through [per-fossione,] but in all of them*" (ii. 34). By the blood found in the wings is here signified the same thing as by the expression above used, viz., "*the things which they cannot, they touch with their garments,*" wings having reference to garments. That they were not found in the act of digging through, but in all of them, signifies that the truths themselves, or the essential truths, they dared not to destroy, but that they falsified the truths of the literal sense, wings signifying those truths. Again in Isaiah : "*Your hands are full of bloods*" (i. 15) ; and again, in the same prophet : "*For your hands are defiled with blood, and your fingers with iniquity ; your lips have spoken lies, your tongue hath meditated perverseness. Their feet run to evil, and they make haste to shed innocent blood : their thoughts are thoughts of iniquity*" (lix. 3, 7). Here, by their hands being full of bloods, and defiled with blood, is signified, that in every thing belonging to them there existed falsity and its evils ; the hands and the fingers signify power, and hence all things pertaining to them in which there is any ability : and because these things are here signified, therefore it is said, "*Your lips have spoken lies, and your tongue hath meditated perverseness ;*" lies denoting falsities, and perverseness the evil thereof. By their feet running to evil, and

making haste to shed innocent blood, is signified to destroy the good of love and charity, this being signified by shedding innocent blood; the good of innocence is that from which are derived all the goods and truths of heaven and the church.<sup>k</sup> From these considerations it may appear what is signified in the common sense by bloods when used in the plural, namely, the violence offered as well to the truths of the Word and of the church, as to the goods. Inasmuch as by shedding innocent blood is signified to destroy the good of love and charity, therefore every kind of precaution was taken that innocent blood might not be shed, and if it was shed, that the land might be expiated (see Deut. xix. 10, 13; xxi. 1—9); for the land or earth signifies the church. Again, in Isaiah: “*For, behold, Jehovah goeth forth out of his place to visit the iniquity of the earth; the earth also shall disclose her bloods, and shall no more cover her slain*” (xxvi. 21). By the blood here mentioned (Heb., bloods) which the earth is said to disclose, are signified all the falsities and evils which have destroyed the truths and goods of the church, the earth denoting the church where those things are; by the slain are signified those who perish by them.<sup>l</sup> So, in the Revelation, it is said of Babylon, “*And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth*” (xviii. 24). Here, the blood of prophets and of saints denotes truths and goods extinguished; and the slain are those who have perished by falsities and evils, as mentioned just above. The same is understood in Matthew, where it is said, “*That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar*” (Matt. xxiii. 35; Luke xi. 50, 51). Here, in the spiritual sense, by Abel are understood those who are in the good of charity, and, in the abstract, that good itself; and by Cain are understood those who make faith alone the only means of salvation, and the good of charity of no account, which they of consequence reject and slay; and by Zacharias are understood those who are in the truths of doctrine, and in the abstract the truth itself of doctrine; hence by the blood of both is signified the extinction of all good and truth; by their slaying him between the temple and the altar, is signified, in the spiritual sense, every kind of rejection of the Lord; for the temple signifies the Lord as to divine truth, and the altar as to divine good, and between them signifies both together.<sup>m</sup> In the Word, it is often said concerning those who

<sup>k</sup> As may be seen in the work concerning *Heaven and Hell*, n. 276—283.

<sup>l</sup> That the slain signify those who have perished by falsities and evils may be seen above, n. 315.

That Abel, in a representative sense, denotes the good of charity, may be seen, *A.C.*, n. 342, 374, 1179, 3325; and that Cain denotes faith alone, separate from charity, n. 342, 374, 1179, 9325. That a prophet signifies the doctrine of truth, n.

are condemned to death, that their bloods should be upon them, by which, in the spiritual sense is understood that damnation was upon them on account of the falsities and evils by which they destroyed the truths and goods of the church; for by bloods in general are signified all falsities of doctrine, of life and worship, from which are derived evils which destroy the church. These evils are in part recounted in Ezekiel (xviii. 10, 11, 12, 13). In the same sense the term blood, in the original bloods, is used in John: "*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*" (i. 12, 13). By the name of the Lord are understood all the truths and goods by which He is to be worshipped; by bloods are understood all falsities and evils which destroy; by the will of the flesh, and the will of man, are signified all evils of love and falsities of faith; for flesh signifies the voluntary proprium of man from which is every evil, and man [*vir*] signifies the intellectual proprium of man [*hominis*] from which is every thing false, and the will denotes where those things are; to be born of God, is to be regenerated by the truths of faith, and by a life according to them.

330. *Out of every tribe and tongue*—That hereby is signified from all who are in truths as to doctrine and as to life, appears from the signification of a tribe, as denoting all truths and goods in the aggregate;" for those things are signified by the twelve tribes, and hence by every tribe is signified something pertaining to truth and good, wherefore by "*out of every tribe*" is signified from all who are in any kind of truth and good, and from the signification of tongue as denoting doctrine of life and faith.<sup>o</sup>

331. *And people and nation*—That hereby is signified, who are of the Lord's spiritual church, and of his celestial church, appears from the signification of people and nation in the Word,

2534, 7629. That temple signifies the Lord as to divine truth, and altar as to divine good, and, in the respective sense, the kingdom of the Lord and the church as to those principles, n. 2777, 3720, 9714, 10,642. That between both signifies where the marriage of the divine good and the divine truth is, n. 10,001, 10,025.

<sup>n</sup> Concerning which see above, n. 39.

<sup>o</sup> Concerning the signification of the tribes, see what is said in the *Arcana Coelestia*; namely, that the twelve tribes represented, and thence signified, all truths and goods in the aggregate, n. 3858, 3926, 4060, 6335; that the twelve apostles of the Lord have a like signification, n. 2129, 3354, 3488, 6397; that the reason why they were twelve, is, because the number twelve signifies all, n. 577, 2089, 2129, 2130, 3272, 3858, 3913. Inasmuch as the twelve tribes represented, and thence signified, all truths and goods in the aggregate, that hence they represented heaven and the church, n. 6337, 6637, 7836, 7891, 7996. That the twelve tribes have a various signification according to the order in which they are named, and thus also signify all things pertaining to heaven and the church with variety, n. 3862, 3926, 3929, 4603, and following, also 6337, 6640, 10,335; that therefore responses could be given and were given by the Urin and Thummin, where the names of the twelve tribes of Israel were engraven in precious stones, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905.



where people signify those who are in spiritual good, and nation those who are in celestial good; thus the former signify those who are of the Lord's spiritual church, and the latter those who are of his celestial church.<sup>p</sup> Few know what is specifically signified in the Word by a people or peoples, and what by a nation or nations; some passages shall therefore be adduced from the Word, where they are named together, from which it will be evident that each has a distinct signification, for unless this were the case they would not be named together. Thus, in Isaiah: "*Therefore shall the strong people honor thee, the city of the powerful nations shall fear thee. Jehovah will destroy in this mountain the faces of the covering, the covering which is upon all peoples, and the veil that is spread over all nations*" (xxv. 3, 7). Here a distinction is made between peoples and nations, because peoples signify those who are of the Lord's spiritual kingdom, and nations those who are of his celestial kingdom, thus those who are in spiritual good, and those who are in celestial good. Spiritual good is the good of charity towards our neighbour and the good of faith thence derived, and celestial good is the good of love to the Lord, and the good of mutual love thence derived. The truth of this latter good is signified by the city of powerful nations; for city signifies the doctrine of truth, or truths of doctrine. By swallowing up the covering east over all peoples, and the veil that is spread over all nations, is signified to dissipate the shade which covers the understanding and prevents it seeing the truths and perceiving the goods which pertain to heaven and the church. Again, in the same prophet: "*Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and the fulness thereof*" (xxxiv. 1). Here nations signify those who are in the good of love, and people those who are in the goods of charity and the truths of faith thence derived; the nations, therefore, are commanded to come near, and the people to hearken: to come near signifies to be conjoined by love, and to hearken signifies to obey, and to be instructed; hence also it is said, let the earth hear, and the fulness thereof, the earth signifying the church as to good, and its fulness signifying truths. Again, in the same prophet: "*I Jehovah have called thee, in justice, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light of the nations*" (xlii. 6). And again: "*Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered*

<sup>p</sup> That there are two kingdoms into which the heavens are distinguished, namely, the celestial kingdom and the spiritual kingdom, and that in the celestial kingdom are those who are in the good of love to the Lord, and in the spiritual kingdom those who are in the good of charity towards their neighbour, may be seen in the work concerning *Heaven and Hell*, n. 20—28: but those two kingdoms are not only in the heavens, but also on the earths, and there they are called the celestial, and the spiritual church.



together, and let the people be assembled" (xliii. 8, 9). And again: "*Behold, I have given him for a witness to the peoples, a prince and law-giver to the nations*" (lv. 4). Again: "*Thus saith the Lord Jehovah, Behold, I will lift up mine hand to the nations, and set up my standard to the peoples*" (xlix. 22). And again: "*The peoples that walked in darkness have seen a great light. Thou hast multiplied the nation, thou hast restored to it great joy*" (ix. 2, 3). And again: "*And in that day there shall be a root of Jesse, which shall stand for a sign of the peoples, to it shall the nations seek; and his rest shall be glorious. And he shall lift up a sign for the nations, and shall assemble the outcasts of Israel*" (xi. 10, 12). All these passages treat concerning the Lord; and by peoples, and nations are understood all who are of his church; for all who are such, are either of his celestial or of his spiritual kingdom; besides those who are in those two kingdoms, there are no others who belong to the church. There are also two things which constitute the church, good and truth, both from the Lord; by nations are understood those who are in good, and by peoples those who are in truth; and, in the abstract, by nations are signified the goods of the church, and by peoples the truths thereof. The reason why by people are signified the truths of the church, is, because spiritual good, or the good of charity towards our neighbour, in which they are who are understood by people, in its essence is truth.<sup>a</sup> Hence there is a discrimination between those who are of the celestial kingdom of the Lord, and those who are of his spiritual kingdom." Again, in Isaiah: "*In that time shall be brought a gift unto Jehovah Zebaoth; a people divided and spoiled; a nation delineated [delineata] and trodden under foot, whose land the rivers have spoiled, to the place of the name of Jehovah, the mount Zion*" (xviii. 7). The subject here treated of is the invitation of all to the church, wherefore also people and nation are named. The mount Zion signifies the church, to which they are invited; by a people divided and spoiled are signified those from whom truths are taken away, altered, or perverted by those who are in falsities of doctrine; by a nation delineated and trodden under foot, whose land the rivers have spoiled, are signified those among whom goods are treated in like manner, rivers denoting falsities and reasonings from them. So in Zechariah: "*As yet the peoples shall come, and the inhabitants of great cities to deprecate the faces of Jehovah, and so shall come many peoples and nations numerous to seek Jehovah Zebaoth in Jerusalem*" (viii. 22). By peoples and nation are also here understood all who are of the

<sup>a</sup> As may be seen in the *Arcana Cœlestia* n. 8042, 10,296; the reason of its being so may be seen, n. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4494, 5113, 9596.

<sup>r</sup> The nature of which may be seen. n. 2088, 2669, 2709, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10,295.

Lord's church ; by peoples, those who are of his spiritual church, and by nations, those who are of his celestial church ; Jerusalem, to which it is said they shall come, is the church. Again, in David : "*Thou wilt set me for the head of the nations, a people I have not known shall serve me*" (Psalm xviii. 43). So again : "*He shall subdue the peoples under us, and the nations under our feet. God reigneth over the nations ; God sitteth upon the throne of his holiness. The willing of the people are gathered together, even the people of the God of Abraham*" (xlvii. 3, 8, 9). And again : "*That thy way may be known upon the earth, thy salvation among all nations. Let the peoples praise thee, O God ; let all peoples praise thee. O let the nations be glad and sing for joy ; for thou shalt judge the peoples in rectitude, and shalt lead the nations upon earth*" (Psalm lxvii. 2—5). Again : "*Remember me, O Jehovah, with the favour that thou bearest unto thy people ; that I may rejoice in the gladness of thy nations*" (cvi. 4, 5). So again : "*I will confess to thee, O Jehovah, among the nations ; I will sing praises unto thee among the peoples*" (Psalm lvii. 9 ; cviii. 3). In these passages also mention is made of peoples and nations, by whom are understood all who are in truths and in goods ; the expressions also which are applied to peoples are such as are predicated of truths, and those applied to nations such as are predicated of goods. That no others are understood by nations is evident also from this circumstance, that those things were said by David, who was the enemy of the nation of the Canaanites. So in Luke : "*For mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the nations, and the glory of thy people Israel*" (ii. 30—32). So in Zephaniah : "*The remnant of my people shall spoil them, and the residue of my nation shall possess them*" (ii. 9). And in Moses : "*And the children struggled together within her ; and she said, If it be so, why am I thus ? And she went to inquire of Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels*" (Gen. xxv. 22, 23). And again : "*Remember the days of the age, when the Most High gave to the nations the inheritance, when he separated the sons of man, he set the bounds of the people according to the number of the children of Israel*" (Deut. xxxii. 7, 8). By the sons of man here mentioned are signified the same as by people, namely, those who are in spiritual truths and goods ; wherefore it is said concerning them, "*when he separated the sons of man he set the bounds of the people, according to the number of the children of Israel ;*" the children of Israel signifying the spiritual church, and the number of them, or of the twelve tribes named from them, signifying all the truths and goods of the church,<sup>s</sup> on which account they

<sup>s</sup> As may be seen above, n. 390.

are called people. To separate them and to set their bounds, signifies to alienate them from falsities and to gift them with truths; and to give the inheritance to the nations, signifies heaven and conjunction with those who are in the good of love. So in Daniel: "*And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed*" (vii. 14). This is spoken concerning the Lord; and by peoples and nations are understood all who are in truths and goods; and by all languages are understood of whatever doctrine or religion they are, the church of the Lord being universal, for it exists with all who are in the good of life, and who from their doctrine look to heaven, and thereby conjoin themselves to the Lord.<sup>1</sup> Inasmuch as nations signify those who are in the good of love, and peoples those who are in the good of charity and the truths of faith thence derived, therefore it is said, "*his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed;*" dominion in the Word being predicated of good, and kingdom of truth; on which account the Lord is called Lord from divine good, and King from divine truth. Besides the above passages, there are many others which might be adduced to confirm what has been said, viz., that people signify those who are of the spiritual church, and nations those who are of the celestial church; but those alone have been adduced where people and nations are mentioned conjointly. A few passages shall now be added in which nations are mentioned alone; thus in Isaiah: "*Open ye the gates, that the just nation which keepeth faithfulness may enter in. Thou hast added to the nation, O Jehovah, thou hast added to the nation: thou art glorified: thou hast removed all the ends of the earth*" (xxvi. 2, 15). So in David: "*All the ends of the earth shall remember and turn unto Jehovah: and all the families of the nations shall worship before thee. For the kingdom is Jehovah's: and he is the governor among the nations*" (Psalm xxii. 27, 28). And in Isaiah: "*And the nations shall walk to thy light, and kings to the brightness of thy rising. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the multitude of the sea shall be converted unto thee, the host of the nations shall come unto thee*" (lx. 3, 4). And again: "*All nations shall see thy justice, and all kings thy glory*" (lxii. 2). In these passages nations and people are not mentioned conjointly, but still in the two last are mentioned nations and kings, because by kings are signified the same as by people, namely, those who are in truths;<sup>2</sup> and because by nations are signified those who are in good, and by kings those who are in truths, therefore concerning nations it

<sup>1</sup> Concerning whom see in the work concerning *Heaven and Hell*, n. 318—328.

<sup>2</sup> As may be seen above, n. 31.



is said, "*they shall see thy justice*," and concerning kings it is said, "*they shall see thy glory*," justice in the Word being predicated of good, and glory of truth." From the opposite sense it may still further appear that people signify those who are in truths, and nations those who are in good; for in that sense people signify those who are in falsities, and nations those who are in evils; as in the following passages in Isaiah: "*Ashur, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge*" (x. 5, 6). So again: "*The voice of a multitude in the mountains, like as of a great people; a voice of the tumult of the kingdoms of nations gathered together. They come from a far country, from the end of heaven, even Jehovah, with the vessels of his indignation, to destroy the whole land*" (xiii. 4, 5). And again: "*Jehovah smiting the peoples with a stroke not curable, ruling with anger the nations*" (xiv. 5, 6). And again: "*At the noise of the tumult let the people wander to and fro; before thy loftiness let the nations be dispersed*" (xxxiii. 3). So again, in Jeremiah: "*Thus saith Jehovah, Behold, a people cometh from the land of the north, and a great nation shall be stirred up from the sides of the earth. They lay hold on bow and spear; they are cruel, and have no mercy*" (vi. 22, 23). And in Ezekiel: "*Neither will I cause thee to hear the calumny of the nations any more, neither shalt thou bear the reproach of the people any more*" (xxxvi. 15). So in David: "*Thou makest us a by-word among the nations, a shaking of the head among the peoples*" (Psalm xliv. 14). And again: "*Jehovah hath frustrated the counsel of the nations; he hath annulled the devices of the peoples*" (Psalm xxxiii. 10). In these passages peoples denote those who are against the truths of the spiritual church, thus who are in falsities; and nations those who are against the goods of the celestial church, thus who are in evils. These things are also signified by the peoples and nations who were driven out of the land of Canaan. To these observations may be added what was said above.<sup>v</sup>

332. *And hast made us unto our God, kings and priests*—That hereby is signified that from the Lord they are in the goods and truths of the church and of heaven, may appear from what was shewn above,<sup>x</sup> where similar words occur.

333. *And we shall reign on the earth*—That hereby is signified the power which belongs to the Lord alone by divine truth, united to divine good, and the power and wisdom thence derived to those who are of the Lord's spiritual and celestial kingdom, appears from the signification of reigning, as denoting to be in truths and goods, and thence, from the Lord, to be in

<sup>v</sup> That justice in the Word is predicated of divine good may be seen, n. 2235, 9857; and that glory is predicated of divine truth, n. 4809, 5292, 8267, 8427, 9429.

<sup>w</sup> N. 275.

<sup>x</sup> N. 31.



the power of resisting evils and falsities which are from hell; and inasmuch as truths and goods are from the Lord alone, and all power is in truths from good, therefore by reigning is signified the power, which belongs to the Lord alone by divine truth united to divine good, and the power thence derived to those who are in the Lord's spiritual and celestial kingdom. They who do not rightly understand the Word in its spiritual sense, will suppose that they are to be as kings and priests, and to reign with the Lord; but in the spiritual sense by kings are understood truths, and by priests goods, in the abstract, or in persons, from the Lord: hence it follows that it is truths from good that shall reign, and thus the Lord alone, from whom they are derived. The angels indeed possess great power; but still they have no power from themselves; nay if any one in heaven believes that he has power from himself, he is instantly deprived of it, and then he is altogether impotent. The reason why it is said in the sense of the letter, that they shall reign, is, because that sense is personal; wherefore when in that sense, it is said, that they shall be kings and priests, it is also said that they shall reign; but in the spiritual sense every thing of person is put off, and thence every thing of dominion belonging to it, and is left to the Lord alone. Similar to this case is that of which the Lord speaks where he says to his disciples, "*Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*" (Matt. xix. 28; Luke xxii. 28—30). The same was intimated by what the Lord said to Peter, "*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven*" (Matt. xvi. 18, 19). By these words is not understood that the disciples and Peter should have that power, but the Lord alone; inasmuch as in the spiritual sense by the twelve disciples are understood all the truths and goods of the church which are from the Lord; and by Peter is understood truth from good which is from the Lord.<sup>y</sup> It has been said, that by the words, "*we shall reign,*" is also signified the wisdom which they have from the Lord; the reason of which is, because by kings and priests are signified truths and goods, and all wisdom is from truths, which

<sup>y</sup> That by the disciples are understood all the truths and goods of the church which are from the Lord, may be seen above, n. 100, 122. That Peter signifies truth from good which is from the Lord, may be seen in the small work concerning the *Last Judgment*, n. 57; and above, n. 9, 206, 209. That all power belongs to truth from good, which is from the Lord, and thus belongs to the Lord alone, and that thence the angels have power, may be seen in the work concerning *Heaven and Hell*, n. 228—233.

are derived from good from the Lord; and it is said that they shall reign on earth, because by earth is understood the Lord's church in the heavens and in the earths.<sup>z</sup> That the term earth is not to be here understood in the literal sense is very evident; neither are the terms kings and priests to be so understood. The reason why to reign signifies to be in truths from good, and thence in power and in wisdom from the Lord, is because kingdom signifies heaven and the church as to truth, and king signifies truth from good.<sup>a</sup>

334. Verses 11, 12. *And I beheld, and I heard the voice of many angels round about the throne and the animals and the elders; and the number of them was myriads of myriads, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and honor, and glory, and blessing—“And I beheld, and I heard the voice of many angels round about the throne and the animals and the elders,”* signifies acknowledgment, and thence glorification of the Lord by the angels of the inferior heavens; *“and the number of them was myriads of myriads, and thousands of thousands,”* signifies that they are innumerable who are in truths, and innumerable who are in goods; *“saying with a loud voice, Worthy is the Lamb that was slain,”* signifies acknowledgment from the heart that all that is Divine is from the Lord's Divine Human Principle not acknowledged, and by many denied; *“to receive power, and riches, and wisdom,”* signifies that to him belong omnipotence, omniscience, and divine providence; *“and honor and glory,”* signifies that to him belong divine good and divine truth; *“and blessing,”* signifies acknowledgment and glorification of the Lord on that account, and thanksgiving that from him are all good and truth, and thence heaven and eternal felicity to those who receive them.

335. *And I beheld, and I heard the voice of many angels round about the throne and the animals and the elders*”—That hereby is signified acknowledgment and thence glorification of the Lord by the angels of the inferior heavens, may appear from what has been said above,<sup>b</sup> namely, that in this order they acknowledged and glorified the Lord: first the angels of the superior heavens, afterwards the angels of the inferior heavens, and lastly those who are below the heavens; for by the four animals and the four-and-twenty elders who first glorified, are signified the angels of the superior heavens,<sup>c</sup> but by these now mentioned who were round about the throne and the animals and the elders, are understood the angels of the inferior heavens; and by every creature that is in heaven and in the

<sup>z</sup> As may be seen above, n. 304.

<sup>a</sup> That kingdom in the Word signifies heaven and the church as to truths may be seen above, n. 48; and that a king signifies truth from good may be seen also above, n. 31. The same is signified by reigning in the following pages, xx. 4, 6; xxii. 5.

<sup>b</sup> N. 322.

<sup>c</sup> As may be seen above, n. 322.

earth, and under the earth and in the sea,<sup>d</sup> are understood those who are below the heavens. That they are the angels of the inferior heavens who are here understood, is also evident from this circumstance, that they are said to be round about the throne, the animals and the elders, by which in the Word is understood what is in the more remote borders, thus what is distant; but where heaven is treated of, by round about is understood what is distant in degree of intelligence and wisdom, thus what is below; for the heavens are superior and inferior, distinguished from each other according to reception of divine truth and good, thus according to degrees of intelligence and wisdom.<sup>e</sup> What is below according to these degrees, is what is signified by around; the like is also signified elsewhere in the Word by around, circuit, from afar, distant, extremities, and the like.

336. *And the number of them was myriads of myriads, and thousands of thousands*—That hereby are signified that they are innumerable who are in truths, and innumerable who are in goods, appears from the signification of numbers, as denoting quantity and quality, quantity in the natural sense, and quality in the spiritual sense, which is determined by the number that is applied; but still by all numbers in the Word are signified something pertaining to the thing treated of, as by two, three, four, five, seven, ten and twelve, as has been shewn in their proper places. It is the same with myriad and thousand, which are here mentioned; as for example, the number seven does not signify seven, but all things, what is full and whole.<sup>f</sup> But it shall now be explained what is signified by myriads and thousands: myriads signify things innumerable, and in like manner thousands, but myriads are predicated of truths, and thousands of goods; hence it is that by myriads of myriads, and thousands of thousands, are signified that they are innumerable who are in truths, and innumerable who are in goods. They who are in the inferior heavens, concerning whom these things are said, in like manner as those who are in the superior heavens, who were treated of above, are of two kingdoms, namely, of the spiritual kingdom, and of the celestial kingdom; they who are of the spiritual kingdom are understood by those who are in truths, but they who are of the celestial kingdom are understood by those who are in goods; the innumerableness of the latter is signified by thousands of thousands, and the innumerableness of the former by myriads of myriads; but in the abstract sense, which is the true spiritual sense, are signified innumerable truths and innumerable goods. The reason why myriads and thousands

<sup>d</sup> Concerning which see below, verse 13.

<sup>e</sup> Concerning the degrees by which the heavens are distant from each other, and consequently the angels who are in them, see what is shewn in the work concerning *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 425.

<sup>f</sup> As may be seen above, n. 257.



signify things innumerable, is, because ten signify many, and also do a hundred, a thousand, and ten thousand; for numbers multiplied by a like number signify the same with the simple numbers by which they are multiplied.<sup>g</sup> But when innumerable things, which are infinitely many, are to be expressed, they are called myriads of myriads and thousands of thousands. Moreover, when two multiplied numbers, the one greater and the other less, which have a like signification, are mentioned together, as when ten and a hundred, or a hundred and a thousand, then the lesser number is predicated of goods, and the greater of truths; the reason is, because every good consists of several truths, for good is formed from truths, and hence good is produced by truths, from which circumstance it is that the greater number is predicated of truths, and the lesser of goods. Such is the case in the present passage with respect to myriads of myriads, and thousands of thousands. That this is the case may be illustrated by the following consideration, that one delight of affection may be presented by several ideas of thought, and be expressed by various things in speech; the delight of affection is what is called good, and the ideas of thought and various things in the speech, which proceed from that delight or good, are what are called truths. The case is similar with one thing of the will and many things of its understanding, as also with one thing of love and many things which express it; hence also it is, that much and multitude in the Word are predicated of truth, and great and greatness, of good, for what is great contains in itself many things. But these things are adduced for those who can be instructed by examples, that they may know the true ground and reason why thousands equally as myriads signify things innumerable, but still that myriads are predicated of truths and thousands of goods. That these numbers have such a signification is plain from the following passages; as in Moses: "*In the firstling of his bullock he hath honor and his horns the horns of unicorns; with them he shall push the people together to the ends of the earth; and these are the myriads of Ephraim, and they are the thousands of Manasseh*" (Deut. xxxiii. 17). These things are said concerning Joseph, by whom, in a representative sense, is signified the Lord as to the divine spiritual principle, and as to his spiritual kingdom.<sup>h</sup> By his two sons Ephraim and Manasseh, are signified the two principles of that kingdom, namely, intellectual truth and voluntary good; by Ephraim intellectual truth, and by Manasseh voluntary good; hence it is that myriads are predicated of Ephraim and thousands of Manasseh.<sup>i</sup> What is signified by the firstling of the bullock,

<sup>g</sup> As may be seen, *A. C.*, 5291, 5335, 5708, 7973.

<sup>h</sup> As may be seen, *A. C.*, n. 3969, 3971, 4669, 6417.

<sup>i</sup> Concerning these significations of Ephraim, see in the *Arcana Cœlestia*, n. 3969, 5351, 5353, 5354, 6222, 6234, 6238, 6267, 6296.



and by the horns of the unicorn, may be seen above.<sup>j</sup> So in David: "*The chariots of God are two myriads, even thousands of angels of peace; the Lord is among them, in Sinai, in the holy place*" (Psalm lxxviii. 17). By the chariots of God are here signified truths of doctrine, and by angels of peace are signified the goods thereof; wherefore myriads are predicated of the former, and thousands of the latter.<sup>k</sup> And inasmuch as the Lord is called Lord from good, and Sinai signifies heaven where and whence is divine truth, therefore, it is said the Lord is among them, as in Sinai, in the holy place, the holy place denoting heaven and the church where is divine truth.<sup>l</sup> Again: *Thou shalt not be afraid of the terror by night; of the arrow that flieth by day; nor of the pestilence that creepeth in darkness; of the destruction that wasteth at noon day. A thousand shall fall at thy side, and a myriad at thy right hand* (Psalm xci. 5, 6, 7). These things are said concerning the falsities and evils which are not known to be such, and concerning those which are known to be such and yet creep into the thought and the will, and destroy men: the latter are understood by the arrow that flieth by day, and the destruction that wasteth at noon day; and the former are understood by the terror by night, and the pestilence that creepeth in darkness. The destruction of these evils is signified by, "*A thousand shall fall at thy side,*" and the destruction of the falsities by, "*and myriads at thy right hand;*" by the side also at which these are said to fall is signified good, and by the right hand the truth of good. The reason why a thousand is predicated of evils, and myriads of falsities is, because falsities are opposed to truths, and evils opposed to goods; and in the Word opposites are expressed in similar words and by similar numbers. So again; "*That our garners may be full, yielding from food to food: that our flocks may bring forth thousands and myriads in our streets*" (Psalm cxliv. 13). Here by garners, and food, are signified the goods and truths of the church; for spiritual food consists in the knowledges of truth and good, by which intelligence is acquired. Similar things, but of an inferior nature, are signified by flocks; wherefore the goods of the church are understood by thousands, and the truths thereof by myriads; and inasmuch as truths are understood by myriads, therefore it is said, "*and myriads in our streets;*" for by the streets of a city are signified

<sup>j</sup> N. 316.

<sup>k</sup> That chariots signify truths of doctrine may be seen, *A.C.*, n. 2760, 5321, 8215; and that peace signifies the inmost principle of good, may be seen in the work concerning *Heaven and Hell*, n. 284—290.

<sup>l</sup> That the Lord is called Lord from divine good, and God from divine truth may be seen n. 4973, 9167, 9194; and that Sinai signifies heaven where the Lord is, from whom is divine truth, or from whom is the law, in the strict sense and in the extended sense, n. 8399, 8753, 8793, 8805, 9420.

truths of doctrine.<sup>m</sup> So in Micah: "*Will Jehovah be pleased with thousands of rams, or with myriads of rivers of oil?*" (vi. 6). Here, because by rams are signified spiritual goods, and by rivers of oil are signified truths proceeding from that good, therefore myriads are predicated of the latter, and thousands of the former.<sup>n</sup> And forasmuch as by oil is signified the good of love, hence by rivers thereof are signified things proceeding from it, which are truths. So in Daniel: "*I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garments were white as snow, and the hair of his head like the pure wool. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and a myriad of myriads stood before him*" (vii. 9, 10). The subject here treated of is the advent of the Lord, and by the thrones which were cast down are signified the falsities of the church which were destroyed; by the Ancient of Days is understood the Lord from eternity; by a fiery stream issuing and coming forth from before him, are signified the divine good of love, and the divine truth thence proceeding; by a fiery stream issuing is meant the divine good of love; and by the same coming forth, the divine truth proceeding. Inasmuch as each is signified, therefore it is said, "*thousand thousands ministered unto him, and a myriad of myriads stood before him,*" thousands being predicated of divine good, and myriads of divine truth; to minister is also predicated of good, and to stand as well as to go forth is predicated of truth. So in Moses: "*And it came to pass, when the ark set forward, that Moses said, Rise up, Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Jehovah, the myriads of thousands of Israel*" (Numb. x. 35, 36). Inasmuch as by the ark was signified the divine celestial principle proceeding from the Lord, because of the law or the testimony which was in it, and by Israel was signified the church as to the reception of divine good and divine truth, therefore it is said, "*the myriads of thousands of Israel;*" by whom are signified the truths from good, which are in Israel or in the church. But what is signified by a thousand, when ten thousand or a myriad are not adjoined, will be seen in its proper article in the following pages, and in like manner what is signified by number.

337. *Saying with a great voice, Worthy is the Lamb that was slain*—That hereby is signified acknowledgment from the heart that all that is divine is from the Lord's Divine Human

<sup>m</sup> That food signifies both good and truth may be seen *A.C.*, n. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656, 5576, 6277, 8418, 8562, 9003. Hence also garners, which are the storehouses thereof, have a similar signification. That by flocks are signified interior goods and truths, which are called spiritual, may be seen, n. 1565, 2566, 3767, 3768, 3772, 3783, 3795, 5913, 6044, 6048, 8937, 10,609.

<sup>n</sup> That by rams are signified spiritual goods, may be seen, n. 2830, 4170.

Principle, not acknowledged, and by many denied, appears from the signification of saying with a great voice, as denoting acknowledgment from the heart, concerning which we shall speak presently; and from the signification of worthy when predicated of the Lord, as denoting merit and justice.<sup>o</sup> Here therefore it signifies that the Lord procured to himself all the divine principle from his own proper power, thus from merit, and thus that from justice all the divine principle pertains to him. That this is understood by his being worthy, appears from what immediately follows, namely, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; by which, in the aggregate, is signified all the divine principle; and from the signification of lamb as denoting the Lord as to the Divine Human Principle,<sup>p</sup> and from the signification of being slain, as denoting his not being acknowledged, and by many denied.<sup>q</sup> From these considerations it is evident, that by these words, *Saying with a great voice, Worthy is the Lamb that was slain*, is signified acknowledgment from the heart, that all that is divine is from the Lord's Divine Human Principle, not acknowledged, and by many denied. That all the Lord's divine principle is in his human, and from it in heaven and on earth, has been shewn in many places, and will be seen confirmed at the end of this work. That to say with a great voice, denotes acknowledgment from the heart, and, in the present case, that so it is as has been stated, may appear from what goes before, and what follows in a series; moreover voice signifies all those things which are afterwards said, and a great voice signifies that they are from the heart. There are two expressions which often occur in the word, namely great and much, and great is predicated of good and much of truths;<sup>r</sup> and inasmuch as what proceeds from good is from the heart, therefore, by saying with a great or loud voice, is signified acknowledgment from the heart; the heart also from correspondence signifies the good of love.<sup>s</sup>

338. *To receive power, and riches, and wisdom*—That hereby is signified that omnipotence, omniscience, and divine providence belong to him, appears from the signification of power, when predicated of the Lord, as denoting omnipotence; and from the signification of riches, when predicated of the Lord, as denoting omniscience; and from the signification of wisdom, when predicated of the Lord, as denoting divine providence. The reason why these things are signified, is, because nothing can be predicated of the Lord but what is above all

<sup>o</sup> Concerning which see above, n. 293, 303.

<sup>p</sup> Concerning which see above, n. 314.

<sup>q</sup> Concerning which see also above, n. 315, 328.

<sup>r</sup> Whence this is may be seen just above, n. 336.

<sup>s</sup> As may be seen is the work concerning *Heaven and Hell*, n. 95, 447; and above, n. 167.

things; wherefore, when it is said that he has power, it is understood that he has all power, which is omnipotence; and when it is said that he has riches, it is understood, that he has all spiritual riches, by which is signified intelligence, consequently omniscience.<sup>t</sup> When it is said, as in this passage, that the Lord has wisdom, it is meant that he has all wisdom, which is divine providence; for true wisdom consists in perceiving what conduces to the eternal life of any one, and disposing him thereto, and this is effected when man not only knows and perceives those things with his understanding, but also wills them and does them; but the divine wisdom is to provide those things for man, and thus it is the divine providence.<sup>u</sup>

339. *And honour and glory*—That hereby is signified that divine good and divine truth belong to him, appears from the signification of honour and glory when predicated of the Lord, as denoting divine good and divine truth.<sup>v</sup>

340. *And blessing*—That hereby is signified acknowledgment and glorification of the Lord on account of those things, and thanksgiving that from him are all good and truth, and thence heaven and eternal felicity to those who receive them, appears from the signification of blessing when it is mentioned concerning the Lord, as denoting acknowledgment, and in the present case acknowledgment that omnipotence, omniscience, providence, divine good and divine truth belong to him, which are signified by his being worthy to receive power, riches, wisdom, honour, and glory, and also glorification on that account. Moreover blessing, when mentioned concerning the Lord, signifies thanksgiving that from him comes all the good of love and the truth of faith, and thence heaven and eternal felicity to those who receive them. Inasmuch as acknowledgment and glorification on account of those things, and also thanksgiving, are here signified by blessing, therefore it is mentioned in the last place, or as a conclusion by these angels who glorified the Lord. The ground and reason why those things are signified by blessing when predicated of the Lord, is, because nothing is a blessing but what is given from the Lord, for that alone is blessed, because it is divine and eternal, and contains in itself heaven and eternal felicity; all other things, not having in themselves what is divine and eternal, are not a blessing, although they may be so called.<sup>w</sup> That blessing, when it is mentioned in the Word, signifies such things, is evident from the passages in which it occurs when understood in the internal sense; but first we shall adduce some passages in which the terms blessed and blessing

<sup>t</sup> That by riches in the Word are signified the knowledges of truth and good, and thence intelligence, may be seen above, n. 236.

<sup>u</sup> What the divine providence is may moreover be seen in the work concerning *Heaven and Hell*, n. 267—279.

<sup>v</sup> Concerning which see above, n. 288.

<sup>w</sup> As may be seen in the *Doctrine of the New Jerusalem*, n. 269, 270.



are predicated of Jehovah, that is, of the Lord, and where it is said, "*Blessed be God,*" that it may be seen that thereby are signified acknowledgment, glorification, and thanksgiving that from him are all good and truth, and thence heaven and eternal felicity to those who receive them; as in Luke, where it is said of Zacharias, "*And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And he prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people*" (i. 64, 67, 68). This Zacharias said when, being filled with the spirit, he prophesied concerning the Lord; and by his blessing God, and saying, "*Blessed be the Lord God of Israel,*" is signified glorification and thanksgiving that he liberates and vindicates from hell those who receive him; wherefore it is also said, "*for he hath visited and redeemed his people.*" By redemption is signified liberation from hell, and by his people are signified those who are in truth from good, thus those who receive him.<sup>x</sup> Again, in Luke, it is said of Simeon: "*Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy Word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people*" (ii. 28—31). Here, to bless God manifestly denotes to glorify and give thanks that the Lord came into the world to save all who receive him; wherefore he calls the Lord the salvation which his eyes had seen, and which was prepared for all people. They are called his people who are in truths from good, thus who thereby receive him, as was said above. So in David: "*They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. The singers went before, the players on instruments followed after, in the midst of the virgins playing with timbrels. Bless ye God in the congregations, even the Lord, from the fountain of salvation*" (Psalm lxviii. 24—26). Here, to bless God in the congregations, even the Lord from the fountain of salvation, signifies to glorify the Lord from spiritual truths, which are truths from good. By congregations in the Word are signified the same as by people, namely, those who are in spiritual truths, and, in the abstract, those truths themselves; and by the fountain of salvation is signified good, inasmuch as thereby is salvation; spiritual good is the good of charity towards our neighbour, and spiritual truth is the truth of faith from that good.<sup>y</sup> Forasmuch as to bless in the congregations signifies glorification from spiritual truths, and to bless from the fountain of salvation signifies glorification from spiritual good,

<sup>x</sup> That by redemption is signified liberation and vindication from hell, may be seen above, n. 328; and that by people are signified those who are in truths from good may be seen above, n. 331.

<sup>y</sup> That congregation in the Word are predicated of spiritual truths, may be seen, A.C. n. 6355, 7843.

therefore God is predicated of the former, and Lord of the latter; for the name God is used in the Word, where the subject treated of is truth, and Jehovah and Lord, where the subject is good. That glorification is what is understood by blessing, may appear from its immediately following after these words, "*The singers went before, the players on instruments after, in the midst of the virgins playing with timbrels,*" by which things is signified glorification from spiritual truths and goods.<sup>a</sup> So again: "*O sing unto Jehovah a new song; sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name; evangelize his salvation from day to day. Declare his glory among the nations, his wonders among all peoples*" (Psalm xvi. 1—3). That to bless the name of Jehovah here denotes to glorify him, and to give thanks to him, is evident; and because all glorification of Jehovah is from spiritual truth and from spiritual good, therefore it is said, "*Bless his name, evangelize his salvation from day to day:*" name also is predicated of truths and salvation of good: to sing a song signifies to glorify from those truths and from that good.<sup>a</sup> So in Moses: "*At that time Jehovah chose the sons of Levi, to bear the ark of the covenant of Jehovah, to stand before Jehovah to minister unto him, and to bless in his name, unto this day*" (Deut. x. 8; xxi. 5). Because the sons of Levi were appointed to divine worship, and all divine worship is effected from spiritual good and from truths thence derived, therefore it is said that Jehovah separated or chose them to minister unto him, and to bless in his name; and by ministering unto him is signified worship from spiritual good, and by blessing is signified worship from spiritual truths.<sup>b</sup> Again, in David: "*The King shall be glad in thy strength, O Jehovah. For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head. His glory is great through thy salvation; glory and honour hast thou laid upon him. For thou makest him blessings for ever*" (Psalm xxi. 1, 3, 5, 6). By the King here mentioned is not understood David, but the Lord who is called King from the divine spiritual principle which proceeds from his Divine Human Principle; and inasmuch as blessing signifies acknowledgment, glorification, and thanksgiving that all good and truth, and thence heaven and eternal felicity, are from him, it is hence evident, what is signified by "*thou preventest him with the blessings of goodness,*" and by "*thou makest him blessings for ever.*" Blessings of goodness signify truths from good; a crown of pure gold signifies the good from which those truths are derived; honour and glory signify the divine good and the divine truth.<sup>c</sup> From these considerations it may appear what

<sup>a</sup> As may be seen above, n. 323, 326.      <sup>a</sup> As may be seen above, n. 323, 326.

<sup>b</sup> That to minister is predicated of worship from good, may be seen above, n. 155.

<sup>c</sup> That by David, in the Word, is understood the Lord may be seen above, n. 205,

blessed signifies when predicated of the Lord ; as in the following passages : “ *The whole multitude of the disciples began to rejoice and praise God with a loud voice ; saying, Blessed be the King that cometh in the name of the Lord* ” (Luke xix. 37, 38). Again : “ *And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David : Blessed is he that cometh in the name of the Lord : Hosanna in the highest* ” (Matt. xxi. 9 ; Mark xi. 9, 10 ; John xii. 12, 13). So again, Jesus said to the inhabitants of Jerusalem, “ *Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord* ” (Matt. xxiii. 38, 39 ; Luke xiii. 35). And again : “ *The High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?* ” (Mark xiv. 61). “ *Blessed is he that cometh in the name of the Lord,* ” signifies glorified, because from him are all divine truth and divine good, the name of the Lord signifying every thing by which he is worshipped ; and inasmuch as every thing belonging to worship has reference to the good of love and to the truth of faith, therefore these things are signified by the name of the Lord.<sup>d</sup> Again, in Moses : “ *And Melchizedek king of Salem brought forth bread and wine : and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth ; and blessed be the most high God, which hath delivered thine enemies into thy hand* ” (Gen. xiv. 18—20). Here it is said, “ *Blessed be the most High God, which hath delivered thine enemies into thy hand,* ” and thereby is signified glorification and thanksgiving to him on that account ; they therefore who receive divine good and divine truth from the Lord, are called blessed (Psalm xxxvii. 22 ; Psalm cxv. 15 ; Matthew xxv. 34). That by benediction or blessing when predicated of man is understood nothing else but the reception of divine truth and divine good, because in them are contained heaven and eternal felicity, is plain from the following passages ; as in David : “ *He that hath clean hands and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from Jehovah, and justice from the God of his salvation* ” (Psalm xxiv. 4, 5). He that hath clean hands signifies those that are in truths from faith, and by a pure heart are denoted those who are in good from love ; concerning such it is said that they shall receive the blessing from Jehovah, and justice from the God of salvation, and by these are signified the reception of

in like manner by king in the Psalms, n. 31 ; that by the crown of kings is signified the divine good, n. 272, in like manner by gold, n. 242 ; and that by honour and glory are signified the divine good and the divine truth, n. 288.

<sup>d</sup> That the name of the Lord signifies all things by which he is worshipped may be seen above, n. 102, 135, 148, 224 ; and that the Lord is called Lord from the divine good, may be seen in the *Arcana Cœlestia*, n. 4973, 9167, 9194.



divine truth and divine good.<sup>e</sup> Again, in Moses: “*Speak unto Aaron and unto his sons, saying, Thus ye shall bless the sons of Israel, saying unto them, Jehovah bless thee, and keep thee; Jehovah make his faces shine upon thee, and be gracious unto thee; Jehovah lift up his faces upon thee, and give thee peace. Thus shall they put my name upon the sons of Israel; and I will bless them*” (Numb. vi. 23—27). From the internal sense of these words it is evident what blessing summarily involves; namely, that Jehovah, that is the Lord, from divine love flows-in with divine truth and with divine good with those who receive him. The divine love from which the Lord flows-in, is understood by the faces of Jehovah; and the divine truth with which he flows-in, is understood by Jehovah making his faces to shine upon them; and the divine good with which he flows-in, is understood by Jehovah lifting up his faces upon them; defence from evils and falsities, which otherwise would take away the influx, is understood by Jehovah keep thee, and be gracious unto thee; heaven and eternal felicity, which are the gift of the Lord by his divine good and his divine truth, are understood by, “*and give thee peace;*” communication and conjunction with those who receive him is understood by, “*and they shall put my name upon the sons of Israel,*” the name of Jehovah signifying the divine proceeding, which, in general, is called divine truth and divine good, and the sons of Israel signifying those who are of the church, thus who receive the Lord, concerning whom it is therefore said, “*and I will bless them.*” That this is the internal or spiritual sense of these words may appear from this consideration, that by the face of Jehovah is signified the divine love, and by making it to shine is signified the influx of divine truth, and by lifting it up the influx of divine good; but that these things may be better understood it shall be explained whence these significations arise. The Lord appears to the angels in heaven as a sun,<sup>f</sup> for it is his divine love which thus appears, this therefore is understood by the face of Jehovah; the light which thence proceeds is the divine truth, this therefore is what is understood by making his face to shine; the heat also which thence proceeds is the divine good, this therefore is what is signified by lifting up his face, for by lifting up is signified to reveal himself, which is effected from the divine good by the divine truth.<sup>f</sup> So in

<sup>e</sup> That justice is predicated of good, may be seen above, n. 204; and in the *Arcana Cœlestia*, n. 2225, 9857.

<sup>f</sup> That the Lord appears to the angels in heaven as a sun, and that such appearance is that of his divine love, may be seen in the work concerning *Heaven and Hell*, n. 116—125; also that the light thence proceeding is the divine truth, and that the heat thence proceeding is the divine good, n. 136—140. That peace signifies the celestial delight which intimately affects with beatitude every good, and that it thence signifies heaven and eternal felicity, may be seen in the same work, n. 284—290; and that the sons of Israel signify those who are of the church, consequently the church itself, may be seen in the *Arcana Cœlestia*, n. 6426, 8805, 9340.



Ezekiel: "*And I will make them the circuits of my hill, a blessing, and I will send down the rain in its time, there shall be rains of blessing: then the tree shall give its fruit, the earth shall give its produce*" (xxxiv. 26, 27). They who see the Word merely in its natural sense, believe no otherwise than that the things here mentioned are to be understood in that sense; hence they suppose that the blessing means that fertile showers shall descend on the gardens and fields, and so that the tree shall give its fruit, and the earth her produce; but the blessing here mentioned is purely spiritual, for by rain is signified the whole divine principle which flows into man from the Lord out of heaven; that truths shall produce good, and that good shall produce truths, is denoted by its being said, "*the tree shall give its fruit, and the earth its produce.*" The earth denotes the church, as does also a garden in which there are trees, by which, and by the expression, "*I will make the circuits of my hill a blessing,*" are signified what is internal and also what is external with the members of the church; the words, "*circuit,*" signifying that which is without or below, and "*hill,*" that which is within or above, specifically where there is charity, for this is within.<sup>a</sup> So again, in David: "*Blessed is every one that feareth Jehovah; that walketh in his ways. For thou shalt eat the labour of thine hands; blessed art thou, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy sons shall be like olive plants around thy table. Behold, thus shall the man be blessed that feareth Jehovah. Jehovah shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel*" (Psalm cxxviii. 1 to the end). The blessings here spoken of are not to be understood naturally, as that a man should eat the labour of his hands, that his wife should be fruitful, that many sons should be about his table, and that this should be in Zion, and in Jerusalem; but spiritual blessing is what is understood. For by them that fear Jehovah, are understood those who love to do his precepts; wherefore it is said, "*Blessed is every one that feareth Jehovah, that walketh in his ways;*" to walk in his ways signifying to do his precepts. By the labour of his hands which he shall eat, is signified the study of life of such a one according to those precepts. By the wife by the sides of his house, is signified the spiritual affection of truth in all things which he thinks and does; wherefore it is also said, as a fruitful vine, for by a vine is signified the spiritual church from the affection of truth. By the sons around his table are signified the truths of good thence derived; a table denoting instruction; wherefore it is also said they shall be as olive plants, the plants signifying truths, and

<sup>a</sup> That a hill signifies where charity is, may be seen, *A. C.*, n. 6435, 10,438.

olives goods. By Zion is signified heaven whence those things are, and by Jerusalem doctrine. Hence it is evident what is signified by "*Jehovah shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life.*" By peace upon Israel is signified all spiritual good in general and in particular, Israel denoting the church. Again, in David: "*As the dew of Hermon that descendeth upon the mountains of Zion; for there hath Jehovah commanded blessing, even life for evermore*" (Psalm cxxxiii. 3). The subjects here treated of are the marriage of good and truth, and their fructification and multiplication. Both the former and the latter are signified by the dew of Hermon which descended upon the mountains of Zion, the mountains of Zion signifying where the goods of celestial love are; wherefore also it is said, "*for there hath Jehovah commanded a blessing, even life for evermore.*" Again, in Moses: "*Wherefore it shall come to pass, if ye hearken to these judgments, that ye may keep and do them, that Jehovah thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy belly, and the fruit of thy land, thy corn, and thy new wine, and thine oil, the young of thy oxen, and of the rams of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And Jehovah will take away from you all diseases, and all the evil sicknesses of Egypt, which thou hast known, he shall not lay upon thee; but will lay them upon all that hate thee. And thou shalt consume all the people whom Jehovah thy God shall deliver to thee; thine eye shall not spare them*" (Deut. vii. 12—16). By all these things here mentioned are understood spiritual things, thus spiritual blessings; the sense of the letter which is natural, and for those who are in the natural world, and thence in a natural idea, involving and signifying those things; wherefore from the spiritual sense of the Word it may appear what is understood by being blessed in general and in particular. By the fruit of the belly, by the fruit of the earth, by the corn, the new wine and the oil, by the young of the oxen, and of the rams of the flock, are understood the multiplications of truth, and fructifications of good, thus spiritual blessings.<sup>i</sup> By "*there shall not be male or female barren among you, or among your cattle,*" are signified the multiplication of truths and the fructification of good in the internal and in the external man; and by Jehovah taking away from them all diseases, and all the evil sicknesses of Egypt, is signified the removal of all evils and falsities; for by the evil sicknesses of Egypt are meant the falsities arising from evils in the natural man. Their haters,

<sup>i</sup> What is signified specifically by each may be seen in various places in the *Arcana Cœlestia*, and in the explanations of this prophetic book.

upon whom Jehovah says he will lay them, denote those who are opposed to the goods and truths of the church. The dissipation of the evils and falsities which are opposed to the goods and truths of the church, is signified by, "*And thou shalt consume all the people which Jehovah thy God shall deliver to thee ;*" and the continual shunning of them is meant by, "*thine eye shall not spare them.*" That by these things they who do the precepts of the Lord are blessed, is evident from its being said, "*Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that Jehovah thy God shall keep unto thee the covenant and the mercy which he sware unto your fathers. And he will love thee, and bless thee.*" Covenant and mercy here denote conjunction by them from love ; conjunction by good is understood by the covenant, and by "*he will love thee ;*" and conjunction by truth thence derived is understood by mercy, and "*he will bless thee.*" Again, in Moses : "*Even by the God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven from above, with blessings of the deep that lieth under, with blessings of the breasts and of the womb*" (Gen. xlix. 25). These things are spoken of Joseph, by whom is here signified the Lord's spiritual kingdom ; and by the blessings of heaven from above are understood multiplications of truth from good in the internal or spiritual man ; by the blessings of the deep that lieth under, are understood the multiplications of truth from good in the external or natural man ; and by the blessings of the breasts and of the womb, are signified spiritual and celestial goods. Again, in Joel : "*Who knoweth, let him return, and Jehovah God will repent, and he will leave behind him a blessing, a meat offering and a drink offering from Jehovah our God*" (ii. 14). Inasmuch as by blessing is here signified spiritual blessing, which in general, has reference to good and truth proceeding from the Lord, and given to man, it is therefore said, "*and leave behind him a blessing, a meat offering and a drink offering from Jehovah your God.*" The meat offering, which was bread, signified good, and drink offering, which was wine, signified truths : both are from the Lord, for it is said, "*from our God.*" So again, in Isaiah : "*In that day shall there be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, that the Egyptian may serve with the Assyrian. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land : whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*" (xix. 23—25). In these passages, by Israel, Assyria, and Egypt, are signified the three principles belonging to those who constitute the church, namely, the spiritual, the rational, and the scientific ; by Israel the spiritual, by Assyria the rational, and by Egypt the scientific.



Inasmuch as all the rational principle of man is formed by scientifics, and both from the spiritual principle which is out of heaven from the Lord (for all intelligence of truth and all applications of the sciences to truths are thence), it is therefore said that there shall be a highway from Egypt into Assyria, that Assyria may come into Egypt and Egypt into Assyria; and that the Egyptians may serve with the Assyrian; and afterwards that Israel shall be the third with Egypt and Assyria; even a blessing in the midst of the land. The midst signifies the inmost from which the rest, or from which the whole is derived;<sup>j</sup> and land or earth denotes the church, where these things are; and inasmuch as it is the spiritual principle from which the rational and scientific principles are applied to genuine truths, therefore Israel is called the inheritance, or the heir of the house who possesses all things, and Assyria, "*the work of my hands*," because the rational principle is thence formed; and Egypt is called a blessed people, because, in the scientific principle, as in their ultimate, all things are together; hence also it is evident that by blessing in the Word is understood spiritual blessing. So in Zechariah: "*And it shall come to pass, that as ye were a curse among the nations, O house of Judah, and house of Israel; so will I liberate you that ye may be a blessing*" (viii. 13). These things are said concerning the devastation of the church, and its re-establishment by the Lord. The house of Judah and the house of Israel signify the church, in this case, in both senses. The church devastated is said to be a curse, because therein are evil and falsities; but the church about to be established anew is said to be a blessing, because therein are good and truth. Again, in David: "*Salvation unto Jehovah, thy blessing upon thy people*" (Psalm iii. 8). The blessing of Jehovah upon his people signifies the influx and reception of good and truth; they are called the people of Jehovah who are in spiritual good.<sup>k</sup> Again, in Moses: "*And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed*" (Gen. xii. 2, 3). And again: "*Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him*" (Gen. xviii. 18). These things are said concerning Abraham, and by him, in the supreme sense, is understood the Lord, and, in a respective sense, the Lord's celestial kingdom, and the celestial church. Hence it is evident what is signified by "*I will make of thee a great nation, and I will bless thee, and thou shalt be a blessing*," namely, that therein shall be divine good and divine truth; a great nation being predicated of divine good,<sup>l</sup> and a blessing of divine truth. "*I will bless them that*

<sup>j</sup> As may be seen above, n. 213.<sup>k</sup> As may be seen above, n. 331.<sup>l</sup> As may be seen above, n. 331.



*bless thee, and I will curse him that curseth thee,*" signifies that divine truths shall be with those who receive it, and the falsities of evils with those who do not receive it. "*In thee shall all families of the earth be blessed, and all the nations of the earth be blessed in him*" signifies that from the reception of divine truth and divine good they have heaven and eternal felicity. The families of the earth signify those who are in truths from good; families denote truths, nations denote goods, and blessing signifies heaven and eternal felicity thence derived. The same is signified by the blessing of Israel and Jacob; as it is written, "*Blessed is he that blesseth thee, and cursed is he that curseth thee*" (Numb. xxiv. 9). And again: "*And thy seed shall be as the dust of the earth, and shall spread itself towards the west, and towards the east, and towards the north, and towards the south; and in thee and in thy seed shall all the families of the earth be blessed*" (Gen. xxviii. 14). By Israel and Jacob, in the supreme sense, the Lord is understood, and, in the respective sense, his spiritual kingdom and the spiritual church are understood; by Israel is meant the internal of that church, and by Jacob the external. By the seed that should be as the dust of the earth, and should spread itself towards the west and towards the east, the north and the south, is signified the divine truth proceeding from the Lord, and received by those who are of that church; the fructification of good thence derived is signified by its spreading itself towards the west and the east, and the multiplication of truth thence derived is signified by its spreading itself towards the north and the south.<sup>m</sup> By the Lord's blessing the bread and wine, and the fishes which he gave to his disciples and to the people, as recorded in Matthew xiv. 15, 21, 22; xv. 32; xxvi. 26, 27; Mark vi. 41; viii. 6, 7; xiv. 22, 23; Luke ix. 16; xxii. 19; xxiv. 30; was signified the communication of his divine principle, and thus conjunction with them by goods and truths, which are signified by bread and wine, and also by fishes; bread and wine signify goods and truths in the spiritual man, and fishes signify goods and truths in the natural man. So in Isaiah: "*And ye shall leave your name for a curse unto my chosen; for Jehovah God shall slay thee, and shall call his servants by another name: he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former distresses shall be forgotten*" (lxv. 15, 16). In this passage by "*he who blesseth himself*" is signified self instruction in divine truths, and applying them to the uses of life; and by swearing is signified the same as to divine goods. The reason why this is signified by swearing, is, because an oath, in the internal sense of the Word, signifies confirmation with respect to man, and conviction

<sup>m</sup> That those quarters have such significations, may be seen in the work concerning *Heaven and Hell*, n. 141—153.

that the thing in question is so, and this is effected from goods by truths, as confirmation and conviction of truths with man can be from no other source than good. The subject here treated of is a new church; and by calling his servants by another name, is signified the quality of that church as to truth and good. So again, in Jeremiah: "*Swear by the living Jehovah, in truth, in judgment, and in justice; and the nations shall bless themselves in him, and in him shall they glory*" (iv. 2). In this passage the expressions "*swear*," and "*shall bless themselves*," have a signification similar to that above mentioned; the term "*nations*" signifying those who are in good. By blessing, in the opposite, is meant to love what is evil and false, and to imbibe the same. Thus in Isaiah it is said, "*He who slayeth an ox smiteth a man, he who offers frankincense blesseth vanity; they have also chosen these things in their own ways*" (lxvi. 3). Here to slay or sacrifice an ox, and to smite a man, signify to worship God in externals, and at the same time to reject all truth. By sacrificing an ox is signified worship from those things which represented natural good, for an ox denotes that good; and by smiting a man is signified the rejection and denial of the truth, man in the Word denoting truth. To offer incense, and to bless vanity, or, an idol, signify to worship God from such things as represented spiritual good, and at the same time to love and imbibe what is evil and false; an oblation of incense denoting worship from spiritual good, and vanity denoting evil and the falsity thereof.

341. Verse 13. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.* "*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying*," signifies the acknowledgment and thence the glorification of the Lord by the angels who are in the lowest part of heaven; "*be unto him that sitteth upon the throne, and unto the Lamb*," signifies the Lord as to divine good and divine truth; "*blessing*" signifies acknowledgment, glorification and thanksgiving, that all good and truth, and thence heaven and eternal felicity, are given to those who receive them: "*honour and glory*" signify that to the Lord alone belong all divine good and divine truth, and thence all the good of love, and the truth of faith, from which are derived all the wisdom and intelligence of angels and men; "*and power*," signifies that to the Lord alone belongs omnipotence to eternity.

342. *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying*—That hereby is signified the acknowledgment and thence the glorification of the Lord by the angels who are in the lowest part of heaven, appears from the signifi-

cation of every creature, as denoting all who are reformed.<sup>n</sup> Hence every creature signifies what is reformed and regenerated; but with respect to the angels, concerning whom these things are said, it signifies those who were reformed in the world, that is, created anew, for all such are in heaven. The expression "*every creature*," has here the same signification as in the words of the Lord addressed to his disciples in Mark: "*And he said unto them, Go ye into all the world, and preach the gospel to every creature*" (xvi. 15); where by every creature are understood all those who receive the gospel, and can thereby be reformed; the rest are not understood by creatures, inasmuch as they do not receive, but hear and reject. From these considerations it may be seen what the quality of the Word is in the sense of the letter, and what is meant by the terms "*every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them*." He who does not know that the sense of the letter is formed of such things as appear before the eyes, and that by these are understood things spiritual, may easily be led to believe, that by "*every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them*," are understood the birds which fly in the heaven, the beasts which walk upon the earth, and the fishes which are in the sea; and the more so because in various other places in the Word, similar things are predicated of the birds of heaven, the beasts of the earth, and also of whales and fishes; as in Ezekiel xxxix. 17; Psalm cxlviii. 7; Job xii. 7, 8; Rev. xix. 17; and elsewhere. Nevertheless they whose minds can be somewhat elevated above the sense of the letter, at once perceive by interior sight that by those things are understood the angels and spirits who are in heaven, and under heaven, and that these are they whom John heard when he was in the spirit; for it is said, "*heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever*;" from which it is evident that by "*every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them*," are meant the angels in the lowest parts of heaven. This indeed follows from the consideration, that in the verses which precede, the subject treated of is the angels of the superior heavens, and the angels of the inferior heavens, that they acknowledged and glorified the Lord.<sup>o</sup> It shall now be explained who are understood by those in heaven, who by those on the earth, and under the earth, and who by such as are in the sea; by all of whom are meant those who are in the ultimates of heaven, the superior by those who are in heaven, the inferior by those who are on the

<sup>n</sup> That to be created signifies to be reformed and regenerated, may be seen above, n. 294.

<sup>o</sup> As may be seen above, n. 322, 355.



earth and under the earth, and the lowest by such as are in the sea. There are three heavens, and each heaven is distinguished into three degrees, and in like manner the angels who are in them; wherefore in each heaven there are superior, middle, and inferior angels; these three degrees of the ultimate heaven are understood by those who are in heaven, who are on the earth, and such as are in the sea.<sup>p</sup> It is to be observed, that in the spiritual world, where spirits and angels are, the appearance of all things is similar to that of the natural world where men are, namely, that there are mountains, hills, earths, and seas.<sup>q</sup> Upon the mountains dwell the angels who are in the third or inmost heaven, upon the hills those who are in the second or middle heaven, and upon the earth, and under the earth, and in the seas, those who are in the first or ultimate heaven. But the seas in which the inhabitants of the lowest heaven dwell, are not as the seas in which the evil dwell, they differ in the waves: the waves of the seas of the lowest heaven in which are the simple, good, or honest, are light [*tenués*] and pure; but the waves of the seas in which the evil dwell are gross and impure; thus the seas are altogether different. I have been sometimes permitted to see those seas, and also to converse with those who are in them; and it was found that they were such as had been merely sensual in the world, but nevertheless well disposed; and inasmuch as they were sensual, they could not understand what the spiritual principle is, but only what the natural is, nor could they perceive the Word, and the doctrine of the church from the Word, otherwise than sensually. All these appear as in a sea; but they do not seem to themselves to be in a sea, but as in an atmosphere of a quality similar to that in which they lived in the world; the appearance of their being in the sea, is only before those who are above them. At this day there is a very great number there, because so many at this day are sensual. This ultimate part of heaven corresponds to the soles of the feet. On this account it is, that seas are so often mentioned in the Word, and also the fishes therein; for by the seas are signified the common or general things of truth pertaining to the natural man, and by the fishes therein are signified sensual scientifics, which are the lowest things of the natural man, consequently they are signified who are of such a nature and quality, or those who are in them.<sup>r</sup> From these considerations it may now be known what is understood by "*every creature which is in heaven,*

<sup>p</sup> Concerning which distinction of the heavens and of each heaven, see in the *Arcana Cœlestia*, n. 4938, 4939, 9992, 10,005, 10,017, 10,068; and concerning the ultimate degree, n. 3293, 3294, 3973, 4570, 5118, 5126, 5497, 5649, 9216; and in the work concerning *Heaven and Hell*, n. 29—40.

<sup>q</sup> As may be seen above, n. 304.

<sup>r</sup> Concerning the nature and quality of sensual things, and those that are sensual, and that the sensual are both good and evil, see the *Doctrine of the New Jerusalem* n. 50.



and on the earth, and under the earth, and such as are in the sea, and all that are in them." Similar things are signified by seas and by the things which are therein, which are called fishes and whales in the following passages. As in David: "*Let the heaven and the earth praise him, the seas, and every thing that creepeth therein. For God will save Zion, and will build the cities of Judah*" (Psalm lxi. 34, 35). In this passage by "*every thing that creepeth,*" are understood the sensual; by Zion which God shall save, and by the cities of Judah which he shall build, is understood the celestial church and its doctrine,—by Zion that church, and by cities the doctrine thereof. So again: "*Praise Jehovah from the earth, ye whales and all deeps*" (Psalm cxlviii. 7); where the same are understood by whales. Hence also it is that Egypt is called a whale in Ezekiel (xxix. 3); for by Egypt is signified the scientific principle of the natural man, and by a whale the scientific principle in common. Similar things are also signified elsewhere by those expressions; as in David: "*Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: the flock and herds, all of them; and also the beasts of the field; the bird of the heaven, and the fishes of the sea, and whatsoever passeth through the paths of the sea*" (Psalm viii. 6—8). Here the subject treated of is the Lord, and his divine power over heaven and earth; and by the flock and herds, the beasts of the field, the bird of the heaven, and the fishes of the sea, are understood men, spirits, and angels, as to things spiritual, and things natural pertaining to them; and by the fishes of the sea are understood those who are in the ultimates of heaven, as shewn above. So in Job: "*But ask now the beasts, and they shall teach thee; or the birds of the heaven, and they shall tell thee; or the sprig of the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. Who knoweth not from all these that the hand of Jehovah hath wrought this?*" (xii. 7—9). So in Ezekiel: "*Afterwards he brought me again unto the door of the house; where, behold, waters issued out from under the threshold of the house eastward. And he said unto me, These waters issue out toward the eastern border, and descend into the plain and come towards the sea: they are let out into the sea that the waters may be healed; hence it comes to pass, every living soul that creepeth, whithersoever the rivers come, shall live; whence it cometh that there is exceeding many fish, because these waters shall come thither: they are healed; that every thing may live whither the river cometh. According to their kind shall the fish be, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed; they go away into salt*" (xlvii. 1, 8—11). By the waters issuing from under the threshold of the house eastward, are signified truths from a celestial origin: the waters denote truths; the east denotes the good of celestial

love; and the house denotes heaven and the church. The plain into which the waters descend, and the sea into which they come, signify the ultimates of heaven and of the church, consequently those who are in ultimates, concerning whom we have spoken above, and who are in knowledges of truth only from the ultimate sense of the Word, and apprehend them naturally and sensually. These, when they are in simple good, receive influx out of the superior heavens, whence it is that they also receive a spiritual principle in their knowledges, and thence some degree of spiritual life. This is understood by "*the waters are let out into the sea, that the waters may be healed; whence it comes to pass that every living soul which creepeth, whithersoever the rivers shall come, shall live.*" The same is also signified by these words: "*Whence it cometh that there is exceeding many fish, because these waters come hither; and they are healed.*" But those who are of such a nature and not good are understood by these words: "*But the miry places thereof and the marshes thereof are not healed; they go away into salt;*" by which is signified that they shall not receive spiritual life, but remain in a life merely natural, which, separated from spiritual life, is defiled with falsities and evils, which are meant by miry places and marshes. Similar things are understood by the sea, and by the fishes of the sea, in Isaiah: "*Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst*" (l. 3). Here by rebuke is signified the desolation of all truth; by the sea is signified where truth is in its ultimates; by water is signified truth from a spiritual origin; by dying for thirst is signified desolation for the want of that truth; by the fishes of the sea are signified those who are in the ultimates of truth, in whom there is no life from a spiritual origin. The fishes of the sea have a like signification in Ezekiel: "*In my zeal, in the fire of my indignation I will speak; that the fishes of the sea may tremble before me, and the bird of the heavens, and the beast of the field, and every reptile creeping upon the earth*" (xxxviii. 19, 20). So again, in Hosea: "*They rob on the highway, and bloods touch bloods; therefore the earth shall mourn, and every one who dwells therein shall pine away, as to the beast of the field, and as to the bird of the heavens, and also the fishes of the sea shall be gathered together*" (iv. 2, 3). And in Zephaniah: "*In consuming I will consume all things from upon the faces of the earth, I will consume man and beast, I will consume the bird of the heavens, and the fishes of the sea*" (i. 2, 3). By man [*homo*] and beast where they are mentioned together, are signified the affections of good interior and exterior.<sup>s</sup> And by the fowls of the heaven and the fishes of the sea, are signified the affections of truth, and thoughts spiritual and natural, but in the passages here adduced

<sup>s</sup> As may be seen, *A.C.*, n. 4724, 7523, 7872.

they are described as about to perish. The reason why the sea and fishes signify such things is from appearances in the spiritual world; there all the societies appear surrounded with an atmosphere corresponding with their affections and thoughts. Those societies which are in the third heaven appear in atmospheres pure as the ethereal atmosphere; those which are in the second heaven appear in an atmosphere less pure, such as the aerial; but the societies in the ultimate heaven appear surrounded with a watery atmosphere; whereas those who are in the hells appear surrounded with gross and impure atmospheres, some of them as in black waters, and others differently. These appearances are produced about them by their affections and the thoughts thence derived; for spheres are exhaled from all, and these spheres are changed into such appearances.<sup>t</sup> The reason why they who are in spiritual affection and thought thence derived are signified by birds of the heaven, and they who are in natural affection and thought thence derived are signified by the fishes, is also from appearances in the spiritual world; for there appear there both birds and fishes, over the earth birds, and in the seas fishes; they are the affections and the thoughts thence derived of those who are there which so appear. This is known to all who are in that world, and both the birds and the fishes have been often seen by me; the appearance itself is from correspondence. From these considerations it may appear whence it is, that seas signify common or general principles of truth, and whales and fishes the affections and thoughts of those who are in such principles." The quality of those in the spiritual world who dwell in that watery atmosphere which is understood by sea, shall be illustrated by one example only; such, whilst they read these words in David, "*Everything that Jehovah willeth, he doeth in heaven, and in earth, in the seas, and in all deeps*" (Psalm cxxxv. 6), know no other than that by heaven is meant the heaven which is visible before our eyes, and by the earth the habitable earth, and that by seas and all deeps are understood the seas with their depths, and thus that Jehovah does in them whatsoever he wills; nor can they be led to believe that by heaven is understood the angelic heaven, by earth there those who are below, and that by seas and by depths are meant those who are there in the ultimates. These things being spiritual, and above the sense of the letter, they are not willing, and scarce are able to perceive, because they see all things naturally and sensually. Hence also it is that these words in the Revelation, "*And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea*" (xxi. 1), have been hitherto understood as denoting that the visible heaven and the

<sup>t</sup> Concerning those spheres see in the *Arcana Cœlestia*, n. 2489, 4464, 5179, 7454, 6830.

<sup>u</sup> That seas signify the common principles of truth was shewn above, n. 275.



habitable earth would perish, and that a new heaven and a new earth would exist in their stead. That by heaven, in the above passage, is understood the heaven where angels dwell, and by the earth the church in which men are, and that a new heaven and a new earth are to be understood in this sense, such persons are unwilling to admit, and consequently they do not understand it, because their thoughts are merely natural and sensual: for they will not suffer their minds to be elevated out of natural into spiritual light; and, indeed, with them this is extremely difficult, so much so that they can scarcely bear that the Word should be understood otherwise than according to the literal sense and the apprehension of the natural man. These persons are not unlike those birds which see and sing in obscure places, and on the approach of the light of day wink the eyes and see but little. The good among them are like those birds, and also like flying fishes; but the evil amongst them are like owls and bats, which altogether shun the light of day, and fishes which cannot be elevated into the air without being deprived of life: the reason is, because with the good amongst that class of people the internal spiritual man receives some little of the spiritual influx of heaven, and hence some perception of truth, although they do not see; whereas with the evil among them the internal spiritual man is altogether shut: for every one has both an internal and an external man, or both a spiritual and a natural man; the internal or spiritual man sees from the light of heaven, and the external or natural man sees from the light of the world.

343. *Be unto him that sitteth upon the throne, and unto the Lamb*—That hereby is signified as to divine good, and as to divine truth, appears from what has been said and shewn above,<sup>v</sup> namely, that by throne is signified heaven, by him that sitteth upon the throne the divine good proceeding, and by the Lamb the divine truth proceeding, both of them forming and filling the heavens. Inasmuch as the divine good proceeding from the Lord as a sun is received by the angels in his celestial kingdom, and the divine truth by the angels in the spiritual kingdom, therefore mention is made of two, namely, him that sitteth upon the throne, and the Lamb, but by both, in the internal sense, is understood the divine proceeding from the Lord's Divine Human Principle, which is the divine good united with the divine truth, but in the sense of the letter it is distinguished into two on account of reception. The divine principle which constitutes heaven, and gives to angels and men love, faith, wisdom, and intelligence, does not proceed immediately from the Lord's essential divine principle, but by his Divine Human Principle, and this divine principle which proceeds is the Holy Spirit.<sup>w</sup> Thus it is to be understood what the doctrine of the church teaches, that the Son proceeds from the Father, and the Holy

<sup>v</sup> N. 297.<sup>w</sup> As may be seen above, n. 183.



Spirit by the Son, likewise that the Lord's divine principle and his human principle are not two, but only one person, or one Christ: for his divine principle is what assumed the human, and which he therefore called his Father; thus it was not another divine principle that he called Father, which is at this day adored in his place for his Father. The divine proceeding also is what is called the Holy Spirit, the Spirit of God, the Spirit of Truth, and the Paraclete or Comforter; for it is the holy principle of a spirit, or holy divine principle which a spirit speaks, and not another divine principle, which is adored as the third person of the Divinity; and that this is the case all may understand who are in any light of heaven, although from the doctrine of the Trinity, as set forth by Athanasius, it is said by many, that three are one. But on this subject let any one examine himself when he says with his mouth that God is one, whether he does not think of three Gods, when notwithstanding there is but one God, and the three names of the divine principle are the names of one God; which circumstance Athanasius did not understand. and therefore believed the three names to signify three Gods, but as to essence one. Still however to be one as to essence cannot be predicated of them when one thing is attributed to one, and another thing to another; for thus the essence is divided, and to each essence is given the name of person; but they are one essence only when the three names are understood of one person, namely, of the essential divine principle, which is called the Father; the divine humanity, which is called the Son; and the divine proceeding, which is called the Holy Spirit.<sup>x</sup> These things are said to shew that by him that sitteth upon the throne, and the Lamb, must not be understood two but one, namely, the Lord as to the divine proceeding.

344. *Blessing*—That hereby are signified acknowledgment, glorification and thanksgiving, that all good and truth, and thence heaven and eternal felicity, are given to those who receive them, appears from what has been said and shewn above.<sup>y</sup>

345. *And honor, and glory*—That hereby is signified that to him alone belong all divine good and divine truth, and thence all the good of love and the truth of faith possessed by angels and men, appears from the signification of honor and glory, when predicated of the Lord, as denoting the divine good and the divine truth.<sup>z</sup> And inasmuch as by honor and glory, when predicated of the Lord, are signified divine good and divine truth, hence, when predicated of man, they signify all the good of love and the truth of faith, from which all intelligence and wisdom are derived by angels and men. These things are said by those who are in the ultimates of heaven, who know that such is the case, although they do not see and perceive it;

<sup>x</sup> As may be seen in the *Doctrine of the New Jerusalem*, n. 280—310.

<sup>y</sup> N. 340.

<sup>z</sup> Concerning which also see above, n. 280.

for all who are of the church know, because it is according to doctrine, that all good and truth are from God, and they who lead a good life retain and believe this, without scrutinizing how it is: hence it is that they also are in heaven, although only in its ultimates. But they who are made spiritual not only know, but also see and perceive that this is the case; whence they are in the superior heavens. When these come into the spiritual world, they see truths and perceive them in the light of heaven; nor do they admit the dogma so generally received in the world, that the understanding must be kept under a blind obedience to faith. The case is otherwise with those who are in the ultimates of heaven, who, inasmuch as they do not see and perceive, remain in that dogma; but still they are instructed, and from instruction know truths.

346. *And power, for ever and ever*—That hereby is signified that to him alone belongs omnipotence to eternity, appears from the signification of power, when predicated of the Lord, as denoting omnipotence; and because omnipotence belongs to the Lord from the divine good by the divine truth, it is therefore here said, “*honor, and glory, and power;*” for by honor and glory are signified the divine good and the divine truth.<sup>a</sup> Power is here mentioned in the last place, and by the angels of the ultimate heaven, because where the Lord is treated of it is predicated of the divine power in its fulness, and it is in its fulness in ultimates.<sup>b</sup>

347. Verse 14. *And the four animals said, Amen, and the four-and-twenty elders fell down and worshipped him that liveth for ever and ever.* “*And the four animals said, Amen,*” signifies confirmation from the Lord out of the inmost heaven; “*and the four-and-twenty elders fell down and worshipped him that liveth for ever and ever,*” signifies humiliation and acknowledgment from the heart of all who are in truths from good, that the Lord alone liveth, and that from him alone is life eternal.

348. *And the four animals said, Amen*—That thereby is signified confirmation from the Lord out of the inmost heaven, appears from the signification of the four animals or cherubim, as denoting in the supreme sense, the Lord as to providence and guard, lest any one should approach unless by the good of love;<sup>c</sup> and in a respective sense as denoting the inmost or third heaven;<sup>d</sup> and from the signification of Amen, as denoting confirmation from the divine principle, and denoting truth.<sup>e</sup> From these considerations it is manifest that by the four animals say-

<sup>a</sup> That all power pertains to the divine good by the divine truth, may be seen in the work concerning *Heaven and Hell*, n. 231, 232, 539; and above, n. 209, 339.

<sup>b</sup> That the divine principle in ultimates is in its fulness, thus in its strength or power, may be seen in the *Arcana Cœlestia*, n. 5897, 6451, 8603, 9828, 9836, 10,099, 10,548; and in the work concerning *Heaven and Hell*, n. 315.

<sup>c</sup> Concerning which see above, n. 152, f. 277.

<sup>d</sup> N. 313, 322.

<sup>e</sup> Concerning which also see above, n. 34, 228.

ing Amen, is signified confirmation from the Lord out of the inmost heaven. The reason why those things hitherto said by the angels of the three heavens were confirmed by the Lord is, because they were not said from themselves, but from the Lord; for it was their acknowledgment of his divine principle in the human, glorification on account thereof, and thanksgiving that all good and truth, and thence all wisdom and intelligence, are from him; and these things the angels could not say from themselves, but from the Lord by an interior dictate or influx. The reason of this is, that angels like men cannot even name the Lord from themselves, consequently, neither can they acknowledge and glorify him from themselves; hence it is, that the things which they said were confirmed of the Lord by Amen, by which is signified the truth of faith, and faith itself. Moreover it is also according to divine order, that the Lord confirms the truths which angels and men speak as from themselves, although not from themselves; but he confirms those things in the heart of angels and men by an affirmative not manifestly ascending into their thought, but by a full acquiescence of the mind proceeding from internal affection, which is from peace and its delight. This is the confirmation which is understood in the genuine internal sense by this manifest confirmation heard by John.

349. *And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever*—That hereby are signified humiliation and acknowledgment from the heart of all who are in truths from good, that the Lord alone lives, and that from him alone is life eternal, appears from the signification of four-and-twenty elders, as denoting all who are in truths from good;<sup>f</sup> and from the signification of falling down and worshipping, as denoting humiliation and acknowledgment in heart, that all good and truth which have life in themselves are from the Lord;<sup>g</sup> and from the signification of him that liveth when predicated of the Lord, as denoting that he alone lives, and that from him is life eternal.<sup>h</sup> Inasmuch as it is at this day believed in the world, that the life which every one has is given to him and implanted, and is thus his own, and not that it flows in continually, something shall here be said upon the subject. That life is in man so as to be his own, as is at this day believed, is only an appearance arising from the perpetual presence of the Lord, and from his divine love, willing to be conjoined to man, to be in him, and impart to him its own life, for such is the nature of the divine love; and because this is perpetual and continual, man supposes that the life thus in him is his own; notwithstanding it is well known that there is nothing of good and truth in man but what

<sup>f</sup> Concerning which see above, n. 271.

<sup>g</sup> Concerning which see above, n. 290, 291.

<sup>h</sup> Concerning which also see above, n. 82, 84, 186, 289, 291.

comes from above, thus that it flows into him. It is the same with respect to love and faith; for the whole of man's love is from good, and the whole of his faith is from truth; for what a man loves is to him good, and what he believes is to him truth. Hence it is first evident, that neither good nor truth, nor love nor faith, is in the man himself, but that they flow in from the Lord, life itself being in good and truth, and not elsewhere. The receptacle of the good of love in man is the will, and the receptacle of the truth of faith is the understanding; and to will good is not of man, neither to believe truth; those two faculties are those in which all the life of man is, and out of them there is no life; hence also it is evident that the life of those two faculties, consequently the life of the whole man, is not in the man himself, but flows into him continually. The reason why what is evil and what is false, or the will and love of evil, and the understanding and faith of what is false, are possessed by man, is also from influx; but that influx is from hell; for man is held in the liberty of choosing, that is, of receiving good and truth from the Lord, or of receiving what is evil and false from hell, and this for the sake of reformation, for he is held between heaven and hell, and hence in a state of spiritual equilibrium, which is liberty. This liberty itself is not in the man, but is together with the life which flows into him.<sup>i</sup> They who are in hell also live from the influx of life from the Lord, for good and truth in like manner flow into them; but they turn good into evil, and truth into falsity, and this because they have inverted their interior recipient forms by a life of evil; and all influx is varied according to the recipient forms, in like manner as the thought and will of man, when they act in members of the body that have been distorted from the birth, or in sensories that have been injured. The same is the case with the light of heaven when it flows into objects which are varied as to colors, and with the heat of heaven flowing into the same which are varied as to odours, according to the interior recipient form. It is however to be observed, that the life itself is not changed and varied, but that by it is presented an appearance of the recipient form, by which and from which the life passes, nearly in the same manner as every one appears by the same light in a mirror according to his quality. Moreover, all the senses of man, namely, the sight, the hearing, the smell, the taste, and the touch, are not in the man, but are excited and produced from influx; in man there are only the organic forms which are recipients; these are of no sense until an adequate principle flows into them from without. The case is similar with the internal sensories of thought and affection, and which re-

<sup>i</sup> Concerning the liberty or free will of man, and its origin, see what is said in the work concerning *Heaven and Hell*, n. 293, 537, 540, 541, 546, 589—603, and in the *Doctrine of the New Jerusalem*.



ceive influx from the spiritual world, as with the external senses which receive influx from the natural world. That there is one only fountain of life, and that all life is thence derived, and continually flows in, is well known in heaven, and is never called in question by any angel of the superior heavens, for they receive the influx itself. That all lives are as streams from one only and perpetual fountain of life, has been also rendered evident to me from much experience, and has been seen in the spiritual world with those who supposed that they lived from themselves, and would not believe that they lived from the Lord. These, when the influx into the thought was withheld from them in part, lay as if deprived of life, and presently on the influx approaching, they revived as it were from death; and they afterwards confessed that the life in them was not their own, but that it continually flowed into them, and that men, spirits, and angels, are only forms recipient of life. The wise in that world conclude that this is the case from this circumstance, that nothing can exist and subsist from itself, but from what is prior to itself, and thence that neither can that which is prior exist from itself, but in successive order from a first; and thus life itself, viewed in itself, can be only from him who alone is life in himself. Hence also they know, and likewise from a spiritual idea perceive, that every thing must be in connexion with a first cause, in order that it may be something, and that it becomes something only as it is in such connection. From these considerations it is evident how foolishly they think who deduce the origin of life from nature, and suppose that man learns to think through the influx of interior nature and its order, and not from God, who is the very esse of life, and from whom is all the order of both worlds, of the natural as well as the spiritual, according to which the life flows in,—life eternal into those who can be disposed to receive life according to divine order, but an opposite life, which is called spiritual death, into those who cannot be so disposed, thus who live contrary to divine order. The divine good which proceeds from the Lord, is that from which order is derived, and divine truths are the laws of order.<sup>j</sup> Let every one take heed lest he believe that the divine life in any one, even in the evil in hell, is changed; for, as has been said above, the life itself is not changed or varied, but by it is presented an appearance of the recipient form, by which and out of which it passes; nearly in the same manner as every one appears in a mirror according to his quality, by the light, which still remains in its own state, and only produces the form to the sight, and as the same life presents itself to be felt according to the form of the organ of the body, thus in one manner to the eye, in another to the hearing, and otherwise to the taste, smell, and touch. If it is believed that the life is varied and changed, it is

<sup>j</sup> As may be seen in the *Doctrine of the New Jerusalem*, n. 278.

merely from appearance, which is a fallacy similar to the fallacy grounded in appearance that influx is physical, whereas it is spiritual.<sup>k</sup> These things are said in order that it may be known, that there is one only life, and that what things soever live, live from that life; it shall now be shewn that the Lord is that essential life, or that he alone lives, inasmuch as this is signified by him who liveth for ever and ever. That there is one only Divine Being or Principle, and that he is not distinguished into three persons, according to the faith of Athanasius, may appear from what has been so frequently said above, and especially from what will be specifically said upon this subject at the end of this work; and inasmuch as the Lord's divine principle, which is the one only divine principle, assumed humanity; and made this also divine, therefore each is the life from which all live. That this is the case may be known from the words of the Lord himself, in the following passages; as in John: "*For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself*" (v. 21, 26). By the Father is here understood the essential divine principle of the Lord which assumed the human, for this divine principle was in him from conception, and because he was conceived from it, therefore he called this the Father, and not another. By the Son is understood the Divine Human Principle of the Lord, and that this likewise is life itself, the Lord teaches in express words, saying, "*For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will,*" and, "*For as the Father hath life in himself, so hath he given to the Son to have life in himself.*" To have life in himself is to be that very life itself; whereas as to others they are not life, but all derive their life from him. Again, it is written in the same evangelist, "*Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me*" (xiv. 6). The words, "*I am the way, the truth, and the life,*" are here spoken in reference to the Lord's human principle; for he also says, "*no one cometh unto the Father, but by me,*" his Father being the divine principle in him, which was his own divine principle; whence it is evident, that the Lord also as to his human principle is the life, consequently that it likewise is divine. So again: "*Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die*" (xi. 25, 26). These words also the Lord spake concerning his human principle; and inasmuch

<sup>k</sup> Concerning this matter more may be seen in the work on *Heaven and Hell*, n. 9; to which may be added what is adduced concerning the influx of life in the *Doctrine of the New Jerusalem*, from the *Arcana Cœlestia*, n. 277, 278; and concerning the influx of life with animals in the *A. C.*, n. 5580, 6211; and in the work concerning *Heaven and Hell*, n. 39, 108, 110, 425, 267; likewise in the small work concerning the *Last Judgment*, n. 25.

as he is the life, and all have life from him, and as they who believe in him have life eternal, therefore he says that he is the resurrection and the life, and that whosoever believeth in him shall never die. By believing in the Lord is signified to be conjoined to him in love and faith; and by never dying is signified not to die spiritually, that is, to be damned, for the life of the damned is called death. So again: "*In the beginning was the Word, and the Word was with God, and the Word was God. In him was life; and the life was the light of men. And the Word was made flesh, and dwelt among us*" (i. 1, 4, 14). That by the Word is understood the Lord is well known; that his human principle is the Word, is evident, for it is said that the Word was made flesh, and dwelt among us; and that his human principle was equally divine with the divine principle itself which assumed the human, is evident from this circumstance, that a distinction is made between them, and that each is called God, for it is said, "*the Word was with God, and the Word was God, and in him was life.*" That all live from him is understood by its being said, the life was the light of men. The light of men is the life of their thought and understanding; for the divine proceeding which is here especially understood by the Word, appears in heaven as the light by which the angels not only see, but also think and understand, and according to the reception of which they are wise.<sup>1</sup> This light proceeding from the Lord is life itself, which not only illuminates the understanding, as the sun of the world does the eye, but also vivifies it according to reception; and which, when received in the life, is called the light of life; as in John: "*Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life*" (viii. 12). Again, this life is denominated "*the bread of life,*" as in these words: "*For the bread of God is he who cometh down from heaven, and giveth light unto the world. I am that bread of life*" (vi. 33—51). The bread of God and the bread of life is that from which all have life. Inasmuch as life, which is called intelligence and wisdom, is from the Lord, it follows also that life in common is from him; for the particular things of life which constitute its perfection, and are insinuated into man according to reception, are all things pertaining to common life, which life is perfected in proportion as the evils into which man is born are removed from it. That they who are conjoined to the Lord by love and faith, receive life eternal, that is, the life of heaven, which is salvation, is evident from the following passages; as in John: "*I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a*

<sup>1</sup> As may be seen in the work concerning *Heaven and Hell*, n. 126—140.



*branch, and is withered*" (xv. 5, 6). So again : "*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up : that whosoever believeth in him should not perish, but have eternal life. He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him*" (iii. 14, 15, 16, 36). And again, in the same evangelist : "*And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day*" (vi. 40, 48). And again : "*My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life ; and they shall never perish*" (x. 27, 28). And again : "*Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. And ye will not come to me, that ye might have life*" (v. 39, 40). Mention is made in the Word of believing in God, and of believing the things which are from God ; and to believe in God is the faith which saves, but to believe the things which are from God is an historical faith, which without the former does not save, and therefore is not true faith ; for to believe in God is to know, to will, and to do ; but merely to believe the things which are from God, is to know, which knowledge may be given without willing and doing. They who are truly Christians, know, will, and do ; but they who are not such, only know ; these latter are called by the Lord foolish, but the former are called wise (Matthew vii. 24, 26).

## CHAPTER VI.

1. AND I saw when the Lamb opened one of the seals, and I heard one of the four animals say, as with a voice of thunder, Come and see.

2. And I saw, and behold a white horse ; and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer.

3. And when he had opened the second seal, I heard the second animal say, Come and see.

4. And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another ; and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third animal say, Come and see. And I beheld, and lo, a black horse ; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four animals say,



A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth animal say, Come and see.

8. And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held.

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.

12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains.

16. And said to the mountains, and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

17. For the great day of his wrath is come, and who is able to stand.

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### THE EXPLICATION.

350. VERSES 1, 2. *And I saw, when the Lamb opened one of the seals, and I heard one of the four animals say, as with a voice of thunder, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. "And I saw,"* signifies manifestation of the state of those who are of the

church in which the Word is: "*when the Lamb had opened one of the seals,*" signifies the first manifestation from the Lord: "*and I heard one of the four animals say, as with a voice of thunder,*" signifies out of the inmost heaven from the Lord: "*Come and see,*" signifies attention and perception: "*and I saw and behold, a white horse,*" signifies the understanding of truth from the Word: "*and he that sat on him had a bow,*" signifies the doctrine of charity and faith, from which combat is maintained against evils and falsities, and by which they are dissipated: "*and a crown was given unto him,*" signifies life eternal, which is the reward of victory: "*and he went forth conquering, and to conquer,*" signifies the removal of evils and thence of falsities, at the end of life, and afterwards to eternity.

351. *And I saw*—That hereby is signified manifestation of the state of those who are of the church where the Word is, appears from the things seen by John, which are treated of in this chapter, and in what immediately follows, as denoting manifestations of the state of those who are of the church, in which the Word is. For the subjects treated of are the opening of the seals of the book which was in the hand of the Lord, and the things which were then seen, viz., four horses, one white, another red, the third black, and the fourth pale, and afterwards the souls of those that were slain for the Word of God, likewise an earthquake, and at length seven angels to whom were given seven trumpets; by all which things are signified the manifestations of the states of those who are of the church in which the Word is, as may appear from the particulars of the things viewed in their internal sense. It is said the church in which the Word is, because the church of the Lord is in the whole universe of earths, but specifically where the Word is, and where the Lord is thereby known. The state of those who are of this church is especially treated of in this prophetic book, here in general, but afterwards specifically. The reason why this church is principally treated of is, because the presence of the Lord, and thence of the angels of heaven, with the inhabitants of this earth, is by the Word, for this is written by mere correspondences; hence it is, that the presence of the Lord, and of the angels of heaven, is also with those who are round about, or without that church, and are called Gentiles.<sup>a</sup> For the church in the universe of earths appears before the Lord as one man, for it makes one with the angelic heaven, which also appears before the Lord as one man.<sup>b</sup> In this man, the church, in which the Word is, and by which the Lord is known, is as the heart and the lungs are in the human system; with those who are principled in celestial

<sup>a</sup> This may appear from consulting what is said in the work on *Heaven and Hell*, concerning the conjunction of heaven with the man of the church, by the Word, n. 114, 303—310; and in the *Doctrine of the New Jerusalem*, n. 244, 246, 255, 266.

<sup>b</sup> See the work concerning *Heaven and Hell*, n. 59—102.

love, it is as the heart, and with those who are in spiritual love, as the lungs; wherefore, as all the members, viscera, and organs of the body live from the heart, from the lungs, and from influx, and thence from the presence thereof, thus also all in the universe of earths, who constitute the universal church, live from the church in which the Word is, for thence the Lord flows in with love and with light, and imparts life and light to all who have any spiritual affection of truth, wherever they are. The light of heaven, or the light in which the angels of heaven are, who are from this earth, is from the Lord by the Word; thence light is propagated as from the midst into the circumferences, in every direction, thus to those who are there, who, as was said above, are the Gentiles, or nations which are without our church; but this propagation of light is effected in heaven by the Lord, and what is done in heaven also flows into the minds of men, for the minds of men form a one with the minds of spirits and angels. This therefore is the reason why, in this prophetic book, they are principally treated of who are of the church where the Word is; they also are then treated of who are of the church where the Word is not, although not proximately, for the arrangement of those who are around follows according to the order in which they are who are in the midst.

352. *When the Lamb opened one of the seals*—That hereby is signified the first manifestation from the Lord, appears from the signification of opening the seals, as denoting to reveal things that are hid, which were written within; for when a seal is opened the things contained within it may be read; in the present case things hidden which no one could know but the Lord alone, being the states of all in common and in particular. That no one knows these but the Lord alone, appears from what was explained above concerning the book and concerning the opening of its seals.<sup>c</sup> Hence it is evident that by these words, "*when the Lamb opened one of the seals,*" is signified the first manifestation from the Lord.

353. *And I heard one of the four animals say, as with a voice of thunder*—That hereby is signified out of the inmost heaven from the Lord, appears from the signification of the four animals or cherubim, as denoting, in the supreme sense, the divine providence of the Lord, and guard lest any one should approach unless by the good of love;<sup>d</sup> and as denoting, in a respective sense, the inmost and third heaven;<sup>e</sup> and from the signification of "*as with a voice of thunder,*" as denoting manifestation thence.<sup>f</sup> Hence manifestation is also signified. That thunders signify manifestation out of the inmost heaven is from corre-

<sup>c</sup> N. 199, 222, 299, 327.

<sup>d</sup> Concerning which see above, n. 152, 277.

<sup>e</sup> See above, n. 313, 322.

<sup>f</sup> That by lightnings, thunderings, and voices in the Word, are signified illumination, understanding, and perception, may be seen above, n. 273.

spondence, for the voices which flow down from that heaven even into the hearing of man, are not otherwise heard, for they fill the whole brain [cerebrum], and thence propagate themselves towards the hearing, and are there manifested to the perception in a sound like thunder. It is otherwise with the voices which flow down out of the middle heaven, which, inasmuch as they flow-in with illumination, are therefore heard only sonorously like the voice of speech. The reason is, because the things which descend out of the inmost or third heaven enter the voluntary principle of man, and that principle presents itself by sounds; but the things which flow down out of the middle or second heaven, enter into the intellectual principle of man, and that principle presents itself by articulations of sound; for sounds are formed in the intellect, and the sounds there formed, which are called its articulations, present themselves by ideas in the thought, and by voices in the hearing. Hence it is that such things correspond to thunder, and those out of the middle or second heaven to lightning; and hence also it is that in the Word, by lightnings and thunderings are signified illumination, understanding, and perception. Here the case is similar to that of sounds in the natural world, which increase with augmentation when they descend from great heights, as from high mountains into valleys, or from the clouds towards the earth, whence thunderings are heard; thus also the voices out of the third or supreme heaven, when they are rolled towards the lower parts, and at length reach the lowest, in which is the human hearing, are heard as thunderings, but only by those whose interiors are opened, as was the case with John.

354. *Come and see*—That hereby are signified attention and perception, appears from the signification of coming when any thing is presented to be seen, as denoting to attend; for by coming, in the spiritual sense, is understood to draw near with the sight, thus to attend; all attention also is from the presence of the sight in the object; and from the signification of beholding, as denoting perception, for by seeing in the Word is signified to understand.<sup>g</sup> Here it signifies to perceive, because out of the inmost heaven; for what comes out of the inmost heaven is perceived, but what comes out of the middle heaven is understood: the reason is, because the inmost heaven is principled in the good of love, but the middle heaven in truths thence derived, and all perception is from good, and all understanding is from truths.<sup>h</sup>

355. *And I saw, and behold a white horse*—That hereby is signified the understanding of truth from the Word, appears from the signification of a horse as denoting the intellectual

<sup>g</sup> As may be seen above, n. 11, 260.

<sup>h</sup> Concerning this circumstance see above, n. 307; and concerning perception see in the *Doctrine of the New Jerusalem*, n. 140.



principle; and from the signification of white, as being predicated of truth.<sup>i</sup> It is said that a white horse was seen when the Lamb opened the first seal, and a red horse when he opened the second, a black horse when he opened the third, and a pale horse when he opened the fourth; and inasmuch as a horse signifies the intellectual principle, specifically as to the Word, it may hence be manifest that the understanding of truth from the Word, and its quality with those who constitute the church, are here described by horses. Whether it be said that the understanding of truth is described, or that they who are principled therein are described, amounts to the same thing; for men, spirits and angels, are the subjects in which truth dwells. Hence it may be known what is described in this chapter, and in the next following, in the internal or spiritual sense, namely, the understanding of the Word. This is also evident from verse 9 of this chapter, where, after the four horses were seen, and the fifth seal was opened, it is said, "*I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held;*" and also from chapter xix. of this book, where it is said respecting him that sat upon the white horse, "*And his name is called The Word of God*" (verse 13). That by a horse the intellectual principle is signified, and the understanding of truth from the Word by a white horse, may be seen fully shewn in the small work above cited concerning the *White Horse*; but as in that work there are only a few passages adduced from the Word, to confirm this signification we will here adduce several more, in order that the confirmation may be full. Thus in Ezekiel: "*Assemble yourselves from all around upon my sacrifice that I do sacrifice for you; even a great sacrifice upon the mountains of Israel. Thus ye shall be filled at my table with the horse and the chariot, with the mighty man, and with every man of war, saith Jehovah God. So will I give my glory among the nations*" (xxxix. 17, 20, 21). The subject here treated of is the convocation of all to the kingdom of the Lord, and specifically the restoration of the church with the nations or gentiles; for the spiritual captivity in which the nations were, is here treated of, and also their liberation from it. By the sacrifice which should be sacrificed is signified all worship by which the Lord is worshipped. By being filled at his table, is signified with all spiritual food, which being the understanding of truth from the Word, and from doctrine thence derived, it is said "*with the horse and the chariot;*" a horse signifying the understanding of truth from the Word, and a chariot signifying doctrine thence derived. It is also said "*with the mighty man, and with every man of war,*" and by a mighty man is signified

<sup>i</sup> That a horse signifies the intellectual principle may appear from what is adduced and shewn in the small work concerning the *White Horse*; and that white is predicated of truth, may be seen above, n. 196.

truth derived from good, which destroys evil, and by a man of war is signified truth derived from good, which destroys falsity. Unless such things were signified, to what purpose could it be to say, that they should be filled with horses and chariots, with mighty men, and with all men of war? In like manner it is said in the Revelation, "*Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them*" (xix. 17, 18). The subjects treated of here, and in the preceding passages, are the Word and its spiritual sense; in this passage, the persons addressed are now invited to learn truths, and to perceive goods. By the supper of the great God are signified instruction in truths, and thence the perception of good from the Lord; and by the flesh of kings, of captains, of the mighty men, of horses, and of them that sit on them, are signified truths of every kind, which are derived from good; flesh signifies good; kings signify divine truth in general; captains, the same specifically; mighty men, truths natural; horses, truths intellectual; and they that sit on them, truths spiritual. That the flesh of kings, of captains, of mighty men, of horses, and of them that sit on them, is not to be literally understood, must be evident to every one. So in Habakkuk: "*Was Jehovah displeased with the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, thy chariots salvation? Thou hast trodden the sea with thine horses, the mud of many waters*" (iii. 8, 15). Who does not see that by the horses mentioned in these passages are not understood horses; for it is said of Jehovah, that he rideth upon his horses, that he treadeth the sea with his horses, and his chariots are salvation? These things are so expressed, because riding upon horses signifies that Jehovah, that is, the Lord, is in the understanding of the Word in its spiritual sense; and because thence is the doctrine of truth, which teaches the way of salvation, it is added, "*thy chariots are salvation*," chariots signifying doctrine; and by treading the sea with his horses, is signified that Jehovah, that is, the Lord, is in the understanding of his Word in its natural sense: for the sea there signifies that sense, and in general all things pertaining to the natural man, and which are for the natural man; and because divine truths are there in their ultimate, it is therefore added, "*the mud of many waters*," mud signifying the ultimate from which and in which are truths, and waters signifying truths. So in Zechariah: "*I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war shall be cut off: and he shall speak peace to the nations*" (ix. 10). This is said concerning the advent of the Lord, and the establishment of the church amongst the gentiles or nations. That there would then be nothing of a church re-

maining with the Jews, is described by, "*I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off,*" by which is signified that there would be no longer truth in doctrine, nor understanding of truth; and thence no combat and resistance against what is false. By Ephraim is signified the church as to the understanding of truth, and by Jerusalem the church as to the doctrine of truth; by chariot the doctrine itself, and by horse the understanding itself; and by the bow of war are meant combat and resistance against what is false. The establishment of the church with the nations is signified by "*he shall speak peace to the nations,*" the nations signifying all who are in the good of love to the Lord;<sup>j</sup> peace signifies that good, and thence all things pertaining to the church.<sup>k</sup> Again, in the same prophet: "*And in that day, saith Jehovah, I will smite every horse with astonishment, and the horseman with madness; and I will open mine eye upon the house of Judah, and will smite every horse of the people with blindness*" (xii. 4). The subjects here treated of are the devastation of the former church, and the establishment of a new church. The devastation of the former church is described by these words, "*In that day, saith Jehovah, I will smite every horse with astonishment, and the horseman with madness; and will smite every horse of the people with blindness.*" That by horse is here signified the understanding of truth with the members of the church, and by the horseman, the spiritual affection of truth, whence comes the understanding thereof, is evident; for otherwise to what purpose could it be said that the horse should be smitten with astonishment, and every horse of the people with blindness? Astonishment is predicated of the understanding when it has no perception of good, and blindness when it has no perception of truth. By the house of Judah is signified the church with those who are in the good of love to the Lord, and thence in the doctrine of truth from the Word;<sup>l</sup> wherefore it is said, "*I will open mine eye upon the house of Judah,*" by which is signified to enlighten them that they may see truth. So again, in Zechariah: "*In that day shall there be upon the bells of the horses, HOLINESS TO JEHOVAH*" (xiv. 20). In this passage the subjects treated of are the advent of the Lord, and the invitation of all to come into the church, and by the bells of the horses are signified scientifics and knowledges, and thence preachings from the understanding of truth; and inasmuch as all understanding of truth is from the Lord,

<sup>j</sup> As may be seen above, n. 331.

<sup>k</sup> That Ephraim signifies the church as to the understanding of truth, may be seen in the *Arcana Cælestia*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296; and that Jerusalem signifies the church as to doctrine, may be seen in the *Doctrine of the New Jerusalem*, n. 6; and above, n. 223.

<sup>l</sup> As may be seen above, n. 119, 211.



hence also are the knowledges themselves and the preachings; therefore it is said, *"In that day shall there be upon the bells of the horses, HOLINESS UNTO JEHOVAH."* It was on account of such signification, that there were little bells of gold placed upon the borders of Aaron's robe round about (Exod. xxviii. 33—35). So in Moses: *"Dan shall be a serpent upon the way, an adder upon the path, that biteth the heels of the horse, so that the rider shall fall backwards. I wait for thy salvation, O Jehovah"* (Gen. xlix. 17, 18). This is a prophetic declaration of the father of Israel, concerning the tribe of Dan, by which tribe are signified the ultimate things of the church, thus those who are in the ultimates of truth and good, who are called the sensual; for there are in the church those who are spiritual and those who are natural, and the natural are interior, middle, and ultimate. The ultimate are the sensual who do not elevate themselves, as to their thought, beyond the literal sense of the Word, and are understood by Dan; their quality is described by this prophetic declaration, namely, that Dan is a serpent upon the way, an adder upon the path, biting the heels of the horse, and causing the rider to fall backwards. By the serpent upon the way, and the adder upon the path, is signified the sensual principle as to truth and as to good; by the heels of the horse are signified the ultimates of the understanding of truth and good; and by the rider, reasoning from them; and because the sensual principle, considered in itself, does not see truths, because it does not apprehend things spiritual, and thence easily slides into falsities unless continually detained from them by the Lord, therefore it is said, *"The rider shall fall backwards. I wait for thy salvation, O Jehovah."*<sup>m</sup> So in Zechariah: *"And I turned, and lifted up mine eyes, and saw, when behold, four chariots coming out from between two mountains; and the mountains were mountains of brass. To the first chariot were red horses; and to the second chariot black horses; and to the third chariot white horses; and to the fourth chariot grisled horses, strong. And the angel said unto me, These are the four winds of the heavens, going forth from standing near the Lord of all the earth. The black horses which are therein go forth into the land of the north: and the white went forth after them; and the grisled went forth into the land of the south. And the strong went forth, and sought to go that they might walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these*

<sup>m</sup> That by Dan are signified the ultimates of the church, may be seen in the *Arcana Cœlestia*, n. 1710, 6396, 10,355; and that by a serpent is signified the sensual principle which is the ultimate of the understanding, n. 6398, 6949, 8624, f. 10,313, and above, n. 223; that by way is signified truth, n. 627, 2333, 10,422, and above, n. 97; and that by the heel is signified the ultimate natural principle, or the natural corporeal, n. 259, 4933, and following numbers. What the sensual principle is, and what is the quality of sensual men in both senses, may be seen in the *Doctrine of the New Jerusalem*, n. 50.



*that go forth to the land of the north have caused my spirit to rest in the land of the north. And they that are far off shall come and shall build in the temple of Jehovah*" (vi. 1—8, 15). This prophetic declaration cannot be understood by any one, unless he knows what chariots and horses signify, and also what is signified by red, black, white, grisled, and strong; also what is signified by the land of the north, and the land of the south. The subject here treated of is the church to be propagated among those who as yet had no light of truth, because they had not the Word; by the north is understood the obscure principle of truth in which they were; by the south, a clear principle of truth; by horses are understood their understanding: by red, black, white, and grisled are understood the quality thereof in the beginning, and its quality afterwards; by red, the quality of their understanding as to good in the beginning; by black, its quality as to truth in the beginning; by white, its quality as to truth afterwards; and by grisled, its quality as to truth and good at the conclusion; and by the strong is understood its quality as to the power of resisting evils and falsities. From these observations it may now be seen what is signified by the black horses going forth to the land of the north, and the white going forth after them, and by its being said of them, "*they have caused my spirit to rest in the land of the north,*" namely, that they who, from the good of life, are in the affection of knowing the truths of the church, receive and understand them, and that none others are enlightened. Illumination and reception with those are understood by its being said, "*they have caused my spirit to rest in the land of the north;*" by the grisled going forth into the land of the south, and by the strong seeking to walk to and fro through the earth, is signified that they who, from the good of life, are in the affection of knowing the truths of the church, come into the light, and that they resist evils and falsities, and constitute the church. Hence it is that those four horses are called the four spirits, or winds of the heavens, going forth from standing near the Lord of all the earth. Winds signify all divine truths, and their going forth from standing near the Lord of all the earth, signifies that they all proceed from him." By them that are far off, who shall come and build in the temple of Jehovah, are signified those who before were remote from the truths and goods of the church, and who shall come into the church.<sup>o</sup> What is signified by red and black, in both senses,

<sup>n</sup> That winds signify all divine truths, may be seen, *A. C.*, n. 9612, and in the work concerning *Heaven and Hell*, n. 141—153; and that to go forth or out of, signifies to proceed, may be seen in the *Arcana Cœlestia*, n. 5337, 7124, 9303.

<sup>o</sup> That these are signified by them that are afar off, may be seen, *A. C.*, n. 4723, 8910; and that by the temple of Jehovah is signified the church, n. 3720; moreover, that by the north is signified an obscure principle of truth, and that by the south is signified a clear principle of truth, thus that those are signified who are in the obscurity and in the clearness of truth, may be seen in the work concerning *Heaven and Hell*, n. 148—151.

will be seen in the explications at verses 4 and 5 of this chapter, and what is signified by white may be seen above.<sup>p</sup> By the mountains of brass, from between which the horses and chariots went forth, is signified the good of love in the natural man; this is said, because the nations who are here treated of, before they were enlightened, were not in spiritual good, but in natural good.<sup>q</sup> Again, in Job: "*God hath made her to forget wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider*" (xxxix. 17, 18). These things are said of this bird, namely the ostrich, by which is signified self derived intelligence, which in itself is no intelligence; for man from his proprium sees nothing but falsities, and not truths, and intelligence is from truths, and not from falsities; wherefore it is said concerning her, that God made her to forget wisdom, neither has he imparted to her understanding, and that when she lifteth up herself on high, she scorneth the horse and his rider, that is, the understanding of truth, and him that is intelligent. So in David: "*The stout hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse have fallen into deep sleep*" (lxxvi. 5, 6). In this passage, by the stout-hearted are signified those who are principled in truths from good; by their being spoiled and their having slept their sleep, is signified their having lapsed from evils into falsities; by the rebuke of the God of Jacob, is signified the inversion of their state by themselves; and by both the chariot and the horse having fallen into deep sleep, is signified that their intellectual principle was laid asleep, because it was become merely natural.<sup>r</sup> Again, in Ezekiel: "*Javan, Tubal, and Meshech, they were thy merchants: they traded with the soul of man and with vessels of brass. They of Bethogarma traded with horses and horsemen and mules*" (xxvii. 13, 14). The subject here treated of is Tyre, by which are signified the knowledges of truth and good pertaining to the external and internal church. By Javan, Tubal, and Meshech, are signified those who are in external worship; and by those of Bethogarma are meant those who are in internal worship; wherefore it is said of the latter, that they gave in the tradings of Tyre horses, horsemen, and mules; and of the former, that they traded with the soul of man and vessels of brass; and by the soul of man, is signified the truth of faith as to knowledge; and by vessels of brass are signified the truths of natural good; and by horses, horsemen, and mules, is signified the understanding

<sup>p</sup> N. 196.

<sup>q</sup> That by a mountain is signified the good of love, may be seen, *A. C.*, n. 795, 4210, 6435, 8327, 8758, 10,438; and that brass signifies natural good, may be seen above, n. 70.

<sup>r</sup> That by watching or waking is signified to procure spiritual life, and by sleeping to have the natural without the spiritual, may be seen above, n. 61.

of truth and good ; by horses, the understanding of truth ; by horsemen, intelligence ; and by mules, the rational principle.<sup>s</sup> Any one may see that by the tradings of Tyre enumerated in this chapter, and in other places, are not understood tradings in such things as vessels of brass, horses, and mules, and many others ; but that spiritual tradings are understood, which are effected by the knowledges of truth and good ; for the Word is divine, and treats concerning divine things, and not concerning terrestrial things ; wherefore it contains spiritual things pertaining to heaven and the church, expressed in the ultimate sense, which is the sense of the letter, by natural things which correspond to them.<sup>t</sup> Again, in Isaiah : *"Who led them through the deeps, as a horse in the wilderness they stumble not. As a beast goeth down into the valley, the Spirit of Jehovah led him"* (lxiii. 13, 14). The subjects treated of in this chapter are the Lord, and his combats with the hells, and his subjugation of them ; but in the passage just quoted, they are treated of who are principled in love and in faith towards him ; and they are compared to a horse in the wilderness, and to a beast in the valley, because by a horse is signified the understanding of truth, and by a beast the affection of good ; for all comparisons in the Word are from correspondences. Again, in the Revelation : *"And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True. And he was clothed with a vesture dipped in blood : and his name was called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean"* (xix. 11, 13, 14). Here by the white horse mentioned is signified the understanding of the Word, and that the same is signified by the white horses on which they sat who followed, is evident ; for he that sat on the white horse was the Lord as to the Word ; hence it is said, *"and his name was called The Word of God ;"* and it is said of him in the same chapter, that *"he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS"* (verse 16). The Lord is called the Word, because the Word signifies the divine truth proceeding from him.<sup>u</sup> Inasmuch as chariots and horses signify doctrine from the Word and the understanding thereof, and as all doctrine of truth and the understanding thereof are out of heaven from the Lord, therefore it is said concerning him that he rides upon the Word, upon the clouds, upon heaven, upon a

<sup>s</sup> That a mule signifies the rational principle may be seen, *A. C.*, n. 2781, 5741, 9212.

<sup>t</sup> That to trade and to follow merchandize in the Word signifies to procure and communicate knowledges of truth and good, may be seen, *A. C.*, n. 2967, 4397, 5371, 5374, 5377, 5410, 5426, 5886, 6143, 7999, 9039, and that the same is signified by buying and selling.

<sup>u</sup> But this may be seen more fully explained in the small work concerning the *White Horse*, n. 1 ; and whence it is that the Lord is called the Word, n. 14.



cherub, also that he causes to ride. As in David: "*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and justice*" (Psalm xlv. 3, 4). These things are said concerning the Lord. Again: "*Sing unto God, praise his name; extol him that rideth upon the clouds by his name JAH*" (Psalm lxviii. 4). And in Isaiah: "*Behold, Jehovah rideth upon a cloud, and cometh into Egypt: and the idols of Egypt shall be moved at his presence*" (xix. 1). Again, in David: "*Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; to him that rideth upon the heavens, the heavens of old*" (Psalm lxviii. 32, 33). And again: "*And he rode upon a cherub, and did fly: and was carried upon the wings of the wind*" (Psalm xviii. 10). So in Habakkuk: "*Thou didst ride upon thine horses, thy chariots are salvation. Thou hast trodden the sea with thine horses*" (iii. 8, 15). Again, in Isaiah: "*Then shalt thou delight thyself in Jehovah; and I will cause thee to ride upon the high places of the earth*" (lviii. 14). And in Moses: "*So Jehovah alone did lead him, and there was no strange God with him. He made him to ride on the high places of the earth; that he might eat the increase of the fields*" (Deut. xxxii. 12, 13). And in Hosea: "*I will make Ephraim to ride*" (x. 11). In the above passages, by riding is signified to give intelligence and wisdom, because by a chariot is signified the doctrine of truth, and by a horse the understanding of the same. Again, in Isaiah: "*And they shall bring all his brethren for an offering unto Jehovah out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to Jerusalem the mountain of my holiness*" (lxvi. 20). This passage treats of the establishment of the New Church by the Lord; and therefore it is not to be understood that they are to bring their brethren for an offering unto Jehovah upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts unto Jerusalem; but that all who are in good are to be instructed in divine truths, and being thus made intelligent and wise, are to be introduced into the church; for by brethren are signified all who are in good; by horses is signified the understanding of truth; by chariots, the doctrine of truth; by litters, the knowledges of truth; by mules, the internal rational principle which is spiritual; and by swift beasts, the external rational principle which is natural; by Jerusalem is signified the church, in which is the doctrine of truth, which is called the mountain of holiness from the love of truth. From the signification of chariots and horses it may appear whence it was, that Elias and Elijah were called the chariots of Israel and the horsemen thereof; and that there was seen by the young man of Elisha a mountain full of horses and chariots of fire around Elisha (2 Kings ii. 11, 12; vi. 17; xiii. 14). The reason of this was because each, as well Elias as Elisha, repre-



sented the Lord as to the Word.<sup>v</sup> That chariots and horses signify doctrine and the understanding thereof will still further appear from their opposite sense, in which they signify false doctrines, and false scientifics from the intellectual principle perverted; for most things in the Word have an opposite sense, from which it may be seen what the same signify in the genuine sense. That chariots and horses have such a signification in the opposite sense, is evident from these passages; as in Ezekiel: "*Behold, I will bring against Tyrus the king of Babylon, from the north, with horse, and with chariot, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee. By reason of the abundance of his horses their dust shall cover thee; by reason of the voice of the horseman, and of the wheel, and of the chariot, thy walls shall be shaken. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground*" (xxvi. 7, 8, 10, 11). Here by Tyrus is signified the church as to the knowledges of truth; and by the king of Babylon the destruction of truth by falsities and profanation; by the north, from which he shall come, is signified whence is every false principle, and specifically the hell from whence it rises; by chariots, horses, and horsemen, are signified doctrinals of what is false and reasonings from them; by the daughters whom he shall slay in the field with the sword, are signified the affections of truth which shall be extinguished by falsities, for daughters denote the affections of truth; the field denotes the church where those affections are; the sword denotes the combat of what is false against truth; and to slay denotes to extinguish. Hence it is manifest what is signified by the words following, namely, "*by reason of the abundance of his horses their dust shall cover thee,*" dust denoting the evil of falsity. By the walls which shall be shaken by reason of the voice of the horseman, of the wheel, and of the chariot, are signified the truths of defence, which in general are, that there is a God, that the Word is divine, and that there is a life eternal. These walls or truths are said to be shaken at the voice of the horseman, and of the wheel, and of the chariot, when they come into doubt from false doctrines, and through reasonings from them. By the hoofs of the horses with which it is said he shall tread down all the streets, are signified the extreme or outermost things of the natural man, which are called sensuials, from which are all falsities; the streets which shall thereby be trodden down denote the truths of the doctrine of the church, which are altogether destroyed; by the people who shall fall by the sword are signified all who are in truths, and abstractedly all truths them-

<sup>v</sup> As may be seen, *A. C.*, n. 7643, 8029, 9372.

selves. So in Jeremiah: *O sword against the liars, that they may become foolish, O sword against the mighty that they may be dismayed, O sword against her horses and against her chariots, O sword against her treasures that they may be plundered; let there be drought upon her waters that they may be dried up, because it is a land of graven images*" (l. 36—38). By the sword is meant the combat of truth against what is false, and of what is false against truth, and thence vastation: here it denotes vastation. By the liars, and by the mighty men, are signified falsities, and reasonings from them; and similar things are meant by horses and chariots; by the treasures which shall be plundered are signified all things belonging to doctrine; by the drought upon the waters, and by their being dried up, is signified the desolation of truth, drought denoting desolation, and waters truths; and inasmuch as all falsities are from self-derived intelligence, therefore it is said, because it is the land of graven images; land there signifies heresy, and graven images signify those things which are from self-derived intelligence.<sup>10</sup> Again, in the same prophet: "*Behold, as a cloud he shall come up, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thoughts of iniquity abide in the midst of thee? The whole land shall be desolate. The whole city hath fled for the voice of the horsemen and bowmen; they have entered the clouds, and gone up into the rocks: the whole city is deserted*" (iv. 13, 14, 27, 29). Here the vastation of the church by the falsities of evil is described: the falsities are signified by the clouds, and the lust of reasoning from falsities against truths is signified by the horses which are swifter than eagles; and false doctrines are meant by the chariots being as a whirlwind. That everything belonging to the church and its doctrine shall perish, is signified by its being said that the whole land shall be desolate, and the whole city shall flee for the voice of the horsemen and bowmen; land denotes the church, and city its doctrines; the voice of the horsemen and bowmen denotes reasoning from them and assault, and to flee signifies to perish. That afterwards what is merely false, and the faith of what is false would reign, is signified by their entering the clouds, and going up into the rocks; clouds denoting falsities, and rocks the faith thereof. That the devastation of the church and its doctrine are thus described, is evident, for it is said, "*Woe unto us, for we are spoiled. How long shall thoughts of iniquity abide in the midst of thee? the whole land shall be desolate, the whole city hath fled.*" Again, in the same prophet: "*Behold a people cometh from the north country, and a great nation shall be stirred*

<sup>10</sup> That these are signified by graven images, molten images, and idols, may be seen, n. 8869, 8941, 10,406, 10,503.

*up from the sides of the earth. Their voice roareth like the sea ; and they ride upon horses”* (vi. 22, 23). Here likewise is described the devastation of the church by the falsities of evil ; the north country, and the sides of the earth denote whence those things are ; the north country whence falsities are, and the sides of the earth whence evils are ; for by the north is signified what is remote from truths, and by the sides of the earth what is remote from goods, wherefore nation is predicated of the latter, and people of the former ; by nation being understood those who are in evils, and by people those who are in falsities.<sup>z</sup> Their reasoning is signified by their voice roaring as the sea, and their riding upon horses. Again, in Ezekiel : “ *And thou shalt come from thy place out of the sides of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army. And thou shalt go up against my people Israel, as clouds to cover the land*” (xxxviii. 15, 16). These things are said concerning Gog, by whom is signified external worship without any internal. The sides of the north signify here, as above, what is removed from goods and truths, thus whence are the falsities of evil ; and because they thence reason and fight against the truths of the church, and extinguish them, it is said, “ *all of them riding upon horses. And thou shalt go up against my people Israel, as clouds to cover the land.*” Riding upon horses denotes reasonings ; going up against Israel, and covering the land, signify to fight against the truths of the church, and to extinguish them ; clouds denote the falsities of evil. So in Daniel : “ *And at the time of the end shall the king of the south push at him ; and the king of the north shall rush upon him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow and penetrate*” (xi. 40). The subject treated of in this chapter is the combat of the king of the north with the king of the south, and by the king of the north is understood what is false from evil, and by the king of the south, truth from good ; wherefore it is evident, that the things here mentioned do not refer to any future war between two kings, but to the combats of what is false from evil against truth from good. The chariots and horsemen with which the king of the north shall rush upon him, denote the fightings against truth from the falsities of evil ; the many ships denote scientifics and false doctrines ; the destruction of the church by those things, is signified by “ *he shall enter into the countries, and he shall overflow and penetrate.*” Again, in Jeremiah : “ *By thee will I disperse the nations, and by thee will I destroy the kingdoms ; by thee will I disperse the horse and*

<sup>z</sup> As may be seen above. n. 331.

<sup>y</sup> That ships signify scientifics and doctrines in both senses, may be seen n. 1977, 6385 ; and that to overflow signifies immersion into falsities and evils, n. 660, 705, 739, 756, 790, 5725, 6853.



his rider, and by thee will I disperse the chariot, and him that is carried therein" (li. 20, 21). And in Haggai: "*And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and those who ride in them; and the horses and their riders shall come down, a man [vir] by the sword of his brother*" (ii. 22). These things are said concerning the destruction of evil and falsity, and not concerning the destruction of any nation and kingdom: for by nations are signified evils, and by kingdoms, in like manner as by peoples, are signified falsities; the passage is also prophetic, and not historical. Hence it is evident what is signified by the horse and his rider, and by the chariot and him that is carried in it; namely, that the horse and his rider are the intellectual principle perverted, and reasoning thence, and the chariot and his rider, the doctrine of what is false, or heresy, and those who are in that doctrine or heresy. So in Nahum: "*Woe to the city of bloods! the whole is full of a lie and rapine; the voice of the whip, and the voice of the rattling of the wheels, and the horse neighing and the chariot leaping, the horseman making to ascend, and the splendour of a sword, and the lightning of a spear, and a multitude of slain, and a heap of carcases, because of the multitude of the whoredoms of the harlot selling the nations by her whoredoms, and families by her witchcrafts*" (iii. 1—4). The subjects here treated of are the violence offered to divine truth, and the destruction thereof by the falsities of evil; for these are signified by the city of bloods, concerning which the things following are said.<sup>z</sup> Wherefore it is also said, "*it is full of a lie and rapine;*" a lie denoting what is false, and rapine denoting violence thereby offered; and inasmuch as wars signify spiritual combats, namely, of truth against falsity, and of the falsity against truth, therefore all things pertaining to war, as a whip, a horse, a chariot, a sword, and a spear, signify various things pertaining to spiritual warfare; but what they each specifically signify need not be explained in this place, only what is signified by the horse, the horseman, and the chariot. The voice of the rattling of the wheel signifies reasoning from falsities and evils; the horse neighing, and the chariot leaping, signify the lust of destroying truths, the horse denoting the intellectual principle perverted, and the chariot false doctrine, from which is destruction. To neigh and to leap denotes to be carried away with lust and its delight, and the horseman making to ascend, denotes assault; hence it is said, "*a multitude of slain, and a heap of carcases,*" those being called slain or thrust through, who perish by falsities, and carcases who perish from evils; and hence also it is said, "*because of the multitude of the whoredoms of the harlot, that selleth nations through*

<sup>z</sup> As may be seen above, n. 329.



*her whoredoms, and families through her witchcrafts;*" and by whoredoms are signified falsifications of truth, by harlot is signified heresy, by selling the nations the alienating of goods, and by selling families by witchcrafts the alienating of truths; nations denoting goods, families truths thence derived, and witchcraft the falsities of evil whereby they are alienated. So in Habakkuk: "*For, lo, I stir up the Chaldeans, that bitter and hasty nation, which shall march through the breadths of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful. Their horses also are swifter than the leopards, and are sharper than the evening wolves: and their horsemen shall spread themselves, whence their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the rulers shall be a scorn unto them*" (i. 6—10). By the Chaldeans are here meant those who profane truths and so vastate the church, wherefore they are called a nation bitter and hasty, marching through the breadths of the land; the breadths of the land denoting the truths of the church.<sup>a</sup> Their cupidity and craftiness in perverting truths, and destroying them by reasoning from falsities altogether remote from truths, are signified by these words, "*whose horses also are swifter than the leopards, and are sharper than the evening wolves; and their horsemen shall spread themselves, and shall come from far, they shall fly as the eagle that hasteth to eat.*" Their cupidity is signified by the horses being swifter than the leopards; and their craftiness by their being sharper than the evening wolves; and both are signified by their flying as an eagle. Inasmuch as their cupidity and craftiness are to destroy truths, therefore it is said, "*they shall come all for violence;*" their scoffing at truths and goods is signified by their scoffing at kings, and the rulers being a derision; kings signifying truths, and lords and rulers signifying goods. Again, in David: "*Some glory in chariots, and some in horses; but we will glory in the name of Jehovah our God*" (Psalm xx. 7, 8). Again: "*A king is not saved by the multitude of an army: a horse is a vain thing for safety*" (Psalm xxxiii. 16, 17). And again: "*He delighteth not in the strength of the horse: he taketh no pleasure in the legs of man*" (Psalm cxlvii. 10). By glorying in chariots and in horses, and by the strength of a horse in which Jehovah does not delight, are signified all things which are from self-derived intelligence, from which are merely falsities: and by the legs of man are signified what are from self-will, from which are merely evils. So in Amos: "*He that holdeth the bow shall not stand, nor shall the swift of foot deliver himself:*

<sup>a</sup> As may be seen in the work concerning *Heaven and Hell*, n. 197.

nor shall he that rideth upon the horse deliver himself. But the strong in his heart shall flee away naked in that day saith Jehovah" (ii. 15, 16). In these words self-derived intelligence, and confidence arising from the faculty of speaking and reasoning from falsities are described. By him that holdeth the bow not standing, and by the swift of foot not delivering himself, is signified that he who knows how to reason readily from the doctrine of what is false, and from the science and memory of the natural man, shall not on that account be preserved; the same is signified by "*neither shall he that rideth on the horse deliver himself.*" By the strong in his heart who shall flee naked in that day is signified, that he who trusts in his falsities shall be without any truth; to be strong in his heart signifying to trust in falsities, and to be naked signifying to be without any understanding of truth.<sup>b</sup> Again, in Isaiah: "*For thus saith the Lord Jehovah, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you be swift*" (xxx. 15, 16). The subjects treated of in these words are confidence in the Lord, and confidence in self; the former in these words, *Thus saith the Lord Jehovah, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength;* and the latter in these: "*But ye said, No; for we will flee upon horses, and we will ride upon the swift.*" By fleeing upon horses, and riding upon the swift, are signified to covet and to love those things which are of their own understanding, and of the thought and reasoning thence derived. That falsities will then break in upon, and take possession of them, is signified by, "*therefore shall ye flee, therefore shall they that pursue you be swift;*" swiftness and haste signifying what is done from lust, or from love. So in Zechariah: *Jehovah shall set Judah as the horse of his glory in war: Out of him [shall be] the corner, out of him the nail, out of him the bow of war. And they shall be as mighty men, which tread down the mire of the streets: and they shall fight because Jehovah is with them, and the riders on horses shall they make ashamed*" (x. 3—5). By the house of Judah is signified the Lord's celestial kingdom, or the heaven and church which is principled in love to the Lord, concerning which it is said that it shall be as the horse of glory in war, by which is signified the understanding of divine truth combating against evils and falsities, which it shall destroy. By horse is signified understanding; by glory, divine truth; and by war the combat against falsities and evils, and the destruction of them. By the corner, the nail, and the bow of war, which are said to

<sup>b</sup> As may be seen above, n. 240.

be out of Judah, are signified truths; by the corner, truth defending; by the nail, truth strengthening; and by the bow of war, truth combating from doctrine. By their being as mighty men treading down the mire of the streets, is signified the power of dissipating and destroying falsities, the mire of the streets signifying these; by their making ashamed them that ride on horses, is signified the annihilation of reasonings, of argumentations, and of confirmations from the understanding of man's proprium; that this shall be accomplished by the Lord, and not by them, is understood by, "*they shall fight because Jehovah is with them.*" Again, in Hosea: "*Ashur shall not save us; we will not ride upon the horse; neither will we say any more to the work of our hands, Our God*" (xiv. 3). These words treat also concerning intelligence from the proprium, and that it will not save. By Ashur is signified the rational principle, in this case, what is from the proprium; by riding upon the horse is signified the reasoning of the intellect from the proprium; and by the work of our hands is signified the proprium itself. Again, in Ezekiel: "*And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours, which were clothed with blue, horsemen riding upon horses*" (xxiii. 5, 6, 12, 23). Aholah, or Samaria, signifies the church where truths are falsified; her whoredoms which are here treated of signify falsifications; by the Assyrians are signified reasonings by which truths are falsified; and because by riding upon horses is signified to reason from falsities which are from self-derived intelligence, therefore it is said, she doted on the Assyrians, horsemen, riding upon horses; by the blue in which they were clothed, is signified what is false appearing as truth, which is effected principally by the application of the literal sense of the Word to false principles. Again, in Jeremiah: "*The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighings of his strong ones; for they are come, and have devoured the land, and its fulness; the city, and those that dwell therein*" (viii. 16). What is understood by Dan has been shewn above in the present article, namely, that it signifies truth in its ultimate, which truth in the church is what is contained in the literal sense of the Word. They who remain in this alone, and do not read it from the doctrine of genuine truth, to be thereby governed and enlightened, may be carried away into all kinds of errors: such persons are here understood by Dan; the confirmation of falsities thence, by the snorting of his horses; and the falsifications of truth by the sound of the neighings of his strong ones. They are called strong, or robust, from their confidence, grounded in the literal sense of the Word, that what is false is true. That hence the church is vastated as to its truths and goods is signified by its being said, "*the whole land trembled; for they are come, and have devoured the land and its fulness; the city, and*



*them that dwell therein;*" the earth or land denoting the church, its fulness denoting truths, and them that dwell therein denoting goods. Again, in Isaiah: "*He hath lifted up a sign to the nations from afar, and hath hissed to him from the end of the earth, and behold the swift shall come quickly, whose arrows are sharp, and all his bows bent, the hoofs of his horses are counted as the rock, and his wheels as the storm*" (v. 26, 28). Here also the subject treated of is those who are in ultimates as to the understanding of truth, and the perception of good. Those ultimates are called things sensual, which are the ultimates of the natural man;<sup>c</sup> from these, when separated from the spiritual man, stream forth all the evils and falsities which are in the church and in its doctrine; the evils thence derived are signified by the nations which shall come from far, and the falsities by those who come from the end of the earth; the words afar off, and the end of the earth, signifying those things which are remote from the goods and truths of the church. By the arrows which are sharp, and by the bows which are bent, are signified falsities of doctrine prepared to destroy truths; and by the hoofs of the horses which are counted like the rock, and by the wheels which are like the storm, are signified the ultimates of truth, such as the things in the literal sense of the Word, and arguments and confirmations of what is false thereby. The hoofs of the horses denote the ultimates or lowest principles of the understanding, in this case, of the understanding perverted, because separated from the understanding of the spiritual man, which ultimates being nevertheless from the literal sense of the Word are said to be counted like the rock; and the wheels denote argumentations and confirmations thereby, which, because they appear strong, are said to be like a storm. So in the book of Judges: "*My heart is toward the legislators of Israel, that offered themselves willingly among the people. Meditate, ye that ride on white asses, ye that sit upon Middim, and walk upon the way. They fought from heaven; the stars from their courses fought against Sisera. Then were the feet of his horses bruised, the clappings of his strong ones struck together*" (v. 9, 10, 20, 22). These words are contained in the song of Deborah and Barak; in which the subjects treated of are the combat of truth against what is false, and the victory of the former. By the legislators of Israel are signified the truths of the church; by riding upon white asses, and sitting upon Middim, are signified perception of good, and understanding of truth; white asses signify the rational principle as to good, and judgment (Middim) the rational principle as to truth; and to walk upon the way, and to meditate, denote to live according to truth; the stars from their courses fighting against Sisera, signify the knowledges

<sup>c</sup> Concerning which see the *Doctrine of the New Jerusalem*, n. 5.



of truth, and combat from them against the falsities of evil; the feet of the horses which were bruised, and the clappings of the horses struck together, signify the falsities which are from the ultimate, natural, or sensual principle, and the argumentations thence derived being destroyed. So in Amos: "*Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of justice into wormwood*" (vi. 12). By these words, "*shall horses run upon the rock? will one plow there with oxen?*" it is demanded whether there be any understanding of truth, and any perception of good, remaining among them; and this is evident from what follows, "*for ye have turned judgment into gall, and the fruit of justice into wormwood.*" To turn judgment into gall, signifies to turn truth into falsehood; and to turn the fruit of justice into wormwood, signifies to turn good into evil. Again, in David: "*Thou hast laid oppression upon our loins. Thou hast caused men to ride over our head; we went through fire and through waters: but thou hast brought us into a broad place*" (Psalm lxvi. 11, 12). In this passage spiritual captivity, and deliverance from it, are described. Spiritual captivity takes place when the mind is shut up so as not to perceive good and understand truth; deliverance from that state is when the mind is opened. By "*thou hast laid oppression upon our loins,*" is signified that there is no perception of the good of love, for the loins and thighs signify the good of love; by "*thou hast caused men to ride over our head,*" is signified, that there is no understanding of truth; men, and likewise head, in this case, signify intelligence from the proprium, which is no intelligence. Inasmuch as these things are signified, therefore it is said, "*we went through fire and waters;*" through the fire denoting the evils which are from the love of self, and the waters denoting falsities; deliverance thence is understood by "*but thou hast brought us out into a broad place,*" by which is meant truth, the breadth signifying truth, as has been shewn above. Again, in Isaiah: "*Woe to them that go down into Egypt for help; and stay on horses, and trust in the chariot; but they look not unto the Holy One of Israel, neither seek Jehovah: now Egypt is man, and not God; and his horses are flesh, and not spirit*" (xxxi. 1, 3). By Egypt in the Word is signified the scientific principle which is in the natural man, and hence it also signifies the natural man; and because the natural man, with the scientific principle which is therein, has no understanding, but only thought from the memory, which is a species of imagination from the objects of the sight and hearing, and inasmuch as it is beneath the spiritual man, in which reside all the good and truth of heaven and the church, hence by Egypt in most passages is signified the false scientific principle; for when the spiritual man does not flow-in, the scientifics of the natural man are turned into mere falsities, and the thoughts of the

natural man into confirmations of the same, and into reasonings from them against truths. Hence is evident the signification of the horses of Egypt, and the chariots of Egypt is evident; for the horses signify false scientifics, and the chariots doctrines whence proceed reasonings against truths. And hence it is that they who are of such a quality do not seek truth from any other source than from themselves, for the proprium of every one resides in the natural man, and not in the spiritual man; hence for truths they seize falsities, and for goods evils; and the latter they call goods, and the former truths, and trust in themselves, because they trust in their own proprium. These things are signified by these words: "*Woe to them that go down into Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong.*" Horses here denote false scientifics; chariots, doctrines thence derived; and horsemen, reasonings against truths; wherefore it is said, "*Now Egypt is man, and not God; and his horses are flesh, and not spirit;*" by which is signified, that only what is merely natural is in them, and not any thing spiritual, nor, consequently, any thing of life; man signifying the natural man, and flesh the proprium thereof, and God and spirit signifying the divine spiritual man, and life thence derived; and inasmuch as they confide in themselves and not in the Lord, it is said, "*They look not unto the Holy One of Israel, neither seek Jehovah.*" From these considerations it may now be seen what is signified by the horses, the chariots, and the host of Pharaoh, mentioned in Moses: "*And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the Egyptians pursued, and went in after them to the midst of the sea. And it came to pass that in the morning watch Jehovah looked unto the host of the Egyptians, and took off their chariot wheels, that they drave them heavily. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them*" (Exod. xiv. 17, 23—25, 27, 28). And again, in Moses: "*Then sang Moses and the children of Israel this song unto Jehovah: in singing I will sing unto Jehovah, because in exalting he hath exalted himself: the horse and his rider hath he cast into the sea, and his chariots and his host*" (Exod. xv. 1). The signification of the horses and chariots of Pharaoh or Egypt was shewn above; by the host thereof are signified all falsities in general and in particular; and by the sea are signified damnation and hell, where all are in their proprium, because in the natural man separate from the spiritual, and thence in evils and falsities of every kind. The same is signified by the horses of Egypt, in

these words in Moses: "*If they shall say, I will set over me a king, in setting he shall set over thee a king, whom Jehovah thy God shall choose, only he shall not multiply to himself horses, nor shall he bring back the people into Egypt, that he may multiply horses,*" (Deut. xvii. 14—16). These things are said concerning a king, because by kings the Lord was represented as to divine truth, and hence by kings are signified truths derived from good from the Lord.<sup>d</sup> And inasmuch as those truths reside in the spiritual man, as has been said above, and the scientifics which pertain to the natural man serve the spiritual as servants do their lord, hence it is said, "*But he shall not multiply horses to himself, nor shall he bring back the people into Egypt, that he may multiply horses;*" by which is signified that from a spiritual man he should not become a natural man, and so lead himself, and trust in his proprium and not in the Lord, thus to prevent the truths of the spiritual man from serving the natural, instead of the scientifics of the natural man serving the spiritual; for the latter is according to order, but the former contrary to order. Similar things are signified by the horses of Egypt in other parts of the Word, as in Jeremiah xli. 4, 9; Ezekiel xvii. 15; xxiii. 20.

356. *And he that sat on him had a bow*—That hereby are signified the doctrine of charity, and faith thence derived, from which evils and falsities are combated and dissipated, appears from the signification of one sitting on a white horse, as denoting the Word, concerning which we have treated above; and from the signification of a bow as denoting the doctrine of charity and faith, from which evils and falsities are combated and dissipated. That by a bow is signified that doctrine, will be seen in what follows, but first we shall make the following observations concerning doctrine: 1. That no one can understand the Word without doctrine; 2. That no one can combat against evils and falsities and dissipate them without doctrine from the Word; 3. That no one can become spiritual without doctrine from the Word within the church where the Word is; 4. That doctrine cannot be procured from any other source than from the Word, and by no others but those who are enlightened from the Lord; 5. That all things belonging to doctrine are to be confirmed by the literal sense of the Word. As to what concerns the FIRST of these observations, namely, that no one can understand the Word without doctrine, it may appear from this circumstance, that the literal sense of the Word consists of mere correspondences, which contain in themselves things spiritual, thus it consists of such things as are in the world; and of its nature. Whence it is that the literal sense is merely natural, accommodated nevertheless to the apprehension of the simple who do not elevate their ideas above such things as they see before their eyes; hence it is that it also contains such things as do not

<sup>d</sup> As may be seen above, n. 31.



appear to be spiritual, although the whole Word inwardly in itself is purely spiritual, inasmuch as it is divine; and hence it is that there are many things in the literal sense of the Word which cannot serve for any doctrine of the church at this day, and also many things which can be applied to various and diverse principles, whence arise heresies; but still there are many things intermixed, from which doctrine may be collected and formed, especially the doctrine of life, which is the doctrine of charity, and faith therein originating. But he who reads the Word from doctrine sees in it all things which confirm, and also many things which lie concealed from the eyes of others, nor does he suffer himself to be drawn away into strange doctrines by those things in the Word which do not appear to agree, and which he does not understand; for all things pertaining to doctrine which he sees therein appear to him in a clear light, and other things appear obscure; wherefore doctrine which consists of genuine truths is as a lamp to those who read the Word; and, on the other hand, the Word, to those who read it without doctrine, is as a candlestick without light, put in an obscure place, by which nothing can be there seen, known, inquired for, or found, conducing to salvation. In addition to which, they who so read it may be led away into any errors whatever, to which the mind inclines from any particular love, or is drawn from any particular principle; hence it may appear that no one can understand the Word without doctrine. **SECONDLY.** That no one can combat against evils and falsities, and dissipate them, without doctrine from the Word, is evident from this circumstance, that from doctrine truths can be seen in their own light, and in their order, but not so from the Word without doctrine, which is evident from what has been just said; and if truths cannot be seen, neither can evils and falsities be seen, for the latter are opposed to the former, and yet all combat against evils and falsities is from truths, that is, by truths from the Lord; wherefore he who reads the Word without doctrine may easily be led to combat for falsity against truth, and for evil against good, confirming himself therein by an improper interpretation and application of the literal sense of the Word; hence it follows that the man is not reformed; for man is reformed by the dissipation of evils and falsities thence derived, by truths applied to the life. This now is what is meant by the white horse which was seen, and by him that sat on him, who had a bow; for by the white horse is signified the understanding of truth from the Word, and by the bow is signified the doctrine of charity and of faith originating therein, from which evils and falsities are combated and dissipated. **THIRDLY.** That no one can become spiritual without doctrine from the Word within the church where the Word is, may appear from what has been already said, namely, that the Word cannot be understood without doctrine,



and that without doctrine from the Word no one can combat against evils and falsities; for man becomes spiritual by a life according to divine truths, which he cannot know without doctrine, and by the removal of evils and falsities, which cannot be effected without doctrine, as was said above; and without these two things taking place man is not reformed, thus does not become spiritual, but remains natural, and confirms his natural life by the literal sense of the Word, which is natural, improperly interpreting and applying that sense. It is said, within the church where the Word is, because they who are out of the church have not the Word, and hence know nothing concerning the Lord, and no one becomes spiritual unless from the Lord; but still all those who acknowledge a God, and worship him under the human form, and live in charity according to their religious principle agreeing with the Word, are prepared to receive spiritual light from the Lord, which also they do receive in the other life.<sup>e</sup> Man becomes spiritual by regeneration, and regeneration is effected by water and the spirit, that is, by truths and by a life according to them.<sup>f</sup> FOURTHLY. That doctrine cannot be procured from any other source than from the Word, and by no others but those who are enlightened from the Lord, may appear from this consideration, that the Word is divine truth itself, and of such a quality that the Lord is present in it, for the Lord is in his own divine truth which proceeds from him; wherefore they who form doctrine derived from any other source than from the Word, do not form it from the divine truth nor from the Lord. Moreover, in every particular of the Word there is a spiritual sense, in which sense the angels of heaven are, and hence it is that by the Word the conjunction of heaven with the church is effected; wherefore they who form doctrine from any other source than from the Word, do not form it in conjunction with heaven, whence nevertheless all illumination comes.<sup>g</sup> Hence it is evident that doctrine is no where else to be procured than from the Word, and also by no others than those who are enlightened from the Lord. They are enlightened from the Lord who love truths because they are truths; these, inasmuch as they do truths, are in the Lord and the Lord in them. FIFTHLY. That all things belonging to doctrine are to be confirmed by the literal sense of the Word, may appear from this consideration, that the divine truth in the literal sense is in its fulness, for that is the ultimate sense, and in it is the spiritual sense; wherefore when doctrine is thence confirmed, the

<sup>e</sup> Concerning which circumstance see in the work concerning *Heaven and Hell*, n. 318—328; and above, n. 107, 195.

<sup>f</sup> As may be seen in the *Doctrine of the New Jerusalem*, n. 173—186; that baptism in the Christian world is for a sign and memorial of regeneration, may be seen in the same work, n. 202—209.

<sup>g</sup> That the conjunction of heaven with man is by the Word may be seen in the work concerning *Heaven and Hell*, n. 303—310.

doctrine of the church is also the doctrine of heaven, and conjunction is effected by correspondences. This may be illustrated by this consideration alone, that when man thinks any truth, and confirms it by the sense of the letter, it is perceived in heaven, but not if he does not so confirm it; for the literal sense is the basis into which the spiritual ideas of the angels terminate and reside, nearly in the same manner as expressions are the basis into which the sense of the thought falls and is communicated to another. That this is the case might be confirmed by much experience from the spiritual world; but this is not the proper place to adduce such experience.

357. That a bow signifies doctrine combating, or doctrine from which combat is maintained against evils and falsities, and that arrows, javelins, and darts signify the truths of doctrine which combat, may appear from the following passages; thus in Zechariah: "*And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off; and he shall speak peace unto the nations. Return to the strong hold, ye prisoners of hope, and I will bind to me Judah, and with the bow I will fill Ephraim, and I will stir up thy sons, O Zion, for Jehovah shall be seen over them, and his arrow shall go forth as the lightning; and the Lord Jehovah shall blow the trumpet, and He shall go in the whirlwinds of the south*" (ix. 10, 12—14). The subject here treated of is the vastation of the Jewish church, and the establishment of the church among the gentiles or nations. The vastation of the Jewish church is described by "*I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off;*" by which is signified that truth in doctrine would be no more, nor the understanding of truth, and thence no combat or resistance against what is false. By the chariot is signified the doctrine of truth; by the horse, the understanding thereof; by the bow of war, combat from doctrine against what is false. It is said the bow of war, because doctrine combating is understood. By Ephraim is signified the church as to the understanding of truth, and by Jerusalem the same as to doctrine. The establishment of the church among the nations, is described by these words, "*on the other hand he shall speak peace to the nations. Return to the strong hold, ye prisoners of hope; and I will bend to me Judah, and with the bow I will fill Ephraim, and I will stir up thy sons O Zion.*" By which is signified that the church shall be established among those who are in the good of love to the Lord, and thence in truths. By peace is signified the good of love, by Judah are signified those who are in that good, and by Ephraim those who are thence in the understanding of truth; wherefore it is said concerning Ephraim, "*with the bow will I fill Ephraim,*" that is, with the doctrine of truth. Their illumination by truths is described in these words: "*His arrow shall go*"

*forth as the lightning; and the Lord Jehovah shall blow the trumpet, and He shall go with the whirlwinds of the south."* The arrow which shall go forth as lightning, signifies truth illustrated, thus truth from the good of love; the trumpet being blown signifies manifest perception of good; and the whirlwinds of the south signify manifest understanding of truth, south denoting the light of truth; the subject here treated of is the Lord, thus that those things are from the Lord. So in Moses: "*The son of a fruitful [one] is Joseph, the son of a fruitful one near a fountain; of a daughter, she walketh upon the wall; they shall embitter him, and they shall shoot at him, the archers shall hate him; and he shall sit in the firmness of his bow, and the arms of his hands shall be strengthened by the hands of the mighty one of Jacob, thence the shepherd of the stone of Israel*" (Gen. xlix. 22—24). By Joseph, in the supreme sense, is signified the Lord as to his spiritual kingdom. There are two kingdoms of heaven: one is called the celestial kingdom, and the other the spiritual kingdom; the celestial kingdom is described in the prophetic declaration concerning Judah, and the spiritual kingdom in this concerning Joseph. They who are in the Lord's celestial kingdom are principled in the good of love to him, which is called celestial good, and they who are in his spiritual kingdom are principled in the good of love towards their neighbour, and thence in truths; and inasmuch as all truths proceed from the Lord through his spiritual kingdom, thence it is that Joseph is called the son of a fruitful one, the son of a fruitful one near a fountain. By a fruitful one is signified spiritual good, which is the good of charity; by son is signified truth from that good; and by fountain is signified the Word; combat against evils and falsities is described by their embittering him, shooting at him, and by the archers hating him, these expressions denoting those who are in evils and falsities, and who are desirous of destroying goods. They who assault by evils are signified by those who shot at him, and they who assault by falsities of evil are signified by the archers who hated him. The Lord's victory over them is described by these words: "*And he shall sit in the firmness of his bow, and the arms of his hands shall be strengthened by the hands of the mighty one of Jacob, thence the shepherd, the stone of Israel.*" By sitting in the firmness of his bow, and by the arms of his hands being made strong by the mighty one of Jacob, are signified his abiding in the doctrine of genuine truth, and the power thus obtained from the Lord; the arms of the hands denoting power, and the mighty one of Jacob the Lord, who also is called the shepherd, the stone of Israel, from the doctrine of charity and thence of faith which are from him.<sup>h</sup>

<sup>h</sup> That Joseph, in the supreme sense, signifies the Lord as to the Divine Spiritual principle, and in the internal sense his spiritual kingdom, may be seen, n. 3969, 3971, 4669, 6417; and what he signifies besides may be seen, n. 4286, 4592, 4963, 5086, 5087, 5106, 5249, 5307, 5869, 5877, 6224, 6526.

So in the second book of Samuel: "*And David lamented with this lamentation over Saul and over Jonathan his son; and inscribed it to teach the sons of Judah the bow*" (i. 17, 18). The subject treated of in that lamentation is the combat of truth derived from good, against what is false derived from evil; for by Saul as a king is there signified truth derived from good, for such truth is understood by king in the Word;<sup>i</sup> and by Jonathan, as the son of a king, is signified the truth of doctrine; wherefore he wrote the lamentation to teach the sons of Judah the bow, by which is signified to teach them the doctrine of truth which is from good. The combat of that truth against falsities and evils is described in that Lamentation by these words: "*Without the blood of the slain, without the fat of the mighty, the bow of Jonathan returned not back, and the sword of Saul returned not empty*" (verse 22). The blood of the slain signifies falsities conquered and dissipated; the fat of the mighty signifies evils in like manner. That these are conquered and dissipated by the doctrine of truth which is from good, is signified by, "*the bow of Jonathan returned not back, and the sword of Saul returned not empty,*" the bow of Jonathan denoting doctrine, and the sword of Saul denoting truth from good. So in David: "*He teacheth my hands war, and placeth a bow of brass in mine arms*" (Psalm xviii. 34). By war there mentioned is signified war in the spiritual sense, which is war against evils and falsities; this war God teaches; by the bow of brass is signified the doctrine of charity, this bow God placeth in the arms, by which is signified victory. So in Isaiah: "*Who hath raised up one from the east, whom he called to follow him in justice, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow*" (xli. 2). These things are said concerning the Lord, and concerning his dominion over evils and falsities. By the nations which he gave before him are signified evils; and by the kings whom he made him to rule over are signified falsities. That both the former and the latter are dissipated as nothing by his divine truth, and by doctrine thence derived, is signified by, "*He gave them as dust to his sword, and as driven stubble to his bow,*" his sword denoting divine truth, and his bow denoting doctrine. That evils and falsities are dispersed as nothing, is signified by, "*as the dust,*" and "*as driven stubble;*" it is said that evils and falsities are so dispersed, by which are understood those who are in evils and thence in falsities in the other life. So in Zechariah: "*Jehovah shall visit his flock the house of Judah, and shall place them as his horse of glory in the battle. Out of him the corner, out of him the nail, out of him the bow of war*" (x. 3, 4). These words may be seen explained in the

<sup>i</sup> As may be seen above, n. 31.



preceding article where the signification of the horse is treated of; by the bow of war is signified the truth combating from doctrine. So in Habakkuk: "*Was Jehovah displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, thy chariots salvation?*" (iii. 8, 9). This passage also is explained in the preceding article; by thy bow being made bare is signified that the doctrine of truth shall be opened. So in Isaiah: "*Before the swords shall they wander, before the drawn sword, and before the bended bow; and for the grievousness of the war shall be consumed all the glory of Kedar, and the remains of the number of the bow of the mighty, the sons of Kedar shall be few*" (xxi. 15—17). The subject here treated of, in the spiritual sense, is that the knowledges of good would perish, and that few would remain; by Kedar or Arabia are signified those who are in the knowledges of good, and abstractedly those knowledges themselves. That the knowledges of truth would perish by falsities and by the doctrine of what is false, is signified by "*Before the swords shall they wander, before the drawn sword, and before the bended bow.*" The sword signifies falsity combating and destroying, and the bow the doctrine of what is false. That the knowledges of good would perish is signified by these words: "*For the grievousness of the war shall be consumed all the glory of Kedar,*" the grievousness of war denoting the state of assault, and all the glory of Kedar being consumed denoting vastation. And that few knowledges of good would remain is signified by these words: "*And the remains of the number of the bow of the mighty of the sons of Kedar shall be few.*" The bow of the mighty, denoting the doctrine of truth derived from knowledges which prevail against falsities. Again, in the same prophet: "*And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me*" (xlix. 2). These words treat also concerning the Lord. By the sharp sword is signified truth dispersing what is false; by the polished shaft is signified truth dispersing evil; and by the quiver is signified the Word; hence it is evident what is signified by "*He hath made my mouth as a sharp sword, and made me a polished shaft; in his quiver hath he hid me,*" namely, that in him, and from him is divine truth, by which falsities and evils are dispersed, and that in him, and from him is the Word, where and whence those truths are. So in David: "*Lo, sons are the heritage of Jehovah; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are the sons of youth. Blessed is the man that hath his quiver full of them; they shall not be ashamed, when they speak with the enemies in the gate*" (Psalm cxxvii. 3—5). By the sons who are the inheritance of Jehovah, are signified truths, whence intelligence is derived; by

the fruit of the womb which is his reward, are signified goods, whence is felicity; by the sons of youth which are as arrows in the hand of a mighty man, are signified the truths of the good of innocence; because no evil nor falsity can resist those truths, therefore it is said they are as arrows in the hand of a mighty man. The good of innocence is the good of love to the Lord; and because those truths have such power, it is said, "*Blessed is the man that hath his quiver full of them;*" the quiver here signifying the same as the bow, namely, doctrine from the Word. "*They shall not be ashamed, when they speak with the enemies in the gate,*" signifies, that they shall be in no fear of evil from the hells; enemies denoting evils, and the gate denoting hells.<sup>k</sup> Again, in David: "*The sons of Ephraim, who were armed, shooters of the bow, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law*" (Psalm lxxviii. 9, 10). By Ephraim here, as above, is signified the understanding of truth, and by his sons the truths themselves; wherefore they are also called shooters of the bow, that is, combatants against evils and falsities. That in this case they did not resist those evils and falsities, because they were not conjoined to the Lord, is signified by their turning back in the day of battle, and their not keeping the covenant of God. Covenant signifies conjunction, and not to keep it, is not to live according to the truths and goods which conjoin. From the passages adduced it may appear, that by a bow is signified the doctrine of truth, combating against falsities and evils, and dissipating them. This signification of a bow may further appear from the opposite sense, in which it signifies the doctrine of what is false, combating against truths and goods, and destroying them; and by darts and arrows the falsities themselves thereto pertaining. The bow is mentioned in this sense in the following passages; as in David: "*For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may shoot in darkness at the upright in heart*" (Psalm xi. 2). The wicked bending the bow, signifies their framing doctrine; their making ready their arrow upon the string, signifies their applying to doctrine falsities which appear as truths; to shoot in darkness at the upright in heart, signifies to deceive those who are in truths from good. Bow here denotes the doctrine of what is false: arrow denotes falsity itself; to shoot denotes to deceive; and the darkness denotes appearances, for they reason from appearances in the world and from fallacies, applying also the literal sense of the Word. So again: "*The wicked draw out the sword, and bend their bow, to cast down the miserable and needy, and to slay the upright in the way. Their*

<sup>k</sup> As may be seen in the work concerning *Heaven and Hell*, n. 428, 429, 583, 584, 585.

*sword shall enter their own heart, and their bows shall be broken*" (Psalm xxxvii. 14, 15). By the sword is signified falsity combating against truth, and by bow is signified the doctrine of what is false. To cast down the miserable and the needy, signifies to pervert those who are in ignorance of truth and good. "*Their sword shall enter into their heart,*" signifies that they shall perish from their own falsity; and "*their bows shall be broken,*" signifies that their false doctrines shall be dissipated, which also is the case after their departure out of the world; then their falsities destroy them, and their doctrine, so far as truths were applied to falsities, is dissipated. And again: "*Who whet their tongue like a sword, and bend their bow; their arrows are bitter words: that they may shoot in secret at the perfect*" (Psalm lxiv. 3, 4). The wicked are here said to sharpen their tongue like a sword, because a sword signifies falsity combating against truth; they are also said to bend their bow; their arrows are bitter words, because an arrow signifies the falsity of doctrine; to shoot in secret at the perfect, signifies the same as to shoot in darkness at the upright in heart, namely, to deceive those who are principled in truths from good. So in Jeremiah: "*For they be all adulterers, an assembly of treacherous men, who bend their tongue, their bow is a lie; neither have they prevailed for the truth in the earth; for they proceed from evil to evil, and they have not known Me, saith Jehovah*" (ix. 2, 3). By adulterers, an assembly of treacherous men, are understood those who falsify the knowledges of truth and good; adulterers denote those who falsify the knowledges of truth, and the treacherous those who falsify the knowledges of good; concerning such it is said that "*they bend their tongue, their bow is a lie,*" the bow denoting doctrine whence are derived false principles, and a lie denoting falsity itself; hence it is also said "*they have not prevailed for the truth in the earth,*" that is, in the church, where are genuine truths; that they are of such a quality who are in the life of evil, and do not acknowledge the Lord, is signified by these words, "*for they proceed from evil to evil, and they have not known Me, saith Jehovah.*" So in Jeremiah: "*Behold, I cause to come up against Babel an assembly of great nations from the land of the north; their darts shall be as of a mighty one, none shall return vain; set yourselves in array against Babel round about, all ye that bend the bow shoot against her, spare not the darts; make the shooters to be heard against Babel, all that bend the bow encamp against her round about, let there be no escape for her*" (i. 9, 14, 29, 42). By these words is described the total devastation of truth with those who are understood by Babel, or Babylon, namely, they that arrogate to themselves the divine power, and who, while they acknowledge the Lord, deprive him of all the power of saving, and thence profane divine truths; and inasmuch as the



Lord most especially provides that genuine truths may not be profaned, therefore those truths are altogether taken away from them, and instead thereof they are imbued with mere falsities. By the assembling of the great nations from the land of the north, are signified direful evils rising up from hell; the great nations denoting those evils, and the land of the north denoting hell, where there is nothing but falsity; their arrows being those of a mighty man, and its being said, "*none shall return vain,*" is signified that thence they shall be imbued with mere falsities. By "*Put yourselves in array against Babylon round about; all ye that bend the bow, shoot against her, spare no arrows,*" is signified vastation likewise as to all doctrine: the total devastation of truth with them is signified by "*all ye that bend the bow, camp against her round about; let there be no escape for her.*" Again, in Isaiah: "*I stir up against them the Medes who shall not esteem the silver, and in the gold they shall not delight, whose bows shall dash in pieces the young men, and the fruit of the belly they will not pity: so shall Babel be as the overthrowing of God, Sodom and Gomorrah*" (xiii. 17—19). Here also Babel, or Babylon, and the devastation of all things of the church with them who are understood by Babylon are treated of, concerning which we have spoken just above. By the Medes are signified those who treat lightly the truths and goods of heaven and the church; wherefore it is said concerning them, "*who will not esteem the silver, and in the gold they will not delight;*" silver signifying truth, and gold good. By their bows dashing the young men to pieces, and by their having no pity on the fruit of the belly, are signified the doctrinal principles which destroy all truth and all good thence derived; the young men signifying the truths, and the fruit of the womb signifying goods: and inasmuch as all the evil with them is from the love of self, and all that is false is from that evil, and that evil and the falsity thence derived are condemned to hell, therefore it is said, "*Babylon shall be as the overthrowing of God, Sodom and Gomorrah;*" God's overthrowing signifying damnation to hell, and Sodom and Gomorrah signifying the evils originating in the love of self and the falsities thence derived.<sup>1</sup> Again, in the same prophet: "*And it shall come to pass in that day, that every place where there were a thousand vines for a thousand of silver, shall even be for briars and thorns. With arrow and with bow shall he come thither; because all the land shall become briars and thorns*" (vii. 23, 24). These words describe the church devastated as to all truth and good; the quality of the church before, when genuine truths, which are truths from good, were there in abundance, is described by there being a thousand vines

<sup>1</sup> That these things are signified by Sodom and Gomorrah, may be seen in the *Arcana Cælestia*, n. 220, 2246, 2322.



for a thousand of silver; a thousand vines denoting truths from good in abundance, and a thousand of silver denoting their very high estimation as being genuine; silver signifying truth, and a thousand many, consequently abundance. But what the quality of the church became when it was vastated as to all truth and good, is described by these words, "*with arrow and with bow shall he come thither, because all the land shall become briars and thorns.*" Arrows denote falsities destroying truth, and the bow denotes the doctrine of falsity. Briars denote falsity from evil, and thorns denote evil from falsity; the land is the church. Again, in Jeremiah: "*Thus saith Jehovah, Behold, a people cometh from the land of the north, and a great nation shall be stirred from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice resoundeth like the sea; and they ride upon horses, equipped as a man for war against thee, O daughter of Zion*" (vi. 22, 23). The devastation of the church by the falsities of evil is described here also; what is signified by a people coming from the land of the north, and a great nation being stirred from the sides of the earth, likewise by their voice resounding as the sea, and by their riding upon horses, was explained in the preceding article. The bow and the spear which they are said to lay hold of, signify the falsity of doctrine destroying truth, and the falsity of evil destroying good; the daughter of Zion is the church. So again: "*The whole land is a desolation, for the voice of the horseman and of the archers the whole city hath fled; they have entered the clouds, they have ascended into the rocks, the whole city is deserted, no one dwelling therein*" (iv. 27, 29). This passage also may be seen explained in the preceding article. The voice of the horseman and of the archers signifies reasonings from falsities, and fightings against truth; the archers, or they who hold the bow, denoting those who fight against truths from the falsities of doctrine; hence it is said the whole city hath fled, the whole city is deserted, city signifying the doctrine of the church. Again, in Isaiah: "*Jehovah hath lifted up a sign to the nations from far, and behold the swift one shall come quickly, his arrows are sharp, and all his bows bent; the hoofs of his horses are counted as rocks, and his wheels as the whirlwind*" (v. 26, 28). By their arrows being sharp, and all their bows bent, are signified falsities of doctrine prepared to destroy truths: what is signified by the horses hoofs being counted like rocks, and their wheels like a whirlwind, and by the nations from far, may be seen in the article above, where they are explained. So in Amos: "*Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver his own soul. But the strong in heart among the heroes shall flee naked in that day*" (ii. 15, 16). Here self-derived intelligence, and confidence thence derived

from the power of reasoning from falsities against truths, are described. By "*Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself;*" is signified that he who knows how to reason readily and shrewdly from doctrine and from memory, which pertain to the natural man, cannot provide any thing for his salvation nor stand in the day of judgment. The same thing is signified by "*neither shall he that rideth the horse deliver his own soul.*" By the strong in heart who shall flee in that day, is signified that he who trusts in himself on account of his being able to reason from falsities, shall then be deprived of all truth; by the strong in heart is understood the man who trusts in himself on that account, and by his being naked in that day, is signified his being deprived of all truth. Again, in David: "*God is a just judge, O God, thou art angry all the day; if [the evil] will not return, he sharpeneth his sword, he bendeth his bow, and directeth it, and prepareth for him the instruments of death, he maketh his arrows burning*" (Psalm vii. 11—13). It is here attributed to God, that he is angry with the wicked, that he sharpens his sword, that he bends and directs his bow, prepares instruments of death, and makes his arrows burning; but in the spiritual sense it is understood that man acts thus to himself. Those things are attributed to God in the sense of the letter, because that sense is natural, and for the natural man who believes that God is to be feared on account thereof, and fear with him operates the same as love does afterwards, when he becomes spiritual; hence it is evident what is here signified by those words, namely, that the wicked are angry with God, that they sharpen the sword against themselves, and bend and direct the bow; that for themselves they prepare instruments of death and make arrows burning. By their sharpening the sword is signified that they procure to themselves falsity by which they combat against truth; by their bending the bow and directing it, is signified that from falsities they make to themselves doctrine against truths; and by their preparing the instruments of death, and making their arrows burning, is signified that from infernal love they make to themselves false principles, by which they destroy good and its truths. So in Lamentations: "*He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all the desirable things of the eyes*" (ii. 4). Here also similar things are attributed to the Lord, from a similar cause, as explained above. His bending his bow like an enemy, and standing with his right hand like an adversary, signify that the evil man does so to himself, namely, that he defends evil against good, and what is false against its truth, from the doctrine which he has framed to himself from self-derived intelligence, and confirmed by the literal sense of the Word; for the Lamentations treat of the vastation of all good and all truth

with the Jewish nation on account of their application of the literal sense of the Word in favour of their own loves; the bow there mentioned signifies the doctrine of what is false derived from their evil loves; the enemy denotes the evil, and the adversary denotes its falsity. That thence all understanding of truth and good with them perished, is signified by the Lord slaying "*all the desirable things of the eyes,*" that is, all things pertaining to intelligence and wisdom. So in Moses: "*For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will empty out upon them evils; I will spend mine arrows upon them*" (xxxii. 22, 23). These words are in the song of Moses, in which the subject treated of is the Israelitish and Jewish nation; and what they were in their heart is there described, namely, that with them nothing of the church remained but what was merely false from evil. By the earth and her increase which should be consumed, is signified the church, with all the truth and good thereof: the earth denotes the church, and her increase, all truth and good thereof. By the foundations of the mountains which shall be set on fire, are signified truths upon which the goods of love are founded; specifically the truths of the literal sense of the Word, inasmuch as those are the foundations. By evils being emptied out upon them, and by the arrows being spent upon them, is signified their being imbued with all evils and falsities.<sup>m</sup> Again, in the 1st book of Samuel: "*The bows of the mighty are broken, and they who were smitten have girded about strength*" (ii. 4). This is from the prophetic declaration of Hannah the mother of Samuel, in which the subject treated of is the deprivation of truth with those who were of the church, inasmuch as they were in no spiritual affection of truth; also concerning the reception and illumination of those who were out of the church, being, nevertheless, in a spiritual affection of truth. That the false doctrines in which they were who were of the church are as nothing, is signified by, "*the bows of the mighty are broken;*" and the reception and illumination of those who were out of the church, are signified by, "*they who were smitten have girded about strength;*" they are said to be smitten who are pressed by the falsities of ignorance; and strength is predicated of power and abundance of truth from good. Again, in Jeremiah: "*Behold, I break the bow of Elam, the beginning of his power*" (xlix. 35). By Elam are understood the science of the natural man, and confidence thence derived; by his bow is signified science, from which as from doctrine he combats; and by "*the beginning of his power*" is signified confidence; for science avails nothing

<sup>m</sup> What was the quality of that nation from the beginning, and also what it is at this day, may be seen in the *Doctrine of the New Jerusalem*, n. 248.



if it does not serve the rational and spiritual man. That by Elam is understood the science of the natural man, may appear from those places where it occurs in the Word, as in Gen. x. 22; Isaiah xxi. 2; Jerem. xxv. 24—26; xlix. 34—39; Ezekiel xxxii. 24. Again, in David: *He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear asunder; he burneth the chariots with fire*" (Psalm xli. 10). Inasmuch as by wars are signified spiritual combats, which are here those of what is false against the truth and the good pertaining to the church, it is evident what is signified by Jehovah making wars to cease unto the end of the earth, namely, that all combat, and all disagreement should cease from first principles to the ultimates of the truth of the church, the end of the earth signifying its ultimates. That there shall be no combat of doctrine against doctrine, is signified by his breaking the bow; that there shall be no combat from any falsity of evil, is signified by his cutting the spear asunder; and that everything of the doctrine of falsity shall be destroyed, is signified by burning the chariots with fire. Again, in David: "*In Judah is God known: his name is great in Israel. In Salem is his tabernacle, and his dwelling place in Zion. There brake he the strings of the bow, the shield, and the sword, and the war*" (Psalm lxxvi. 1—3). Here also the subject treated of is the cessation of all combat and all dissension in the kingdom of the Lord. By Salem in which is the tabernacle of Jehovah, and by Zion where his dwelling place is, are signified his spiritual kingdom, and his celestial kingdom; by Salem, the spiritual kingdom, where there is genuine truth, and by Zion, the celestial kingdom, where there is genuine good; by his breaking the strings of the bow, the shield, the sword, and the war, is signified the dissipation of all combat of the falsities of doctrine against good and truth; the strings of the bow denoting the principal things of doctrine. So in Hosea: "*And in that day will I make a covenant for them with the beast of the field, and with the bird of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the war from off the earth, and will make to lie down safely*" (ii. 18). The subjects treated of in this passage are the advent of the Lord, and, on that occasion, his conjunction with all who are principled in truths from good. By the covenant which he will make for them with the beast of the field, with the bird of the heavens, and with the creeping things of the ground, is signified conjunction with their affection of good, with their affection of truth, and with their affection of the knowledges of the truth and good of the church; for the beast of the field signifies the affection of good; the bird of the heavens, the affection of truth; and the creeping things of the earth, the affection of the knowledges of truth and good. That no beast, or bird, or reptile of the earth is here understood,



must be evident to every one; for how can any covenant be made with them? By, "*I will break the bow and the sword and the war from off the earth,*" is signified that from conjunction with the Lord there shall not exist any combat of what is false against truth: the bow denotes doctrine, the sword denotes what is false, and the war denotes combat. Again, in Ezekiel: "*This is the day whereof I have spoken, then the inhabitants of the cities of Israel shall go forth, they shall set on fire and burn the arms, and the shield and the buckler, with the bow and with the darts, and with the handstaff, and with the spear, and they shall kindle a fire with them seven years*" (xxxix. 8, 9). The subject here treated of is Gog, by whom are understood those who are in external worship and in no internal: these, inasmuch as they are opposed to the spiritual affection of truth, which is to love truths for their own sake, are thence in falsities as to doctrine, and in evils as to life; for no one can be reformed, that is, be withdrawn from falsities and evils, except by truths. This is the reason why it is here said, that the inhabitants of the cities of Israel shall go forth, and shall set on fire and burn the arms, and the shield and the buckler, with the bow and with the darts, and with the handstaff, and with the spear. By the inhabitants of the cities of Israel here mentioned, are understood those who are in the affection of truth from good, that is, in the spiritual affection of truth, and thence in the doctrine of genuine truth: by burning the arms is signified to extirpate falsities of every kind; by the shield is signified falsity destroying good; by the buckler, falsity destroying truth; by the bow with the darts, doctrine with its falsities; by the handstaff and the spear are signified self-derived power and confidence, such as belong to those who place the all of the church, and thence of salvation, in external worship: that they should kindle a fire with them seven years, signifies that those falsities and evils shall be altogether extinguished; seven years signifying all things, what is full, and altogether.<sup>n</sup>

358. *And a crown was given unto him*—That hereby is signified life eternal, which is the reward of victory, appears from the signification of a crown, which, when treating of spiritual combat, as in this case, denotes life eternal, which is the reward of victory. That the subject here treated of is spiritual combat, appears from what goes before, and from what follows after. In what goes before it is said, that he who sat upon the white horse had a bow, by which is signified the doctrine of charity and faith, from which combat is waged against the evils and falsities, and those things are dissipated. And also from what follows, in which it is said, "*and he went forth conquering and to conquer,*" by which is signified victory over them; hence by

<sup>n</sup> As may be seen above, n. 527, 299.

the crown given unto him is here signified life eternal, which is the reward of victory. The same is signified by a crown, where the subject treated of is temptations, inasmuch as temptations are spiritual combats, as in the second chapter of this book, where it is said, "*Behold, the devil shall cast some of you into prison, that ye may be tempted; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life*" (verse 10). That wisdom and eternal felicity are here signified by a crown, may be seen above.<sup>o</sup> Wisdom and eternal felicity taken together are life eternal, for in wisdom and eternal felicity consists the essential life of heaven. The same is signified by the crown of the martyrs, inasmuch as they were in tribulation, and were faithful even to death, and were also in temptations and conquered therein; crowns were also given to them after death, but lest they should thence arrogate to themselves honour, and thus contract haughtiness, they cast them from off their heads. Inasmuch as by wars in the Word are signified wars of a spiritual nature, which are combats against evils and falsities, and by kings are signified truths derived from good by which the combat is maintained; hence, in ancient times, when men were in the science of correspondences and representations, the kings in their battles had a crown upon their head, and a bracelet upon their arm. This is evident from the following passage in the second book of Samuel: "*And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horses followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord*" (i. 5—10). The crown worn in battle, in those days, was an ensign of combat, and the bracelet upon the arm was an ensign of power, each against evils and falsities. These combats are also signified by battles wherever they are mentioned in the Word, even in the historical parts.<sup>p</sup>

359. *And he went forth conquering, and to conquer*—That hereby is signified the removal of evils and thence of falsities at

<sup>o</sup> N. 126.

<sup>p</sup> That the bracelet upon the arm signifies the power of truth from good, may be seen, *A. C.*, n. 3105. More concerning the signification of the crown of kings, and of a crown in general, may be seen, n. 272.

the end of life, and afterwards to eternity, appears from the signification of conquering in the Word, as denoting spiritual victory, that is, the subjugation of evils and falsities; but inasmuch as these are no otherwise conquered, than as they are removed by the Lord, hence to conquer signifies the removal of evils and falsities.<sup>g</sup> It is here said, "*he went forth conquering, and to conquer,*" and by, "*he went forth conquering,*" is signified the removal of evils and thence of falsities to the end of life; and by "*to conquer,*" is signified their removal afterwards to eternity; for he who combats against evils and falsities, and conquers them in the world even to the end of life, conquers them to eternity; for as the quality of man is at the end of his life in consequence of his past life, such he remains to eternity. The reason why to conquer signifies to conquer spiritually is, because the Word in its inmost is spiritual, or in its inmost treats of spiritual things, and not of terrestrial things; the terrestrial things of which it treats in its literal sense, serve only for a basis to the spiritual sense, spiritual things terminating and residing therein. To conquer has the same signification in the following passages; as in the Revelation: "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God*" (ii. 7). "*He that overcometh shall not be hurt of the second death*" (ii. 11). "*And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations*" (ii. 26). "*To him that overcometh will I grant to sit with me in my throne*" (iii. 21). "*And they overcame him by the blood of the Lamb, and by the word of their testimony*" (xii. 11). "*He that overcometh shall inherit all things; and I will be his God, and he shall be my son*" (xxi. 7). And again, in John, Jesus thus addressed his disciples: "*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world*" (xvi. 33). By the Lord's overcoming the world, is understood that he subjugated all the hells; for the world here signifies all evils and falsities, which are from hell; as also in John viii. 23; xii. 31; xiv. 17, 19, 30; xv. 18, 19; xvi. 8, 11; xvii. 9, 14, 16. The same is signified by conquering, where it is predicated of the Lord, in Isaiah: "*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in justice, mighty to save. I have trodden the wine-press alone; and of the people not a man was with me: therefore have I trodden them in mine anger, and trampled them in my wrath; whence their victory is*

<sup>g</sup> That evils and falsities are removed and not wiped away, or that man is withheld from them, and held in good and truth by the Lord, may be seen in the *Doctrine of the New Jerusalem*, n. 166; and in the *Arcana Cælestia*, n. 868, 887, 894, 929, 1581, 2116, 2406, 4564, 8206, 8393, 8988, 9014, 9333—9338, 9446, 9447, 9448, 9451, 10,057, 10,059.



*sprinkled upon my garments, and I have polluted all my raiment. And I will tread down the people in mine anger, and make them drunk in my wrath, and I have made their victory to descend into the earth*" (lxiii. 1, 3, 6). The subjects treated of in this passage are the Lord, and his combats against the hells, and his subjugation of them. The Lord himself as to his Divine Humanity is here understood by Edom: it is said of him, "*with dyed garments from Bozrah;*" by garments is signified the Word in the letter, for garments signify truths investing; and when predicated of the Lord, they signify divine truths, consequently the Word, for in it are all divine truths.<sup>r</sup> The Word in the literal sense is here also understood by garments, because in the letter are truths investing, for the literal sense serves for a vestment or clothing to the spiritual sense; and inasmuch as the Word, as to that sense, was torn asunder by the Jewish people, and thereby the divine truth adulterated, it is said, "*with dyed garments from Bozrah, their victory is sprinkled upon my garments, and I have polluted all my raiment.*" The garments from Bozrah signify the ultimate of the Word, which is its literal sense; "*their victory is sprinkled upon my garments,*" signifies the sinister interpretation and application of the Word by those who wrest the sense of the letter to favour their own loves, and the principles thence conceived, as was done by the Jews, and is done by many at this day. This is understood by "*their victory is sprinkled upon my garments.*" That the Lord alone fought, is signified by "*I have trodden the wine-press alone; and of the people there was none with me.*" The wine-press signifies combat from divine truths against falsities, because in wine-presses the wine is pressed out from the grapes; and by wine is signified divine truth; hence by, "*I have trodden the wine-press alone; and of the people not a man was with me,*" is signified that the Lord alone fought, without the aid of any one. That the Lord subjugated the hells, is signified by, "*Therefore have I trodden them in mine anger, and trampled them in my wrath,*" treading and trampling, being expressions applicable to the wine-press, and signifying that he destroyed; anger and wrath are expressions relating to destruction, and are attributed in the sense of the letter to the Lord, when notwithstanding there is nothing of anger and wrath in him, but in those who are against him; wherefore in this and many other places these things are said according to appearances. That they were subjugated, and condemned to hell, is signified by, "*I have made their victory to descend into the earth,*" the words, "*into the earth,*" denoting to damnation, thus into hell.<sup>s</sup>

360. Verses 3, 4. *And when he had opened the second seal, I*

<sup>r</sup> As may be seen above, n. 195.

<sup>s</sup> That by the earth is also signified damnation may be seen above, n. 304 to the end.



*heard the second animal say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*" "*And when he had opened the second seal,*" signifies the manifestation of the succeeding state of those who are of the church where the Word is: "*I heard the second animal say,*" signifies out of the inmost heaven from the Lord: "*Come and see,*" signifies attention and perception. "*And there went out another horse that was red,*" signifies the understanding of the Word destroyed as to good: "*and power was given to him that sat thereon to take peace from the earth,*" signifies the Word thence not understood, whence arise dissensions in the church; "*and that they should kill one another,*" signifies the falsification and extinction of truths: "*and there was given unto him a great sword,*" signifies by falsities.

361. *And when he had opened the second seal*—That hereby is signified the manifestation of the succeeding state of those who are of the church where the Word is, appears from what was said above,<sup>t</sup> namely, that by opening the seal is signified the manifestation of the state of those who are of the church; and forasmuch as there were seven seals, and they were seven times opened, therefore their successive states are signified. But these successive states of the church, which are here described, do not appear to any one in the world, for they are successive states as to the understanding of truth from the Word, and no one sees those states but the Lord alone. And inasmuch as all who are in the heavens, are there arranged in order according to the affections of good and truth, and consequently as to the perception and understanding of the Word, and the subject of this prophetic book is concerning the last judgment upon those who were in the former heaven, and concerning the arrangement of those who were in the new heaven, therefore their states are here treated of, for upon these depend the things following.

362. *I heard the second animal say*—That hereby is signified out of the inmost heaven from the Lord, appears from what was said above,<sup>u</sup> for by the animals are understood cherubim, and by cherubim is signified, in the supreme sense, the Lord as to providence, and as to defence, that he may not be approached except by the good of love, and, in a respective sense, the inmost heaven.<sup>v</sup> The reason why the cherubim also signify the inmost heaven, is, because this heaven is in the good of love to the Lord, and the Lord cannot be approached except through the heavens, and into the inmost or third heaven there is not anything admitted which does not savour of the good of that heaven. The reason why there were four animals or cherubim, is, because

<sup>t</sup> N. 351, 352.

<sup>u</sup> N. 353.

<sup>v</sup> As may be seen above, n. 152, 277, 313, 322.

four signify conjunction into one, and such is the conjunction which they enjoy who are in that heaven; for the Lord thus conjoins them to himself by love from himself, hence it is that four were seen. From these considerations it is also evident, that the same is here understood by the second animal as by the first, and in like manner by the third and fourth hereafter mentioned.<sup>w</sup>

363. *Come and see*—That hereby are signified attention and perception appears from the explication of the same words.<sup>x</sup>

364. *And there went out another horse that was red*—That hereby is signified the understanding of the Word destroyed as to good, appears from the signification of a horse as denoting the intellectual principle:<sup>y</sup> in the present case, the subject treated of being the states of those who are of the church where the Word is, by horse is signified the intellectual principle of the men of the church as to the Word: and from the signification of ruddy or red, as denoting the quality of a thing as to good, and therefore, in the present case, the quality of the understanding of the Word as to good. That red here signifies the understanding of the Word destroyed as to good, is plain from what immediately follows in this verse, for it is said, “*and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword,*” by which is signified, that there was thence an extinction of all truth. Inasmuch as the horses, which were seen by John, were distinguished by colours (for the first appeared white, the second red, the third black, and the fourth pale), and colours signify the qualities of things, therefore something shall first be said here concerning colours. In the heavens there appear colours of every kind, and they derive their origin from the light there, which light, as it immensely excels in brightness and splendour the light of the world, so also do the colours there; and inasmuch as this light is from the sun of heaven, which is the Lord, and is the divine proceeding, and hence is spiritual, therefore also all colours signify things spiritual. And inasmuch as the divine proceeding is the divine good united to the divine truth, and the divine good in heaven is presented to view by a flaming light, and the divine truth by a white light, therefore there are two colours, which are in heaven the fundamental of all other colours, namely the red and the white; the red colour derives its origin from the flaming light proceeding from the divine good, and the white colour derives its origin from the white light proceeding from the divine truth; wherefore in proportion as colours are derived from red they signify good, and in propor-

<sup>w</sup> That four signify conjunction may be seen in the *Arcana Cælestia*, n. 1686, 8877, 9681, 9674.

<sup>x</sup> As shewn above, n. 354.

<sup>y</sup> Concerning which see above, n. 355.

tion as they are derived from white, they signify truth.<sup>z</sup> It is moreover to be observed, that the red colour not only signifies the quality of a thing as to good, but also the quality of a thing as to evil; for that colour exists from the flaming light of the sun of heaven, as was said above, and it also exists from the flaming principle in hell, which is from the fire there similar to the light of a coal fire. Hence the red colour in heaven is altogether different from the red which is in hell; the red in heaven is splendid and living, whereas the red in hell is hideously obscure and dead; the red colour of heaven also vivifies, but the red of hell mortifies: the reason is, because the fire from which the red is produced is in its origin love, celestial fire being from celestial love, and infernal fire from infernal love, whence it is that fire in the Word signifies love in both senses;<sup>a</sup> wherefore the red thence existing signifies the quality of the love in both senses. The red also here mentioned, or the red colour of this horse, in the original Greek, is expressed by a word which has relation to fire. From these considerations, and at the same time from the description of this horse in the verse we are now treating of, it is evident whence it is that a red horse signifies the understanding of the Word destroyed as to good. That the horse here mentioned does not literally signify a horse, but refers to some of the things treated of in this chapter, may evidently appear from this circumstance, that the horses were seen when the seals were opened, and it is said that they went out, for horses could not go out from the book, but the meaning obviously is, that those things were manifested which are signified by horses. That a horse signifies the intellectual principle, and colour its quality, has been made well known to me from experience; for spirits who were meditating from the understanding upon some subject have appeared to me riding upon horses, and when I asked them whether they were riding, they said they were not, but that they stood meditating upon the subject; hence it was evident, that their riding upon horses was an ap-

<sup>z</sup> These things will better appear from what is said from experience concerning colours in the *Arcana Cœlestia*, viz., that colours the most beautiful appear in the heavens, n. 1053, 1624; that the colours in the heavens are from the light there, and that they are the modifications and variations thereof, n. 1042, 1043, 1053, 1624, 3993, 4530, 4922, 4742; that thus they are appearances of truth and good, and signify such things as pertain to intelligence and wisdom, n. 4530, 4922, 4677, 9446; that therefore the precious stones, which were of various colours, in the breast-plate of the ephod, or in the urim and thummim, signified all things pertaining to truth from good in heaven and in the church, and that hence the breast-plate in general signified the divine truth shining forth or elucet from the divine good, n. 9823, 9865, 9868, 9905; and that hence responses were given by variegations and resplendences of light, and at the same time by tacit perception, or by a living voice out of heaven, n. 3862; that colours signify good in proportion as they are derived from red, and truth in proportion as they are derived from white, n. 9476. Concerning the light of heaven, whence and what it is, see what is said in the work concerning *Heaven and Hell*, n. 126—140, 275.

<sup>a</sup> As may be seen, n. 4906, 5071, 5215, 6314, 6832, 7575, 10,747; and in the work concerning *Heaven and Hell*, n. 134, 566—575.



pearance representing the operation of their understanding. There is also a place, which is called the assembly of the intelligent and wise, to which many resort for the purpose of meditating, and when any one enters it, there appear to him horses of various colours, and variously caparisoned, and also chariots, and some riding upon the horses, and others sitting in the chariots; they also, when asked whether they ride upon horses, and are carried in chariots, say that they are not, but that they go along meditating; hence also it has been made evident to me what is signified by horses, and by chariots.<sup>b</sup> From these considerations, it may now appear, whence it is that horses were seen by John when the seals of the book were opened, and also what they signify. The reason why those horses were seen, is, because all the spiritual things of the Word are exhibited in the sense of the letter by such things as correspond to or represent them, and thence are significative of them, and this in order that the divine principle may be there in the ultimates, and consequently in its fulness, as has been frequently said above. That red signifies the quality of a thing as to good, may also appear from the following passages in the Word; as in Moses: "*He washed his garments in wine, and his clothes in the blood of the grapes. His eyes shall be redder than wine, and his teeth whiter than milk*" (Gen. xlix. 11, 12). These words are in the prophecy of Israel the father concerning Judah, and by Judah is there understood the Lord as to the good of love, and in a respective sense the Lord's celestial kingdom.<sup>c</sup> The divine wisdom which is from the divine good, is signified by his eyes being redder than wine; and the divine intelligence, which is from the divine truth, by his teeth being whiter than milk. So in Lamentations: "*Her Nazarites were whiter than snow, they were whiter than milk, their bones were more ruddy than pearls*" (iv. 7). By the Nazarites was represented the Lord as to his Divine Human Principle,<sup>d</sup> wherefore also, in a respective sense, they signified the good of celestial love, inasmuch as this good proceeds immediately from the Lord's Divine Human Principle; the representative of which in the church is thus described: the truth of that good is signified by the Nazarites being whiter than snow, and whiter than milk; and the good of truth, by their bones being more ruddy than pearls, for bones signify truth in their ultimate, thus truths in their whole compass, for in ultimates all things are together, and in fulness. That those truths are from good, and also are goods, is signified by their being red or ruddy. So in Zechariah: "*And I turned, and lifted up mine eyes, and looked, and,*

<sup>b</sup> But upon this subject more may be seen in the small work concerning the *White Horse*.

<sup>c</sup> What is signified by each particular thereof, in the spiritual sense, may be seen in the *Arcana Cœlestia*, where they are explained.

<sup>d</sup> As may be seen above, n. 66, 196, at the end.



*behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled horses, strong*” (vi. 1—3). That by the red horses is here also signified the quality of the understanding as to good in the beginning, by the black horses the quality of the understanding as to truth in the beginning, by the white horses the quality of the understanding as to truth afterwards, by the grisled horses the quality of the understanding as to truth and good afterwards, and by strong the quality thereof thence derived as to the power of resisting falsities and evils, may be seen above,<sup>e</sup> where the signification of a horse is treated of. Nearly similar to this in meaning is the language of the same prophet where he says, “*I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom*” (i. 8). Inasmuch as by red is signified the quality of a thing as to good, therefore the rams’ skins which were used for the covering of the tabernacle were dyed red (Exod. xxv. 5; xxvi. 14; xxxv. 7). And for the same reason the water of separation, prepared for the purification of the unclean among the Israelites, was to be impregnated with the ashes of a red heifer (Numb. xix. 1—10). By the red heifer was signified the good of the natural man, and by the water of separation, impregnated with its ashes, was signified the truth of the natural man; and this ceremony was commanded because all cleansing, in the spiritual sense, is effected by truths; the particulars also respecting the slaying and burning of the heifer, and the preparation of the water of separation from its ashes, all involve spiritual things. Inasmuch as red signifies the quality of a thing as to good, therefore also names, and things, which are named from the same expression in the original tongue, signify the good in which they originate. Thus red, in the original tongue, is called Adam, whence is derived the name Adam, and also the name Edom, and hence also man is called Adam, the ground Adama, and the ruby Odam: thus those names and those things are from red; by Adam is signified the most ancient church, which church was principled in the good of love; the same is signified by man, and also by ground in the spiritual sense, where the subject treated of is celestial good. That Edom was so called from red may be seen in Gen. xxv. 30; and hence by him is signified the truth of good pertaining to the natural man. That the ruby or carbuncle is also so called from red, may be seen Exod. xxviii. 17; xxxix. 10; Ezekiel xxviii. 13; hence it is that by the ruby is signified the truth of celestial good. Forasmuch as red signifies the quality of a thing as to good, therefore, in the opposite sense, it sig-

<sup>e</sup> N. 355.

<sup>f</sup> That Adam signifies the most ancient church, which was the celestial church, or

nifies the quality of a thing as to evil, which is the opposite of good, consequently good destroyed. In this sense red is mentioned in the following passages; as in Isaiah: "*Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*" (i. 18). And in Nahum: "*The shield of his mighty men is made red, the valiant men are in purple: in a fire of torches are his chariots, the chariots raged in the streets; they ran to and fro in the broad ways, the appearance of them as of torches*" (ii. 3, 4). In the same sense also the dragon is called red, in the Revelation (xii. 3); which will be explained in the following pages.

365. *And power was given to him that sat thereon to take peace from the earth*—That hereby is signified the Word thence not understood, whence arise dissensions in the church, appears from the signification of him that sat upon the red horse, as denoting the Word not understood as to good; for by him that sat upon the horse is signified the Word, as was shewn above;<sup>g</sup> wherefore by him that sat upon the red horse is signified the Word thence not understood; and from the signification of taking away peace, as denoting that thence arise dissensions in the church, concerning which we shall speak presently; and from the signification of the earth, as denoting the church.<sup>h</sup> Before we proceed to explain what is signified by peace, something shall be said concerning this circumstance, that when the understanding of the Word is destroyed, dissensions arise in the church. By good is understood the good of love towards the Lord, and also towards our neighbour, inasmuch as every good is of love; and when these goods cease to exist with the members of the church, then do they lose the understanding of the Word; for their conjunction with the Lord and with heaven is effected by good alone; wherefore when good ceases to exist with them, they can receive no illumination; for all illumination, when the Word is read, is from heaven, and from the Lord; and when there is no illumination, then the truths of the Word are in obscurity, and hence arise dissensions. That the Word is not understood if man be not in good, may also appear from this circumstance, that in every particular of the Word there is the heavenly marriage, that is, the conjunction of good and truth;<sup>i</sup> wherefore if good be not present to man when he reads the Word, neither does truth appear, for truth appears

the church that was in the good of love to the Lord, may be seen, *A.C.*, n. 478, 479; that man signifies the church as to good, n. 4287, 7424, 7523; that ground also signifies the same, n. 566, 10,570; that Edom, inasmuch as he is named from red, signifies the truth of good of the natural man, n. 3300, 3322; and that the ruby signifies the truth of celestial good, n. 9865.

<sup>g</sup> N. 355, 356. By the horse is signified the understanding of the Word, n. 355, and by the horse being red, the understanding destroyed as to good, n. 364.

<sup>h</sup> That the earth signifies the church may be seen above, n. 29, 304.

<sup>i</sup> As may be seen above, n. 238, f. in 288.

from good, and good by truths. The state of the case is this; in proportion as man is in good, in the same proportion the Lord flows-in, and gives the affection of truth, and thence understanding; for the interior human mind is altogether formed after the image of heaven, and the whole heaven is formed according to the affections of good, and of truth from good; wherefore unless good be with man, that mind cannot be opened, still less can it be formed for heaven, because it is formed by the conjunction of good and truth. Hence also it is manifest, that unless man be in good, truths have not any ground in which they can be received, nor heat from which they may grow: for truths with the man who is in good, are as seeds in the ground in the time of spring; whereas truths with the man who is not in good, are as seeds in ground hardened by frost in the time of winter, when there is neither grass, flower, nor tree, still less fruit. In the Word are contained all the truths of heaven and the church, yea, all the arcana of wisdom pertaining to the angels of heaven; but no one sees those arcana unless he be principled in the good of love to the Lord, and in the good of love towards his neighbour. They who are not thus principled in good may see truths here and there, but they do not understand them, having altogether a different perception and idea from that which pertains to the truths considered in themselves; hence although they may see or know the truths, still they are not truths with them, but falsities; for truths are not truths from their sound and utterance, but from the idea and perception concerning them. The case is otherwise when truths are implanted in good; they then appear in their own form, for truth is the form of good. Hence it may be concluded, what the quality of the understanding of the Word is with those who make faith alone the only means of salvation, and reject the good of life, or the good of charity. It has been found, that they who have confirmed themselves in this principle, as well in doctrine as in life, have not so much as one just idea of truth; this also is the reason why they do not know what good is, what the nature of love and charity is, what is understood by neighbour, what the nature of heaven and hell is, nor that they will live after death as men, nor do they know what regeneration is, what baptism is, and several other things; yea, in such blindness are they concerning God himself, that they worship three in their thought, and not one, except with the mouth only, not knowing that the Father of the Lord is the divine principle in himself, and that the Holy Spirit is the divine principle from himself. These things are mentioned in order that it may be known that there is no understanding of the Word where there is not good. The reason why it is here said that power was given to him that sat upon the red horse to take peace from the earth, is, because peace signifies the pacific principle of the mind [*mens*], and the tranquil principle of the mind



[*animi*], or disposition originating in the conjunction of good and truth; hence to take peace from the earth signifies an unpacific and untranquil state in consequence of the disjunction of those principles, whence arise intestine dissensions; for when good is separated from truth, then evil usurps its place, and evil loves only what is false, because all falsity is from evil, as all truth is from good; and hence it is that when such a person sees a truth in the Word, or hears it from another, the evil of his love, and thence of his will, strives against it, and then he either rejects it or perverts it, or by ideas grounded in evil so obscures it, that at length he sees nothing of truth in the truth, however he may give it the sound of truth when he utters it; hence is the origin of all dissensions, controversies, and heresies in the church. From these considerations it may appear what is here signified by taking peace from the earth. But what peace is in its first origin is amply shewn in the work concerning *Heaven and Hell*, where the state of peace in heaven is treated of,<sup>j</sup> namely, that in its first origin it is from the Lord; in him from the union of the divine principle itself and the divine humanity, and from him by virtue of his conjunction with heaven and the church, and in particular from the conjunction of good and truth with every recipient; hence it is, that by peace, in the supreme sense, is signified the Lord; in a respective sense, heaven and the church in general are signified, and also heaven and the church in particular with every one. That these things are signified by peace in the Word, is evident from many passages, of which the following are adduced for confirmation; thus in John: "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid*" (xiv. 27). The subject here treated of is the union of the Lord with the Father; that is, the union of his Divine Human Principle with the Divinity itself which was in him from conception, and thence concerning the conjunction of the Lord with those who are in truths from good. Hence by peace is understood tranquillity of mind originating in that conjunction; and inasmuch as thereby is defence from the evils and falsities which are from hell, for the Lord defends those who are conjoined with himself, therefore he says, "*Let not your heart be troubled, neither let it be afraid.*" This divine peace is in man, and inasmuch as heaven is together with it, by such peace is also understood heaven, and in the supreme sense the Lord; but the peace of the world is derived from successes therein, consequently from conjunction with the world, which, because it is only external, and the Lord is not in it, nor consequently heaven, perishes with the life of man in the world, and is turned into what is not peace; wherefore the Lord says, "*My peace I give unto you, not*



*as the world giveth, give I unto you."* Again, in John: "*These things I have spoken unto you, that in me ye might have peace. In the world, ye shall have tribulation; but be of good cheer; I have overcome the world*" (xvi. 33). Here also by peace is understood the internal delight, derived from conjunction with the Lord, which constitutes heaven and internal joy. Peace is here opposed to tribulation, because by tribulation is signified the infestation from evils and falsities, which they experience who are in divine peace, so long as they live in the world; for the flesh which they then carry about them lusts after the things of the world, whence comes tribulation; for this reason the Lord here says, "*that in me ye might have peace; in the world ye shall have tribulation;*" and inasmuch as the Lord as to his human principle acquired to himself power over the hells, and thus over the evils and the falsities, which thence rise up into the flesh with every one, and infest him, therefore he adds; "*be of good cheer, I have overcome the world.*" So in Luke, when Jesus appointed the seventy disciples, and sent them forth to preach, he said to them, "*And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again*" (x. 5, 6). And in Matthew: "*And when ye come into a house salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet*" (x. 12—14). By the disciples being commanded to say, "*Peace be to this house,*" is signified that they should acquaint themselves whether they who were therein received the Lord, preached the gospel concerning the Lord, and thence concerning heaven, celestial joy and eternal life, for all these things are signified by peace; and they who receive them are signified by the sons of peace, upon whom the peace should rest; but that it should be taken away from those who would not acknowledge the Lord, and thence would not receive the things concerning the Lord, or which belong to peace, was signified by their peace turning to them again if the house or city was not worthy. And lest, in such case, they should suffer hurt from the evils and falsities which were in that house, or in that city, it was commanded that, when they departed, they should shake off the dust of their feet, by which is signified lest what was cursed should thence adhere to them, for by the dust of the feet is signified what is cursed; the ultimate principle in man, which is the sensual natural principle, corresponding to the soles of the feet; and inasmuch as evil adheres to this principle, therefore with those who were in the representatives of the church, as most were at that time, they shook off the dust of their feet when the truths of doctrine were not received. For in the spiritual world, when

any one who is in good comes to those who are in evil, the evil flows-in from the latter, and causes some little perturbation, but this only in the ultimate principles which correspond to the soles of the feet; hence when they turn themselves and go away they appear as if they shook the dust off their feet behind them, which is a sign that they are liberated, and that the evil adheres to those who are in evil.<sup>k</sup> So in Luke: "*And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes*" (xix. 41, 42). They who think of these words and of those which follow from the sense of the letter only, inasmuch as they see no other sense, believe that they were spoken by the Lord concerning the destruction of Jerusalem; but all things which the Lord spake, being from his divine principle, did not regard merely worldly and temporal things, but things heavenly and eternal; wherefore by Jerusalem, over which the Lord wept, as mentioned in this and other places, is signified the church, which was then altogether devastated, so that truth and consequently good remained no longer, and thus that they who were of the church would perish for ever. On this account therefore it is said, "*if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace,*" by which are meant such things as belong to eternal life and felicity, which are from the Lord alone; for by peace, as has been said above, are understood heaven and celestial joy, through conjunction with the Lord. So again; Zacharias prophesying said, "*Through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace*" (i. 78, 79). These things were spoken concerning the Lord's advent into the world, and the enlightening of those at that time who were without the church, and in ignorance of divine truth, from their not having the Word. By the day spring from on high is understood the Lord who visits; and they who are without the church are understood by "*them that sit in darkness and in the shadow of death;*" the illumination of such in divine truths through the reception of the Lord, and conjunction with him, whence are heaven and eternal felicity, is understood by "*the way of peace;*" by guiding our feet into that way is signified instruction. Again, in the same evangelist: "*And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;*

<sup>k</sup> That the soles of the feet correspond to the lowest natural principles, and that hence they signify those principles when they are mentioned in the Word, may be seen, A. C., n. 2162, 3147, 3761, 4280, 4938—4952; and that the dust which they should shake off, signifies what is cursed, may be seen, n. 249, 7418, 7522.

saying, *Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest*" (xix. 37, 38). These things were said by the disciples when the Lord went to Jerusalem, that there, by the passion of the cross, which was his last temptation, he might fully unite his human essence with his divine, and also entirely subjugate the hells; and inasmuch as all divine good and truth in such case would proceed from him, they said, "*Blessed be the king that cometh in the name of the Lord,*" by which are signified acknowledgment, glorification, and thanksgiving, that those things were from him.<sup>l</sup> By "*peace in heaven,*" and by "*glory in the highest,*" is signified that those things which are denoted by peace are from the union of the divine principle itself and the divine human, and thence derived to angels and men by virtue of their conjunction with the Lord; for when the hells were subjugated by the Lord, then peace was established in heaven, and divine truth was communicated from the Lord to them who were in heaven, which was glory in the highest.<sup>m</sup> Inasmuch as peace in the internal sense of the Word signifies the Lord, and thence heaven and life eternal, specifically the delight of heaven originating in conjunction with the Lord, therefore the Lord, after his resurrection, when he appeared to his disciples, said, "*Peace be unto you*" (Luke xxiv. 36; John xx. 19, 21, 26). Moreover, in Moses: "*Jehovah bless thee, and keep thee: Jehovah make his faces shine upon thee, and be merciful unto thee: Jehovah lift up his faces upon thee, and give thee peace*" (Numb. vi. 24—26). The divine truth from which all intelligence and wisdom are derived, and with which the Lord flows-in, is understood by, "*Jehovah make his faces shine upon thee;*" and the protection thereby from falsities is understood by, "*and be merciful unto thee;*" and the divine good, from which all love and charity are derived, and with which the Lord flows-in, is understood by "*Jehovah lift up his faces upon thee;*" and the protection thereby from evils, and thence heaven and eternal felicity, are understood by, "*and give thee peace;*" for when evils and falsities are removed, and no more infest, then the Lord flows-in with peace, in which, and from which, are heaven, and the delight which fills with beatitude the interiors of the mind, consequently celestial joy." The like is signified by peace in David: "*Jehovah bless his people with peace*" (Psalm xxix. 11). And again: "*There be many that say, Who will shew us good? Jehovah, lift thou up the light of thy faces upon us. Thou hast put joy in my heart, more than at the time when their corn and new wine are multiplied. In peace I lie down and sleep together: for thou, Jehovah, alone*

<sup>l</sup> As may be seen above, n. 340.

<sup>m</sup> That glory signifies divine truth proceeding from the Lord, may be seen above, n. 34, 288, 345.

<sup>n</sup> This benediction is also explained above, n. 340.



*makest me to dwell secure*" (Psalm iv. 6—8). In these words is described the peace which they possess who are in conjunction with the Lord by the reception of divine good and divine truth from him, and that it is peace in which heavenly joy is contained, and from which it is derived; divine good is understood by, "*who will shew us good*;" and divine truth by, "*lift thou up the light of thy faces upon us*;" the light of the Lord's countenance is the divine light proceeding from him as the sun in the angelic heaven, which in its essence is divine truth.<sup>o</sup> The heavenly joy thence derived is understood by, "*thou hast put joy in my heart*;" multiplication of good and truth is understood by "*their corn and new wine are multiplied*," corn signifying good, and wine truth. Inasmuch as peace is in those principles, and is derived from them, therefore it is said, "*In peace I lie down and sleep together: for thou, Jehovah, alone makest me to dwell secure.*" By peace is signified the internal delight of heaven; by security, the external delight; and by lying down, and sleeping, and also by dwelling, is signified to live. So in Moses: "*If ye walk in my statutes, and precepts, and do them; then I will give you rain in due season, and the land shall yield her increase. And I will give peace in the land, and ye shall lie down securely, and none shall make you afraid: and I will cause the evil beast to cease out of the land, neither shall the sword go through your land*" (Levit. xxvi. 3, 4, 6). The ground of peace, that is, of heaven and heavenly joy, is here described: peace, viewed in itself, is not heaven and heavenly joy, but these are in peace and from peace; for peace is as the day-dawn, or as the spring time in the world, by which the human mind is disposed to receive inward delight and pleasure from the objects which then appear to the sight, for it is this which causes their delightfulness and pleasantness; and inasmuch as all things of heaven, and the joys of heaven, are in like manner from the divine peace, hence these are also understood by peace. Forasmuch as man possesses heaven by virtue of living according to the divine precepts, for hence he has conjunction with the Lord, therefore it is said, "*If ye walk in my statutes, and keep my precepts, and do them, I will give peace in the land*;" that then they should not be infested by evils and falsities, is understood by their lying down securely, and being made afraid by none; and by its being said, "*I will make the evil beast to cease out of the land, neither shall the sword go through your land*;" for by evil beasts are signified evil lusts, and by the sword are meant the falsities therein originating; both the latter and the former destroy good and truth from which peace is derived, and by the land is signified the church.<sup>p</sup> They

<sup>o</sup> As may be seen in the work concerning *Heaven and Hell*, n. 126—140.

<sup>p</sup> That evil beasts signify evil lusts, and the destruction of good by them, may be seen, n. 4729, 7102, 9335. That sword signifies falsities, and the destruction of truth by them, may be seen above, n. 131; and that land or earth signifies the church, see also above, n. 29, 304.



whose minds are not elevated above the literal sense of the Word, see nothing more in these expressions, than that he who lives according to the statutes and precepts shall live in peace, that is, that he shall have no adversaries nor enemies, and that thus he shall lie down in safety; likewise that no evil beast shall hurt him, and that he shall not perish with the sword; but this is not the spiritual principle of the Word, which, notwithstanding, is in every particular thereof, and lies concealed in the literal sense which is natural; the spiritual principle of the Word is what has been explained above. Again, in David: "*But the afflicted shall possess the earth; and shall be delighted with the abundance of peace. Mark the perfect man, and behold the upright: for the end of that man is peace*" (Psalm xxxvii. 11, 37). By the afflicted, are here meant those who are in temptations in the world; by the abundance of peace with which they shall be delighted, are signified the delights which succeed temptations; for after temptations there are given delights from the Lord, by virtue of the conjunction of good and truth at the time, and of conjunction with the Lord thence derived. That man has the delight of peace from the conjunction of good and truth, is understood by these words: "*Mark the perfect man and behold the upright, for the end of that man is peace.*" The perfectness which is to be marked is predicated of good in the Word, and the uprightness which is to be beheld is predicated of truth; the end denotes the termination of combat when peace comes. So again: "*The mountains shall bring peace to the people, and the hills, in justice. In his days shall the just flourish; and abundance of peace until the moon shall be no more*" (Psalm lxxii. 3, 7). The subjects here treated of are the advent of the Lord, and the establishment of his kingdom; by the mountains which shall bring peace to the people is signified love to the Lord; and by "*the hills in justice,*" is signified love towards the neighbour.<sup>a</sup> Hence it is evident, that by peace is understood heavenly joy originating in conjunction with the Lord by love; by the just who shall flourish in his days, are signified those who are in the good of love, hence it is also said "and abundance of peace;" for peace is from no other source than from the Lord, and from his conjunction with those who are in the good of love, as was said above. It is added, "*until the moon shall be no more;*" by which is signified that truth will not be separated from good, but that they will be conjoined so as to become a one, that is that truth will be also good; for all truth is of good, because it is from good, and hence in its essence is good; such is

<sup>a</sup> That such is the signification of mountains in the Word, may be seen, *A. C.*, n. 795, 6435, 10,438, and that this is because those who are principled in love to the Lord, dwell in heaven upon mountains, and those who are principled in charity towards their neighbour, upon hills; see n. 10,438; and in the work concerning *Heaven and Hell*, n. 188.

the nature of truth with those who are principled in the good of love to the Lord from the Lord, and who are here understood by the just.<sup>r</sup> So in Isaiah: "*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, God, Hero, The Father of Eternity, The Prince of Peace. Of the increase of his government and peace there shall be no end*" (ix. 6, 7). The advent of the Lord is here treated of, concerning whom it is said, "*Unto us a child is born, unto us a son is given,*" because by child in the Word is signified good, here the divine good, and by son is signified truth, here the divine truth, which are thus mentioned on account of the marriage of good and truth, which is in every particular of the Word; and inasmuch as the divine good and divine truth are from the Lord, therefore he is called the Prince of Peace, and it is said there shall be no end of his government and peace; government is predicated of divine truth, and peace of divine good conjoined to divine truth, whence he is called the Prince of Peace.<sup>s</sup> But as peace is mentioned in many passages of the Word, and the explication of it may be applied to the thing treated of, or to the subject of which it is predicated, and thus its signification may appear various, therefore it shall be summarily declared what peace signifies, that the mind may not be led into different ideas concerning it.—"Peace is a blessing of the heart and soul arising from the conjunction of the Lord with heaven and with the church, and this from the conjunction of good and truth with those who are therein, whence there is no longer combat of what is evil and false against good and truth, or no dissension or war, as spiritually understood; hence arises peace, in which are effected all fructification of good, and all multiplication of truth, consequently all intelligence and wisdom; and inasmuch as that peace is of the Lord alone, and communicated from him to angels in heaven, and to men in the church, therefore by peace in the supreme sense is understood the Lord, and in a respective sense, heaven and the church, consequently good conjoined to truth with those who are there." Hence a just idea may be formed of the signification of peace, as mentioned in the following passages; as in David: "*Depart from evil and do good: seek peace, and pursue it*" (Psalm xxxiv. 15); where peace is used to denote all things belonging to heaven and the church, whence the felicity of eternal life is derived; and inasmuch as this is only given to those who are principled

<sup>r</sup> That the sun signifies the good of love, and the moon truth thence derived, may be seen *A. C.*, n. 1521—1531, 2495, 4060, 4496, 7083.

<sup>s</sup> That prince is predicated of truths, and that the principal truth is thereby signified, may be seen above, n. 29, and in the *Arcana Cælestia*, n. 1482, 2089, 5094; and that peace is predicated of the conjunction of good and truth, may be seen above in this article.

in good, therefore it is said, "*Depart from evil and do good: seek peace, and pursue it.*" Again: "*Much peace have they which love thy law; and nothing shall offend them. Jehovah, I have hoped for thy salvation, and done thy commandments*" (Psalm cxix. 165, 166). In this passage also peace is used to denote blessedness, heavenly felicity, and delight, which, inasmuch as they can only exist with those who love to do the Lord's commandments, therefore it is said, "*Much peace have they which love thy law. Jehovah, I have hoped for thy salvation, and done thy commandments.*" Salvation denotes life eternal, and that such have no infestation from evils and falses, is signified by "*nothing shall offend them.*" Again, in Isaiah: "*Jehovah, ordain peace for us, for thou hast wrought all our works in us*" (xxvi. 12). Inasmuch as peace is from Jehovah alone, that is from the Lord, and in doing good from him, therefore it is said, "*Jehovah, ordain peace for us, for thou hast wrought all our works in us.*" Again: "*The angels of peace weep bitterly. The highways lie waste, the wayfaring man hath ceased*" (xxxiii. 7, 8). Inasmuch as peace is of the Lord, and in heaven from him, therefore the angels there are called the angels of peace, and as there is no peace to those upon earth, who are in evils and the falsities thence derived, therefore it is said that "*they weep bitterly,*" because "*the highways lie waste, the wayfaring man hath ceased;*" highways and ways signifying the goods of life and the truths of faith; wherefore their lying waste signified that the goods of life are no more, and the wayfaring man having ceased, signifies the same with respect to the truths of faith. Again: "*O that thou hadst hearkened to my precepts! then had thy peace been as a river, and thy justice as the waves of the sea. There is no peace, saith Jehovah, unto the wicked*" (xlviii. 18, 22). Because peace can only exist with those who live according to the precepts of the Lord, and not with those who do not so live, therefore it is said, "*O that thou hadst hearkened to my precepts, then had thy peace been as a river, and thy justice as the waves of the sea; there is no peace, saith Jehovah, unto the wicked.*" Peace as a river, signifies in abundance; justice as the waves of the sea, signifies the fructification of good by truths; justice in the Word being predicated of good, and the sea of truths. Again, in the same prophet: "*For the mountains shall recede, and the hills be removed; but my mercy shall not depart from with thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee. And all thy sons shall be taught of Jehovah; and great shall be the peace of thy children*" (liv. 10, 13). The subjects treated of in these words are the new heaven, and the new church. The former heaven, and the former church which were to perish, are understood by the mountains which shall recede, and the hills which shall be removed; that they who are in the new heaven and in



the new church will be in good from the Lord, and possess heavenly joy to eternity, by conjunction with the Lord, is signified by "*my mercy shall not depart from thee, neither shall the covenant of my peace be removed;*" mercy here signifies good from the Lord, and the covenant of peace signifies heavenly joy derived from conjunction with the Lord, a covenant denoting conjunction. By the sons who shall be taught of Jehovah, and who shall have great peace, are understood those in the new heaven, and in the church, who will be principled in truths originating in good from the Lord, and enjoy eternal beatitude and felicity; sons in the Word signifying truth originating in good, or those who are principled therein; and their being taught of Jehovah, signifying that those truths are from the Lord, and great peace signifying eternal beatitude and felicity. So in Ezekiel: "*And my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be a covenant of eternity with them; and I will give them, and multiply them, and will set my sanctuary in the midst of them to eternity*" (xxxvii. 25, 26). These things were said concerning the Lord, and concerning the creation of a new heaven and a new church from him. By David, who shall be their prince for ever, is understood the Lord. By making a covenant of peace with them, is signified the communication of heavenly joy and eternal life to those who are conjoined to the Lord; a covenant of peace here, as above, denoting heavenly joy, and eternal life derived from such conjunction. The fructification of good and the multiplication of truth thence derived, are signified by "*I will give them, and multiply them;*" and inasmuch as heaven and the church thence exist, it is added, "*and will set my sanctuary in the midst of them to eternity,*" the sanctuary denoting heaven and the church. So in Malachi: "*And ye shall know that I have sent this commandment unto you, that my covenant may be with Levi, saith Jehovah of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and perversity was not found in his lips: he walked with me in peace and uprightness, and did turn many from iniquity*" (ii. 4, 5). By Levi in this passage are meant all who were principled in the good of charity towards their neighbour, and in the supreme sense the Lord himself is meant, inasmuch as that good is from him; here therefore the Lord himself is signified. The covenant of life and peace here mentioned signifies the union of the Lord's divine with his human principle, from which union all life and peace are derived. That divine truth is from the Lord is signified by these words, "*The law of truth was in his mouth, and perversity was not found in his lips;*" the very union itself of his divine with his human principle, which was accomplished in the world, is under-



stood by these words, "*He walked with me in peace and uprightness.*" Again, in Ezekiel: "*And I will make with them a covenant of peace, and will cause the evil beast to cease out of the land, that they may dwell safely in the wilderness, and sleep in the woods. And the tree of the field shall yield its fruit, and the earth shall yield its produce, and they shall be safe in their land, and shall know that I am Jehovah, when I have broken the bonds of their yoke, and delivered them out of the hand of those who make them to serve*" (xxxiv. 25, 27). Here also the advent of the Lord, and the establishment of a new church by him, are treated of. The conjunction of those who are of the church with the Lord is signified by the covenant of peace which he will then make with them; the protection and security thence derived against evils and falsities, is signified by, "*And will cause the evil beast to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.*" The evil beast denotes evils of every kind, the wilderness denotes the lusts of evils which shall no more infest them, and this is signified by its being said that they shall dwell safely therein; the woods in which they shall sleep denote that the falsities thence derived shall no longer infest them. The fructification of good by truths, and the multiplication of truth from good, are signified by, "*And the tree of the field shall yield its fruit, and the earth shall yield its produce;*" the tree of the field signifying the knowledges of truth, fruit signifying good thence derived, the earth signifying the church as to good, thus also the good of the church, and its produce, the multiplication of truth thence derived. That these things shall come to pass after the Lord has removed the evils and falsities pertaining to them, is signified by, "*When I have broken the bonds of their yoke, and delivered them out of the hand of those who make them to serve;*" the bonds of the yoke denoting the delights of evil originating in the love of self and of the world, which keep them bound, and "*those who make them to serve,*" denoting falsities, inasmuch as these cause them to be subservient to evils. Again, in Zechariah: "*A seed of peace shall they be; the vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. These are the things that ye shall do; Speak ye the truth a man with his companion; judge the truth and the judgment of peace in your gates. And let none of you imagine evil in your hearts against his neighbour; and love no false oath. Therefore love the truth and peace*" (viii. 12, 16, 17, 19). They are called a seed of peace with whom there is the conjunction of good and truth; and inasmuch as they are under-

<sup>1</sup> That by Levi in the Word is signified spiritual love or charity, may be seen, A. C., n. 4497, 4502, 4503; and that in the supreme sense the Lord is understood, n. 3875, 3877.

stood by the seed of peace, therefore it is said the vine shall give its fruit, and the ground shall give its produce. By the vine giving its fruit, is signified that truth shall produce good, and by the earth giving its produce, is signified that good shall produce truths; for vine signifies the church as to truths, or the truths of the church, and the ground signifies the church as to good, or the good of the church, and produce signifies the production of truth. By the heavens which shall give their dew is signified the fructification of good, and the multiplication of truth. The conjunction of truth and good is further described by these words: *"Speak the truth a man with his companion: judge the truth and the judgment of peace in your gates; love the truth and peace."* By the judgment of peace, and by peace, is signified the conjunction of truth with good. Again, in David: *"I will hear what God Jehovah will speak: truly He will speak peace unto his people, and to his saints, that they may not turn again to folly. Mercy and justice [truth] shall meet; justice and peace shall kiss each other"* (Psalm lxxxv. 8, 10). By Jehovah speaking peace unto his people and to his saints, is signified that he will teach them, and give them conjunction with himself by the conjunction of good and truth in them; by peace is signified both these conjunctions; by people are signified those who are principled in truths from good; and by saints those who are principled in good by truths; that such shall not afterwards be in evil from falsities, nor in falsity from evil, is signified by their not returning to folly. Both the above conjunctions, namely, the conjunction of good and truth, and thence conjunction with the Lord, are further described by these words: *"Mercy and truth shall meet, justice and peace shall kiss each other;"* mercy there signifying removal from falsities and consequent reception of truths, and justice signifying the removal of evils and consequent reception of goods; hence it is evident what is signified by, *"Justice and peace shall kiss each other."* So again, in Isaiah: *"How delightful upon the mountains are the feet of him that publisheth good tidings, that causeth to hear peace; that publisheth good tidings of good, that causeth to hear salvation; that saith unto Zion, Thy King reigneth"* (lii. 7). In this passage the Lord is treated of, and by the peace there mentioned is signified the Lord himself, and thence heaven to those who are conjoined to him: to publish good tidings [*evangelizare*], signifies to preach those things; and as that conjunction is effected by love, mention is made of mountains, and also of Zion; mountains signifying here, as above, the good of love to the Lord, and Zion the church which is principled in that good; the Lord is also understood by thy King who reigneth. Inasmuch as the conjunction of truth and good from conjunction with the Lord, is signified by peace, therefore it is said that he causeth to hear peace, publisheth good tidings of good, and causeth to hear salvation; and

to publish good signifies conjunction with him by truths and by a life according to them, for hereby comes salvation. Again, in the same prophet : *"But he was pierced for our prevarications, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his wound healing is given to us"* (liii. 5). These things are predicated of the Lord, who is evidently treated of in that chapter, and thereby are described the temptations which he underwent in the world in order that he might subdue the hells, and reduce all things there and also in the heavens to order. Those grievous temptations are understood by his being pierced for our prevarications, and bruised for our iniquities, and the chastisement of our peace being on him : salvation by these is signified by its being said, *"And by his wound healing is given to us;"* by peace, therefore, is signified heaven and life eternal, which is given to those who are conjoined with him : for the human race could by no means have been saved, unless the Lord had reduced all things in the heavens and in the hells to order, and at the same time glorified his humanity, which things were accomplished by means of temptations admitted into his humanity. So in Jeremiah : *"Behold I will cause to ascend unto them health and cure, and I will heal them, and will reveal unto them the healing of peace and truth. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I am about to do unto them; and they shall fear and tremble for all the goodness and for all the peace that I am about to do unto them"* (xxxiii. 6, 9). These things also are said concerning the Lord, and thereby is understood that he would deliver from evils and falsities those who are in conjunction with him. Liberation from evils and falsities is signified by causing to ascend unto them health and cure, and by healing them ; for to be healed spiritually is to be delivered from evils and falsities, and inasmuch as this is effected by the Lord by means of truths, therefore it is said, *"I will reveal unto them the healing of peace and truth."* By the nations of the earth are signified those who are in evils and falsities, concerning whom it is said, *"They shall fear and tremble for all the goodness and for all the peace that I am about to do unto them."* Again, in David : *"He will deliver my soul in peace, that they shall not approach me"* (lv. 18) ; by which are signified salvation by conjunction with the Lord, and the consequent removal of evils and falsities. So in Haggai : *"The glory of this latter house shall be greater than of the former, saith Jehovah of hosts: and in this place will I give peace"* (ii. 9). By the house of God is here signified the church ; by the former house, the church which was before the coming of the Lord ; and by the latter house, the church which was after his coming ; by glory is signified divine truth in the former and in the latter ; and by the peace which he shall give in this place, or in the church, are understood all those



things which are signified by peace as mentioned above. Again, in David: "*Seek the peace of Jerusalem: let them rest that love thee; peace be in thy outworks, rest in thy palaces; for my brethren and companions' sake I will speak; peace be in thee, for the sake of the house of Jehovah our God, I will seek good for thee*" (Psalm cxxii. 6—9). By Jerusalem, in this and other passages, is not understood Jerusalem, but the church as to doctrine and worship; by peace is understood every thing pertaining to doctrine and worship, for when these are from a celestial origin, that is, out of heaven from the Lord, then they are from peace and in peace, whence it appears what is understood by "*Seek the peace of Jerusalem;*" and forasmuch as they who are in that peace are called the people of rest, it is also said, "*let them rest that love thee,*" viz., that love the doctrine and worship of the church. "*Peace be in thy outworks, and rest in thy palaces,*" signifies, in the exterior and interior man; for the exterior man, with the things which are therein, which are natural scientifics and delights, is like an outwork or fortification to the interior man, inasmuch as it is without, or before the interior man, and protects it; and the interior man, with the things which are therein, which are truths and spiritual goods, is like a palace or house, inasmuch as it is within the exterior; hence the exterior things of man are signified by an outwork, and his interior things by palaces, and this is the case in other parts of the Word. "*For my brethren and companions' sakes,*" signifies, for the sake of those who are in goods, and thence in truths, and in the abstract goods and truths themselves are signified." By the house of Jehovah our God is signified the church in which those things are. So again: "*Praise Jehovah, O Jerusalem, celebrate his name, O Zion! Who setteth thy border peace, and filleth thee with the fat of wheat*" (Psalm cxlvii. 12, 14). By Jerusalem and by Zion is understood the church,—by Jerusalem the church as to truths of doctrine, and by Zion the church as to goods of love; by the name of Jehovah which Zion shall praise, is signified the all of worship from the good of love; "*who setteth thy border peace,*" signifies all things pertaining to heaven and the church, for border signifies all things thereof." To fill with the fat of wheat, signifies with every good of love and with wisdom, for fat signifies the good of love;<sup>w</sup> and wheat signifies all things originating in the good of love, specifically the truths of heaven, and wisdom thence derived.<sup>x</sup> Again: "*Jehovah bless thee out of Zion: that thou mayest see the good of Jerusalem all the days of*

<sup>u</sup> That brethren and companions have such signification in the Word, may be seen, *A. C.*, n. 10,490, and above, n. 47.

<sup>v</sup> Inasmuch as in the border or ultimate, all things are together in a complex, see *A. C.*, n. 634, 5897, 6239, 6451, 6465, 8603, 9216, 9217, 9821, 9828, 9836, 9905, 10,044, 10,099, 10,329, 10,335, 10,548.

<sup>w</sup> As may be seen, *A. C.*, n. 5943, 6409, 10,033.

<sup>x</sup> See *A. C.*, n. 3941, 7605.



*thy life; that thou mayest see the sons of thy sons, peace upon Israel*" (cxxxviii. 5, 6). By Zion and by Jerusalem is signified here, also, the church as to the goods of love and as to truths of doctrine; its being said, "*Jehovah bless thee out of Zion*," denotes that blessing is from the good of love, for Zion signifies the church as to the good of love; and inasmuch as from that good exists and proceeds every good and truth of doctrine, it is therefore said, "*That thou mayest see the good of Jerusalem all the days of thy life; that thou mayest see the sons of thy sons:*" the sons of sons signifying truths of doctrine, and the multiplication thereof to eternity; and inasmuch as all these things are from the Lord, and by virtue of the peace which is from him, therefore the passage concludes with "*and peace upon Israel*," Israel denoting those with whom the church is. Again: "*In Salem also is his tabernacle, and his dwelling-place in Zion. There brake he the lightnings of the bow, the shield, and the sword, and the battle*" (Psalm lxxvi. 2, 3). Jerusalem is here called Salem, because by Salem is signified peace, from which also Jerusalem is named, and the reason of its being so named is, because peace signifies all things belonging to heaven and the church, as may be seen above; by the tabernacle of God is signified the church which exists from those things; by his dwelling-place in Zion is signified the good of love, inasmuch as the Lord dwells in that good, and thence gives truths, and causes them to multiply and be fruitful; and inasmuch as peace also signifies there being no more combat of what is evil and false against what is good and true, or no dissension or war in a spiritual sense, therefore it is said, "*There brake he the lightnings of the bow, the shield, and the sword, and the battle*," by which is signified the dissipation of all combat arising from the falsities of doctrine against good and truth, and in general the dissipation of all dissension. From peace also Jerusalem was called Schelomim, and on that account Melchizedek, who was priest of God Most High, was king of Salem (Genesis xiv. 18); and that he represented the Lord is evident in the Psalms, where it is written, "*Thou art a priest for ever according to the order of Melchizedek*" (Psalm cx. 4). Again, in Isaiah: "*Rejoice ye with Jerusalem, and exult in her, all ye that love her: rejoice for joy with her, all ye that mourn for her: that ye may suck, and be satisfied from the breasts of her consolations; that ye may press out, and be delighted from the splendour of her glory. For thus saith Jehovah, Behold, I extend peace to her like a river, and the glory of the nations like an overflowing stream: that ye may suck; ye shall be taken up to her side, and upon her knees ye shall be delighted*" (lxvi. 10—12). Here also by Jerusalem is understood the church as to doctrine, or, what is the same thing, the doctrine of the church; concerning the latter it is said, "*Rejoice ye with Jerusalem, and exult in her, all ye that love her;*" and

concerning doctrine it is said, "*That ye may suck, and be satisfied from the breasts of her consolations: that ye may press out, and be delighted from the splendour of her glory:*" by breasts of her consolations is signified the divine good, and by the splendour of her glory, the divine truth whence doctrine is derived. That there shall be an abundance of all those things by virtue of conjunction with the Lord, is signified by these words, "*Behold, I extend peace to her like a river, and the glory of the nations like an overflowing stream; that ye may suck;*" peace signifying conjunction with the Lord, and the glory of the nations the conjunction of good and truth thence derived: to suck denotes influx from the Lord, and a river and an overflowing stream denote abundance; and that hence exist spiritual love, and celestial love, by which conjunction with the Lord is effected, is signified by, "*Ye shall be taken up to her side, and be delighted upon her knees;*" the side signifying spiritual love, and the knees celestial love, and to be taken up and be delighted signifying eternal felicity by virtue of conjunction." Again, in the same prophet: "*The work of Jehovah is peace: and the labour of justice quietness and security for ever. And my people shall dwell in a habitation of peace, and in tents of securities, and in quiet resting-places*" (xxxii. 17, 18). In this passage peace is said to be the work of Jehovah because it is from the Lord alone, and every thing that exists by virtue of peace from him, with those who are in conjunction with him, is the work of Jehovah. The labour of justice signifies good conjoined with truth, in which peace consists; for labour in the Word is predicated of truth, justice of good, and quietness of the peace derived from their conjunction. Security for ever signifies that thus there will be no infestation or fear from evils and falsities. Hence it is evident what is signified by its being said, "*And my people shall dwell in a habitation of peace, and in tents of securities, and in quiet resting-places;*" namely, that they shall be in heaven where the Lord is, and thence in the good of love and of worship without infestation from the hells, and thus in the delights of good, and pleasantnesses of truth. The habitation of peace denotes heaven where the Lord is; tents of securities denote the goods of love and of worship not infested by evils and falsities from hell; and quiet resting-places denote the delights of good, and pleasantnesses of truth." Again, in the same prophet: "*For brass I will*

γ That the breasts signify spiritual love, and also the side or breast, may be seen above, n. 65; that the knees signify conjugal love, and hence celestial love, may be seen in the *Arcana Cælestia*, n. 3021, 4280, 5060—5062; that glory signifies divine truth, and intelligence and wisdom thence derived, may be seen above, n. 34, 288, 345; and that the Gentiles, or nations, signify those who are in the good of love, and in the abstract the goods of love, may also be seen above, n. 175, 331; hence the glory of the Gentiles, or nations, signifies genuine truth originating in the good of love, and consequently their conjunction.

z That tents signify the goods of love and worship, may be seen, *A. C.*, n. 414, 1102, 2145, 2152, 3312, 3391, 4391, 10,545.

*bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors justice. Violence shall no more be heard in thy land, wasting nor destruction within thy borders"* (lx. 17, 18). The subjects treated of in this chapter are the advent of the Lord, and the new heaven and the new church to be then established; and by the above words is understood that they shall be spiritual and not natural as before, namely, they who are conjoined to the Lord, by the good of love; and that there shall be no more dissension or disagreement between the internal or spiritual man and the external or natural man. That they shall be spiritual and not natural as before, is signified by, "*For brass I will bring gold, and for iron silver, and for stones iron;*" brass, iron, and stones signifying things natural, and gold, silver, and iron, in the place thereof, signifying things spiritual; gold, spiritual good, silver the truth of that good, and iron spiritual-natural truth. That the Lord will rule by the good of love, is signified by, "*I will also make thy officers peace, and thine exactors justice,*" officers signifying rule, peace the Lord, and justice good from the Lord. That there will be then no more disagreement between the spiritual and the natural man, is signified by, "*Violence shall no more be heard in thy land, wasting nor destruction within thy borders;*" by violence is signified dissension, by land the internal spiritual man, inasmuch as in that man the church is, which in general is signified by land or earth; by wasting and destruction which shall be no more, is signified that there shall be no longer any evils and falsities; and by "*within thy borders,*" is signified in the natural man, for in the things pertaining to the natural man, spiritual things are terminated. The reason why wasting and destruction signify evils and falsities is, because evils waste the natural man, and falsities destroy it. Inasmuch as peace is with those who are in the conjunction of good and truth from the Lord, and inasmuch as evil destroys good, and falsity truth, and consequently also peace, hence it follows that there is no peace with those who are in evils and falsities. It appears indeed as if peace were with them, when they succeed in the world, and they also seem to themselves at such times to be of a contented mind; but that peace is apparent only in their extreme principles, which nevertheless inwardly is not peace, for they think of honour and gain without end, and cherish in their minds cunning, deceit, enmities, hatreds, revenge, and many things of the like nature, which, whilst they are ignorant thereof, rend and devour the interiors of their minds, and thence also the interiors of their bodies. That this is the case appears evidently with them after death, when the interiors of such persons are opened; those delights of their minds are then turned into their contraries, according to what is shewn in the work concerning *Heaven and*



*Hell.*<sup>a</sup> That they alone have peace who are in good and thence in truths, and not they who are in evils and thence in falsities, may appear from the following passages; as in Isaiah: "*But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked*" (lvii. 20, 21). Again: "*Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein knows not peace*" (lix. 7, 8). And in David: "*My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak they are for war*" (Psalm cxx. 6, 7). Again, in Ezekiel: "*Because, even because they have seduced my people, saying, Peace; and there was no peace; and one buildeth up a wall, and, lo, others daub it with untempered mortar; therefore thus saith the Lord Jehovah, I will even rend it with a stormy wind in my fury;—the wall is no more, neither are they that daubed it; to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see a vision of peace, and there is no peace, saith the Lord Jehovah*" (xiii. 10, 13, 15, 16). And in Jeremiah: "*For all, from the least even unto the greatest, study usury, from the prophet even unto the priest every one maketh a lie. And they heal the hurt of the daughter of my people by a word of no weight, saying, Peace, peace; when there is no peace*" (viii. 10, 11). Again, in the same prophet: "*A voice of the cry of the shepherds, and a howling of the powerful of the flock, Jehovah spoileth his pasture, whence the folds of peace are devastated because of the heat of the anger of Jehovah*" (xxv. 36, 37). Again, in David: "*There is no soundness in my flesh because of thine anger; neither is there any peace in my bones because of my sin*" (Psalm xxxviii. 3). So also, in Lamentations: "*He hath filled me with bitterness, he hath made me drunken with wormwood; and my soul is removed from peace: I forgot good*" (iii. 15, 17); besides many other passages too numerous to be adduced. Inasmuch as peace has its origin in the Lord from the union of the Divine Principle itself and the Divine Humanity, and thence from the Lord in his conjunction with heaven and with the church, and in the conjunction of good and truth with every one therein, therefore the SABBATH, which was the most holy representative of the church, was so called from rest or peace; and therefore also the SACRIFICES called peace-offerings were commanded, concerning which see Exod. xxiv. 5; xxxii. 6; Leviticus iii. 3; iv. 10, 26, 31, 35; vi. 12; vii. 11; x. 14; xvii. 5; xix. 5; Numbers vi. 14, 17; Ezek. xlv. 15; Amos v. 22; and elsewhere: and therefore those sacrifices were said to be a sweet savour, or a savour of

<sup>a</sup> N. 485—490.



rest unto Jehovah (see Exodus xxix. 18, 25, 41; Leviticus i. 9, 13, 17; ii. 2, 9; vi. 15, 21; xxiii. 13, 18; Numbers xv. 3, 7, 13; xxix. 2, 6, 8, 13, 36). By savour of rest is signified perception of peace.

366. *That they should kill one another*—That hereby is signified the falsification or extinction of truths, appears from the signification of killing, as denoting to extinguish truths: for by killing in the Word is signified to kill spiritually, or to kill the spiritual principle of man or his soul, which is to extinguish truths. The reason why to kill also signifies to falsify, is, because when truths are falsified, they are also extinguished; for by falsification the understanding of truths becomes different, and truth is truth according to the understanding of any one concerning it; for the love and the principle which have rule in man, construe and apply all things in their own favour, even truths themselves; wherefore when the love is evil, or the principle false, the truths are infected with the evil of the love, or the falsity of the principle, and thereby are extinguished; this therefore is what is here signified by these words, "*That they should kill one another.*" That this takes place when there is no good in man, and especially when there is no good in the doctrine of his church, may appear from the words preceding, viz. "*And when he had opened the second seal,—there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth;*" by which words a second state of the church is signified, when the understanding of the Word is perished as to good, whence dissensions arise in the church.<sup>b</sup> That the understanding of the Word, or, what amounts to the same, the understanding of truth, perishes when man is not principled in good, that is, in love to the Lord and in charity towards his neighbour, may be seen above;<sup>c</sup> for good in man, or what is the same, love in him, is the fire of his life, and truth in him, or the faith of truth, is the light thence derived; wherefore according to the quality of the good or love in which man is principled, such is his truth, or his faith of truth. Hence it may appear that if man is principled in evil, or in an evil love, he cannot be principled in the truth, or in the faith of truth; for the quality of the light issuing from that fire, is such as with those who are in hell, which is a light of infatuation, and as it were a light from burning coals, which is changed into mere darkness when the light flows in out of heaven. Of such a nature is the light which is called natural *lumen* with the evil, when they reason against the things of the church. That truths are hereby falsified and extinguished, is also understood by the words of the Lord in Matthew: "*And the brother shall deliver up the brother to death, and the father the son: and the children*

<sup>b</sup> Concerning which see what was said above, n. 361, 364, 365.

<sup>c</sup> N. 365.

shall rise up against the parents, and cause them to be put to death" (x. 21). And in Luke : "*And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends : and some of you shall they cause to be put to death*" (xxi. 16). In these passages, by parents, brethren, children, and kinsfolk, and friends, are not understood such persons literally, nor by disciples, disciples, but the goods and truths of the church, also evils and falsities; and that evils will extinguish goods, and falsities truths.<sup>d</sup>

367. *And there was given unto him a great sword*—That hereby is signified that this, viz. the extinction of truths above treated of, is effected by falsities, appears from the signification of a sword, as denoting truth combating against what is false, and, in an opposite sense, what is false combating against truth, and destroying it;<sup>e</sup> in this case, what is false combating against truth, and destroying it; for it is said immediately before, "*that they should kill one another*," by which is signified the falsification and extinction of truths. In the Word mention is made of a sword, a dagger, and a two-edged sword; and by sword is signified combat in general, by dagger, the combat of truth derived from good and of what is false derived from evil; and by a two-edged sword, the combat of truth derived from doctrine against what is false, and of what is false derived from doctrine against truth; for a sword is for the arm, and a two-edged sword is said to go forth out of the mouth, as in the Revelation i. 16; ii. 12, 16; xix. 15, 22.

368. Verses 5, 6. *And when he had opened the third seal, I heard the third animal say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four animals say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. "And when he had opened the third seal,"* signifies prediction concerning a further succeeding state of those who are of the church where the Word is: "*I heard the third animal say*," signifies out of the inmost heaven from the Lord: "*Come and see*," signifies attention and perception: "*and I beheld, and lo, a black horse*," signifies the understanding of the Word perished as to truth: "*and he that sat on him had a pair of balances in his hand*," signifies the estimation of truth from the Word in that state of the church: "*A measure of wheat for a penny, and three measures of barley for a penny*," signify that the genuine good and truth of the church were of no account to them: "*and see thou hurt not the oil and the wine*," signifies that it is provided that the internal or spiritual sense of the Word should not be injured either as to good or as to truth.

<sup>d</sup> Respecting this signification of such names, see the *Arcana Cœlestia*, n. 10,490.

<sup>e</sup> See above, n. 131.

369. *And when he had opened the third seal*—That hereby is signified prediction concerning a further succeeding state of those who are of the church where the Word is, appears from what has been said above; <sup>f</sup> for the subject treated of in this and the following chapter is the state of the Christian church, or the church where the Word is, from its beginning to its end, or from the time of the Lord's advent even to the last judgment: for the new church, called the Christian church, which was instituted by the Lord when he was in the world, and afterwards propagated, has decreased successively down to the present time, which is the last time, in which judgment takes place. The predictions concerning these successive states of the church are here manifested as from a book, by various representatives; it is, however, to be observed, that such predictions were not seen and read in a book, after the opening of the seals thereof, but manifested through the heavens from the Lord, before the angels of the inmost heaven; and represented in the ultimates of heaven by such things as are related in this chapter, namely, by horses of various colours, and afterwards by earthquakes, obscurations of the sun and moon, and the falling of the stars to the earth. These were appearances before the angels of the ultimate heaven, signifying such things as were heard and perceived in the inmost heaven, where such appearances do not exist; for what is heard, thought, and perceived in the inmost heaven from the Lord, when it descends through the middle heaven to the ultimate or lowest, is changed into such appearances; thus it is that the arcana of divine wisdom are promulgated before the angels of the ultimate heaven. They who are intelligent in that heaven perceive these arcana from correspondences; but the lowest among them do not perceive them, but only know that arcana are therein contained, and inquire no further; with these latter was John when he was in the spirit, or in vision. These things are mentioned in order that it may be known how the Word was written, namely, from such things as were seen and heard in the ultimates or lowest parts of heaven, thus from mere correspondences and representatives, in each of which lie concealed innumerable and ineffable arcana of divine wisdom.

370. *I heard the third animal say*—That hereby is signified out of the inmost heaven from the Lord, appears from what has been said above, <sup>g</sup> where similar words are explained. The reason why the four animals, or four cherubim, spoke one after another is, because the things said by them correspond by virtue of the opposite sense; for the first cherub was like a lion, the second like a calf, the third had a face as a man, and the fourth was like a flying eagle; and by a lion is signified power. <sup>h</sup> By a

<sup>f</sup> N. 351, 352, 361.<sup>g</sup> N. 353 and 362.<sup>h</sup> As may be seen above, n. 278.



calf is signified good,<sup>i</sup> by a man wisdom,<sup>j</sup> and by an eagle intelligence,<sup>k</sup> wherefore when the first animal, which was like a lion, spoke, the first state of those who were of the church was described as to the combat therein from divine truth,<sup>l</sup> for by a lion is signified the power pertaining to divine truth. When the second animal spoke, which was like a calf, the second state of those who are of the church was described, namely, that good was then perished,<sup>m</sup> for by a calf is signified the good of the church. When the third animal spoke, which had a face as a man, the third state of those who are of the church was described, which state was, that truth was no more in consequence of good being no more, and consequently that there was no longer any wisdom, for all wisdom is of truth from good, and wisdom is signified by man; lastly, when the fourth animal spoke, which was like to a flying eagle, the fourth state of those who are of the church was described, namely, that they were in evils and falsities thence derived, and thus not in any intelligence, for an eagle signifies intelligence. From these considerations it is evident, that the four animals spoke in order according to correspondences from the opposite principle.

371. *Come and see*—That hereby is signified attention and perception, appears from the explication of similar words above.<sup>n</sup>

372. *And behold a black horse*—That hereby is signified the understanding of the Word perished as to truth, appears from the signification of a horse, as denoting the understanding;<sup>o</sup> and from the signification of black, as denoting what is not true; thus by a black horse is signified the understanding perished as to truth. The reason why black signifies what is not true, is, because white signifies what is true;<sup>p</sup> the reason of which is, because white derives its origin from the brightness of light, and light signifies truth; and the reason why black is predicated of what is not true, and signifies the same, is, because it derives its origin from darkness, or from a privation of light, and darkness, inasmuch as it exists from the privation of light, signifies ignorance of truth. That a black horse here signifies the understanding of the Word perished as to truth, is moreover evident from the signification of the red horse treated of above, as denoting the same perished as to good. In the church, also, in process of time good first perishes, and afterwards truth, and at length in the place of good succeeds evil, and in place of truth what is false. This last state of the church is understood by the pale horse, which will be explained presently. That black signifies what is not true, appears also from other passages in the Word, where it is mentioned; as in the following; in

<sup>i</sup> See n. 279.

<sup>j</sup> N. 280.

<sup>k</sup> N. 281.

<sup>l</sup> As may be seen above, n. 355—359.

<sup>m</sup> As may be seen, n. 361—367.

<sup>n</sup> N. 354.

<sup>o</sup> See above, n. 355.

<sup>p</sup> That white is predicated of truth, and signifies truth, may be seen above, n. 196.



Micah: "*Therefore night shall be unto you for a vision; and darkness shall arise to you for divination; and the sun shall go down over the prophets, and the day shall grow black over them*" (iii. 6). By the prophets here mentioned are signified those who are in truths of doctrine, and in the abstract, the truths of doctrine themselves; that they who are understood by prophets should see evils, and divine falsities, is signified by "*Therefore night shall be unto you for a vision; and darkness shall arise to you for divination*"; and that they would then know neither good nor truth, is signified by "*The sun shall go down over the prophets, and the day shall grow black over them*," the sun signifying the good of love, and day, the truth of faith, and to become black denoting their not being seen nor known. Again, in Ezekiel: "*And when I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light*" (xxxii. 7). These words are spoken of Pharaoh king of Egypt, by whom is signified the scientific principle applied to falsities, as is the case when the natural man enters from sciences into things spiritual, instead of proceeding contrary wise; and this being contrary to order, such persons are thereby led to seize upon falsities and confirm them for truths. That when this is the case they cannot receive any influx from heaven, is understood by "*I will cover the heavens*;" and that there are then no knowledges of truth, is signified by "*and make the stars thereof dark*," for stars denote the knowledges of truth; that hence the good of love and the truth of faith no more exist, is signified by "*I will cover the sun with a cloud, and the moon shall not give her light*;" the sun signifying the good of love and the moon the truth of faith.<sup>a</sup> Similar things are signified by the sun, moon, and stars mentioned in Joel: "*The earth was moved before him; the heavens trembled; the sun and moon were blackened, and the stars withdrew their shining*" (ii. 10). And again, in the Revelation: "*And the sun became black as sackcloth of hair, and the moon became as blood*" (vi. 12); the particular signification of this passage will be seen in the following pages. Again, in Ezekiel: "*Thus saith the Lord Jehovah; In the day when he shall descend into hell I will cover upon him the abyss, and I will restrain the streams thereof, so that the great waters shall be shut up, and I will make Lebanon black upon him, and all the trees of the field shall faint upon him*" (xxxii. 15). The subject here treated of is Ashur, who is compared to a cedar, Ashur signifying reasoning concerning the truth of the church from self-derived intelligence, and a cedar, the truth of the spiritual church. The whole of this passage signifies, that all knowledges of truth would hereby perish, and with them all truths,

<sup>a</sup> That the sun and moon have such a signification, may be seen in the work concerning *Heaven and Hell*, n. 116—125.

which savour of good, and thence derive their essence. By the abyss which was covered upon him, and the streams which were restrained, are signified the knowledges of truth, and intelligence thence derived; the abyss, or sea, signifies the scientific principle of the natural man, or the principle of knowing generally; the streams signify the things pertaining to intelligence; the great waters which were shut up signify truths which savour of good, and thence derive their essence, waters denoting truths, and greatness in the Word being predicated of good. By Lebanon which was made black upon him, and the trees of the field which fainted for him, is signified that the truths of the church will cease to exist, and that its knowledges will be without any perception of truth; for Lebanon, in like manner as the cedar, signifies the church as to truths, consequently also the truths of the church; and the trees of the field signify the church as to the knowledges of truth, consequently also the knowledges of the truth themselves; trees denoting the knowledges, and field the church; and hence it is evident that by making Lebanon black is signified the truths of the church being no more. So in Lamentations: "*Her Nazarites were whiter [albi] than snow, they were whiter [candidi] than milk, they were more ruddy in body than rubies, their polishing was of sapphire. Their form is obscured beyond blackness; they are not known in the streets*" (iv. 7, 8). No one can know the signification of these words, unless he knows what the Nazarites represented. The Nazarites represented the Lord as to his divine celestial principle; and inasmuch as all the statutes of the church at that time represented such things as belong to heaven and the church, and consequently to the Lord, all those things being from the Lord; and inasmuch as the Nazarite was the principal representative of the Lord, hence by the above words is signified that every representative of the Lord had perished. The genuine representative of the Lord is described by the Nazarites being whiter than snow, and whiter than milk, which expressions involve the representation of divine truth and divine good in perfection, white being predicated of truth, in like manner, snow; and whiteness being predicated of the good of truth, and in like manner, milk. That every representative of divine truth had perished, is signified by "*Their form is obscured beyond blackness; they are not known in the streets; form, signifying the quality of truth; blackness, its no more appearing; streets, the truths of doctrine; and not to be known in them, the not being recognized by genuine truths.* The signification of Nazarites will be further explained elsewhere. So in Jeremiah: "*For thus hath Jehovah said, The whole earth shall be desolation; yet will I not make a consummation. For this shall the whole earth mourn, and the heavens shall be blackened from above*" (iv. 27, 28). Here, by the whole earth being desola-

tion, is signified that good and truth in the church will perish, the land, or earth, denoting the church; "*Yet will I not make a consummation,*" signifies that something of good and truth should still remain; "*For this shall the whole earth mourn,*" signifies the imbecility of the church in consequence thereof; "*and the heavens shall be blackened from above,*" signifies that there would be no influx of good and truth from the Lord through heaven; for the heavens are said to be blackened when no affection nor perception of truth flows-in from the Lord through heaven. Inasmuch as in the churches before the advent of the Lord, which were representative churches, mourning represented spiritual grief of mind arising from the want of truth and good, for mourning was on account of oppression by an enemy, for the death of a father or mother, and other things of a like nature, and by oppression from the enemy was signified oppression from evils which are from hell, and by father and mother was signified the church as to good and as to truth; on account of these things being represented by mourning with the men of those churches, therefore on such occasions they went in mourning, or in black apparel. Thus, in David: "*I say unto God my rock, Why hast thou forgotten me? Why go I in black because of the oppression of the enemy?*" (Psalm xlii. 9; xliii. 2.) Again: "*I bowed myself in black as bewailing a mother*" (Psalm xxxv. 14). And again: "*I am bent and bowed down greatly; I go in black all the day*" (Psalm xxxviii. 6). So also in Malachi: "*Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we walk in black before Jehovah of hosts?*" (iii. 14.) And in Jeremiah: "*For the hurt of the daughter of my people I am hurt; I am made black*" (viii. 21). Here "*the daughter of my people,*" signifies the church. And again, in the same prophet: "*Judah hath mourned, and her gates are become languishing, they are blackened even to the earth; and the cry of Jerusalem hath gone up, for their great ones sent their lesser ones for water, they came to the pits, and found not waters; their vessels returned empty*" (xiv. 2, 3). That by being blackened is here signified spiritual grief of mind on account of truth not being in the church, is evident from the particulars of this passage in the internal sense; for by Judah is signified the church as to the affection of good; and by Jerusalem, the church as to the doctrine of truth; by gates is signified admission thereto. That truths no more existed in the church is described by these words: "*Their great ones have sent their little ones for water; they came to the pits, and found not waters; their vessels returned empty;*" waters signifying truths; pits, the things which contain them, which are doctrines from the Word, and the Word itself, in which truths are no longer seen. From these considerations it is evident that black and blackness in the



Word signify the privation of truth, in like manner as darkness, clouds, obscurity, and other things which cause blackness; as in Joel: "*A day of darkness and of thick darkness, a day of cloud and obscurity*" (ii. 2); and in other passages.

373. *And he that sat on him had a pair of balances in his hand*—That hereby is signified the estimation of truth from the Word in that state of the church, appears from the signification of him that sat on the horse, as denoting the Word;<sup>r</sup> and from the signification of the balances in his hand, as denoting the estimation of truth thence derived; for all measures and weights which are mentioned in the Word signify the estimation of the thing treated of as to good and as to truth, the numbers adjoined determining the estimation as to the quality and quantity thereof; as in the present case, when it is said, "*a measure of wheat for a penny, and three measures of barley for a penny,*" which we shall explain presently. There were various measures used by those who composed the representative church, as the omer, the homer, the ephah, the bath, the hin, &c.;<sup>s</sup> and besides these there were balances and scales, by which they weighed, and these in particular signified the estimation of any thing as to truth. On this account the weights of the scales were stones, or made of stone, for stones in the Word signify truths. That the weights were stones, or made of stone, appears in Lev. xix. 36; Deut. xxv. 13; 2 Sam. xiv. 26; Isaiah xxxiv. 11; Zech. iv. 10.<sup>t</sup> Here therefore by the balances in the hand of him that sat on the black horse, is signified the estimation of truth from the Word. That he who sat on the horses, not only he who sat upon the white horse, but also he who sat on the red, the black, and the pale horse, signifies the Word, and that the horses, according to their colours, signify the understanding thereof, that is, the red horse signifies the understanding thereof perished as to good, and that the black horse signifies the same as to truth, was shewn above. But inasmuch as the signification of him that sat on the horses, as denoting the Word, cannot easily be comprehended, in consequence of the red and the black horses signifying the understanding of the Word perished as to good and truth, it shall be explained how the case is. The Word in itself is essential divine truth, but the understanding thereof is according to the state of him who reads it; the man who is not principled in good perceives nothing of the good therein, and he who is not in truths sees nothing of the truth therein; hence the cause of this is not in the Word, but in him who reads it. Hence it is evident that he who sat on the horses still signifies the Word, although the horses themselves signify

<sup>r</sup> See above, n. 355, 356, 365.

<sup>s</sup> Which may be seen explained in the *Arcana Cælestia*, n. 10,262.

<sup>t</sup> That stones in the Word signify truths, may be seen *A. C.* n. 643, 3720, 6426, 8609, 10,376.



the understanding of it perished as to good and as to truth. That by him that sat on the white horse is signified the Word, manifestly appears from its being said (chap. xix. 13) "*And his name is called the Word of God.*" That by a pair of balances or scales is signified estimation, and also just ordination, which is effected by truths, appears in Daniel, where it is said that, while Belshazzar the king of Babylon was drinking out of the golden and silver vessels which his father had taken out of the temple of Jerusalem, "*In the same hour came forth fingers of a man's hand, and wrote upon the plaster of the wall, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians*" (v. 5, 25—28). By this historical passage, in the internal sense, is described the profanation of good and truth, which profanation is signified by Babylon, for Belshazzar was king of Babylon, and by a king in the Word is signified the same as by the nation or kingdom itself over which he reigns. The profanation of the good and truth of the church is signified by his drinking out of the golden and silver vessels belonging to the temple at Jerusalem, and at the same time praising the gods of gold and of silver, of brass, of iron, of wood, and of stone, as mentioned in verse 4. By the golden and silver vessels of the temple of Jerusalem the good and truth of heaven and the church are signified; by gold is signified good, and by silver are signified truths; and by praising the gods of gold and of silver, of brass, of iron, of wood, and of stone, is signified idolatrous worship of every kind, thus external worship without any internal, such as exists with those who are understood by Babylon. That there is no church at all existing with such persons, inasmuch as they possess nothing of the good and nothing of the truth which constitute the church, is signified by the writing from heaven; for by numbered, numbered, is signified exploration as to good and truth; and by being weighed in the balances, is signified estimation, according to their quality and judgment; and by being divided, is signified dissipation, extermination, and separation from the good and truth of the church, the kingdom signifying the church; hence it is evident, that to be weighed in scales or balances, signifies estimation according to quality." The reason why kingdom denotes the church, is, because the kingdom of the Lord is where the church is, wherefore they who are of the church are called the sons of the kingdom (Matt. viii. 12; xiii. 38). So in Isaiah: "*Who hath measured the waters in the hollow of his hand, and meted out the heavens with a span,*

" That to divide signifies to dissipate, exterminate, and separate from good and truth, may be seen, *A.C.*, n. 4424, 6360, 6361, 9093.

and comprehended the dust of the earth in a tierce, and weighed the mountains in scales, and the hills in a balance?" (xl. 12). In this passage, by the measures mentioned are described the just arrangement and estimation of all things in heaven and in the church, according to the quality of good and truth. The measures by which these are described, are the hollow of the hand, the span, the tierce, scales, and balances: by waters are signified truths; by the heavens, interior or spiritual truths and goods; by the dust of the earth, exterior or natural truths and goods, each pertaining to heaven and the church; by mountains are meant the goods of love; by hills, the goods of charity; and by weighing them, the estimation and arrangement of them according to their quality. That these words have such a signification, can only be seen from the science of correspondences. Inasmuch as the just estimation, and the exploration of good and truth, are signified in the Word by measures, it was commanded that the measures should be just, and no fraud about them; as in Moses: "*Ye shall not deal perversely in judgment, in measure, in weight, or in dimension. Just balances, just stones, a just ephah, and a just hin shall ye have*" (xix. 35, 36); and for the same reason where justice is mentioned as denoting the estimation and exploration of men according to the quality of good and truth with them, it is everywhere in the Word expressed by scales, balances, and measures, and by ephahs, omers, homers, seahs, hins, &c. (as in Job vi. 2; xxxi. 6); and injustice is expressed by balances of fraud and deceit (as in Hosea xii. 7; Amos viii. 5; Micah vi. 11).

374. *A measure of wheat for a penny, and three measures of barley for a penny*—That thereby is signified, that the genuine good of the church was of no account with them, as also the genuine truth, appears from the signification of measure, as denoting the quality of estimation, for by measures in the Word, as was said in the article above, is signified the quality of a thing as to good and as to truth; and from the signification of wheat, as denoting the good of the church in general, concerning which we shall speak presently; and from the signification of barley, as denoting the truth of that good, which will be also treated of presently; and from the signification of a penny, which is the price of estimation, as denoting its being as it were of no account. This piece of money, being the smallest of all, is used to denote the least price, and in the present case it denotes as it were no price or estimation; the reason is, because by the red horse spoken of above, is signified the understanding of the Word perished as to good, and by the black horse, the same perished as to truth;<sup>v</sup> and when the understanding of the Word as to good and truth is perished, then the genuine good and

<sup>v</sup> As may be seen above, n. 364, 372.

genuine truth of the church is estimated as it were at nothing, or as of no account. The reason why a penny is mentioned, is, because some piece of money must be assumed, in order that some price may be expressed in the sense of the letter: because it is said that he that sat on the black horse "*had a pair of balances in his hand,*" and the voice which was heard in the midst of the four animals spoke of measuring wheat and barley, therefore that piece of money, which was the least of all, is assumed for the price of estimation; and inasmuch as the understanding of the Word as to good and as to truth was no more, therefore by a penny, in the spiritual sense, is here signified the estimation being as it were none, or of no account. The reason why mention is made of one measure of wheat and three measures of barley, is, because the number one is predicated of good, and three of truths; and by one, when it is predicated of good, is signified what is perfect, thus also what is genuine, and by the number three, when predicated of truths, is signified what is full, consequently also what is genuine; hence it is that one measure of wheat, and three measures of barley, signify the genuine good and the genuine truth of the church. The reason why wheat signifies good, and barley its truth, is, because all things of the field signify things relating to the church; the fruits of the field also, as crops of grain of various kind, are serviceable for food; and things which serve for food, and nourish the body, signify, in the spiritual sense, such things as nourish the soul or mind, all which have relation to the good of love, and the truth of faith; whence it is that wheat and barley especially have such a signification, because bread is made from them.<sup>w</sup> The reason of this signification of wheat and barley is grounded in correspondence, as is evident from the things which appear in the spiritual world, where all appearances are correspondences. In that world there appear plains and fields, and crops of grain of various kinds, also loaves; whence it is known that they correspond to things spiritual, and consequently that they have significations according to correspondences. That wheat and barley signify the good and truth of the church, wheat the good thereof, and barley the truth, is evident from the passages in the Word where they are mentioned; as from the following in Jeremiah: "*Jehovah who hath dispersed Israel, shall gather him, and shall guard him as a shepherd his flock, for Jehovah hath redeemed Jacob, and hath liberated him out of the hand of him that was stronger than he: therefore shall they come*

<sup>w</sup> That food of every kind signifies spiritual food, thus the things appertaining to science, intelligence, and wisdom, and consequently good and truth, from which those things are derived, may be seen, n. 3114, 4459, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5288, 5656, 5917, 8418, 8562, 9003. Concerning the signification of bread in general, see the *Doctrine of the New Jerusalem*, n. 218; and that field signifies the church, n. 2971, 3766, 9139, in the *Arcana Caelestia*.



*and sing in the heights of Zion, and they shall flow together to the good of Jehovah, to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd: and their soul shall be as a watered garden*" (xxx. 10—12). The subject here treated of is the establishment of a new church. By Israel and Jacob is signified that church; by Israel the spiritual internal of the church, and by Jacob the external, for every church has an internal and an external. The establishment thereof is described by Jehovah shall "*gather him, and shall guard him as a shepherd doth his flock. For Jehovah hath redeemed Jacob, and liberated him out of the hand of him that was stronger than he.*" By redeeming is signified to reform;<sup>x</sup> by "*the hand of him that was stronger than he,*" is signified from the evil and false principle which before had possession; their internal joy, or joy of heart arising from celestial good, and from truths thence derived, is signified by "*they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, to the wheat, to the new wine, and to the oil, and to the sons of the flock and of the herd.*" To sing in the height of Zion signifies internal celestial joy, or such joy as exists in the Lord's celestial kingdom, to sing denoting that joy;<sup>y</sup> height denoting what is internal, and Zion the celestial kingdom. Wheat signifies the good of the natural man; new wine, the truth thereof; oil, the good of the spiritual man; the sons of the flock signify spiritual truths, and the sons of the herd natural truths; on account of such things being signified, they are called the goodness of Jehovah. That intelligence and wisdom are thence derived to those who are of the church, is signified by "*their soul shall be as a watered garden,*" for by a garden in the Word is signified intelligence, and being watered denotes its continual growing or increasing; that wheat, new wine, oil, the sons of the flock and of the herd, are not meant in the above passage, is evident, for it is said, "*Jehovah hath redeemed Jacob,*" and that "*their soul shall be as a watered garden.*" So in Joel: "*The field is wasted, the land mourneth: for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished*" (i. 10—12). These things are not said concerning a field and its barrenness, but concerning the church and its vastation; wherefore the field, land, corn, new wine, and oil, are not to be understood literally, but by the field, and by the land or earth, is to be understood the church; by the field, the church as to the reception and procreation of truth and good, and by the earth, the church as to the nation therein; by corn, good of every kind in the external man; by new wine, the truth of the same; and by oil, the good in the internal man; by

<sup>x</sup> As may be seen above, n. 328.<sup>y</sup> See above, n. 236.



the husbandmen who are ashamed, and the vine-dressers who howled for the wheat and for the barley, are signified those who are of the church, and by the wheat and barley, the good and truth thereof; by the harvest of the field which perished, is signified all worship originating in good and truth. So in Jeremiah: "*The spoilers are come upon all the hills in the wilderness; for the sword of Jehovah shall devour from the end of the earth even to the end of the earth: no flesh hath peace. They have sown wheat, and reaped thorns*" (xii. 12, 13). These things also are said concerning the church and its devastation. By the hills in the wilderness upon which the spoilers are said to come, is signified that all the good of charity perished through evils and falsities; hills signifying where the good of charity resides, and, in the abstract, that good itself, wilderness signifying where it exists no more, because there is no truth; and spoilers signifying evils and falsities whereby good and truth perish. The sword of Jehovah, which is said to devour from the end of the earth even to the end of the earth, signifies what is false destroying all things of the church; the sword that shall devour denoting what is false destroying, and from the end of the earth even to the end of the earth, denoting all things of the church. By no flesh having peace, is signified that internal rest no more existed on account of the dominion of evil and falsity; by sowing wheat, and reaping thorns, is signified that instead of the goods of truth there should be the evils of falsity, wheat denoting the goods of truth, and thorns denoting the evils of falsity. Again, in the same prophet, it is said of Ishmael, who was of the seed of the kingdom, that he smote with the sword, and slew Gedaliah, whom the king of Babylon had made governor over the land, and all the Jews who were with him, and the Chaldeans, also the men from Shechem, from Shiloh, and from Samaria; "*But,*" it is added, "*ten men were found among them that said unto Ishmael, Slay us not: for we have treasures hid in the field, of wheat and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren*" (xli. 1—8). By these historical circumstances, in the internal sense, is described the condemnation of those who profane holy things; for by Gedaliah, whom the king of Babylon made governor over the land, and by the Jews who were with him, also by the Chaldeans, and the men from Shechem, from Shiloh, and from Samaria, are understood those who profane, and, in the abstract, profanations of every kind. Forasmuch as the king of Babylon signified the profanation of good and truth, their condemnation is signified by their being slain;<sup>2</sup> but by the ten men, who said to Ishmael, "*Slay us not: for we have treasures hid in the field, of wheat and of*

<sup>2</sup> Concerning this signification of being slain, as denoting to be slain spiritually, see n. 315, above.

*barley, and of oil, and of honey,*" are understood those who have not profaned the holy things of the church, because inwardly they possess good and truth; for they who profane have inwardly nothing of good and truth, but only outwardly when they speak and preach, whereas, they who do not profane are in possession of good and truth inwardly, and this is what is understood by their saying, that they had treasures hid in the field, of wheat and of barley, of oil and of honey: wheat and barley signify the goods and truths of the external man, oil signifies the good of the internal man, and honey, the delight thereof; and by ten men are signified all who are of such a description, the number ten signifying all and all things; by his forbearing and not slaying them, is signified that they were not profaned, consequently not condemned: by Ishmael are represented those who are in the genuine truth of the church, which is also signified by the seed of the kingdom from which he was. Such are the things involved in this historical passage, the historical parts of the Word containing an internal sense as well as the prophetic. Again, in Moses: "*For Jehovah thy God bringeth thee into a good land, a land of rivers of water, of fountains and depths that spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive and honey*" (Deut. viii. 7, 8). In the literal sense the land of Canaan is thus described, but in the spiritual sense the church of the Lord is described, this being signified by the land according to this sense, and all the genera of good and truth pertaining to the church are recounted. The reason why the land is called a land of rivers of water, is, because these signify the doctrines of truth. By fountains and depths springing out of the valleys and hills, are signified interior and exterior truths derived from the Word; by fountains the interior, and by depths the exterior. The latter are said to spring out of the valleys, because a valley signifies what is inferior and exterior, where such truths are; and the former are said to spring out of the mountain, because a mountain signifies what is superior and interior, where such truths also are. By a land of wheat and barley, and of the vine and fig-trees, and pomegranates, is signified the church as to good and truth of every kind; wheat and barley signifying good and truth from a celestial origin; vines and fig-trees, good and truth from a spiritual origin; and pomegranates the knowledges of good and truth. By a land of oil, olive and honey, is signified the church as to the good of love and its delight. They who are unacquainted with the spiritual sense of the Word suppose, that nothing more is described by these words than the land of Canaan, in which case the Word would be only natural and not spiritual, when nevertheless the Word in its internal is every where spiritual, and it is spiritual when by the above words are understood the spiritual things

which are signified, namely, goods and truths of every kind.<sup>a</sup> The signification of wheat and barley here treated of may further appear from what is said in Job: "*If I have eaten the strength of the earth without silver, or cause the soul thereof to exhale, let the thorn come forth instead of wheat, and the wild vine instead of barley*" (xxxi. 38—40). Here to eat the strength of the earth without silver, signifies the appropriation of the good of the church to self without the truth of the same, the earth denoting the church, and silver denoting truth; to cause the soul thereof to exhale, signifies thus to render void the spiritual life: the thorn coming forth instead of wheat signifies evil instead of good; and by the wild vine instead of barley, is meant what is false instead of truth; for wheat denotes good, thorns denote evil, barley denotes truth, and by the wild vine is meant what is false; for good can only be procured by truths. So in Isaiah: "*I have heard a consummation and decision from the Lord Jehovih Zebaoth upon the whole earth. Will the plowman plow all day to sow, and open and harrow his ground? When he hath made plain the faces thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the measured wheat and the appointed barley and the spelt appointed? Thus he is instructed to judgment, his God doth teach him*" (xxviii. 22, 24—26). These words in their spiritual sense describe the state of the church with the Jewish and Israelitish nation, namely, that it was altogether destroyed, and that it was to no purpose to learn and to know the Word, but in order to apply the good and truth thereof to the use of life, and that by this means, and no other, could intelligence be communicated from the Lord. That the church with that nation was altogether destroyed is understood by the consummation and decision being heard from the Lord Jehovih of hosts upon the whole earth, consummation and decision denoting plenary destruction, and the whole earth, the whole church, that is, every thing pertaining thereto; its being to no purpose to learn and know the Word, is signified by "*Will the plowman plow all day to sow? and open and harrow the ground?*" to plow all day to sow, denoting to learn, and to harrow the ground, denoting to deposit truth in the memory. That the good and truth of the Word should be applied to the use of life is signified by, "*When he hath made plain the faces thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the measured wheat and the appointed barley?*" Making plain the faces of the ground, and scattering the cummin, denote preparation by the Word;

<sup>a</sup> But what is specifically designated by rivers, fountains, depths, by a valley, a mountain, the vine, the fig-tree, the pomegranate, the olive, also oil and honey, is abundantly shewn in the *Arcana Cælestia*, all the passages of which it would be too prolix to adduce in this place; yet several of them have been pointed out, and will be pointed out, in other parts of this work.



the measured wheat, and the appointed barley, and the spelt appointed, denote the application of the good and truth of the Word to the use of life; wheat signifying good, barley truth, and spelt the knowledges thereof; and that by this means, and no other, can intelligence be communicated from the Lord, is signified by, "*Thus he is instructed to judgment, his God doth teach him,*" judgment signifying intelligence, and his God teaching him, signifying that such intelligence is from the Lord. So again, in Moses: "*So Jehovah alone did lead him, and there was no strange God with him. He made him ride on the high places of the earth, and He fed him with the produce of the fields; He made him to suck honey out of the rock, and oil out of the flinty rock: butter of the herd and milk of the flock, with fat of lambs, and rams of the sons of Bashan, and of goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of grapes*" (Deut. xxxii. 12—14). These things are said of the ancient church established by the Lord after the deluge, which church was principled in wisdom and intelligence in consequence of being in the good of charity; and in faith thence derived. The wisdom and intelligence of those who composed that church as derived from the Lord, is signified by Jehovah making them to ride on the high places of the earth, and making them to eat the produce of the fields; the celestial and spiritual goods communicated by means of truths are described by his making them to suck honey out of the rock, and oil out of the flinty rock, butter of the herd and milk of the flock, with the fat of lambs, and of rams, the sons of Bashan, and goats, with the fat of kidneys of wheat, signifying all good in general, and the pure blood of grapes all truth thence derived. Again, in David: "*Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. He should have fed them also with the fat of wheat: and with honey out of the rock should I have satisfied thee*" (Psalm lxxxi. 13, 14, 16). By the fat of wheat, and honey out of the rock, are here signified good of every kind, and the delight thereof originating in celestial good from the Lord; fat denoting celestial good; wheat, good of every kind in general; honey, the delight of good; and rock, the Lord. That these things will be given to those who are signified by Israel, if they live according to the precepts of the Lord, is understood by its being said, "*Oh that my people had hearkened unto me, and Israel had walked in my ways!*" ways in the Word signifying truths and also precepts, and to walk signifying to live. So again: "*Praise Jehovah, O Jerusalem; praise thy God, O Zion. For he strengtheneth the bars of thy gates; he blesseth thy sons within thee. He maketh thy borders peace, and filleth thee with the fat of wheat*" (Psalm cxlvii. 12—14). By Jerusalem and Zion is



understood the church; by Jerusalem, the church as to the truths of doctrine, and by Zion, the church as to the goods of love; the borders which are made peace, signify all things of heaven and the church, for borders signify all those things; to be filled with the fat of wheat, signifies with every good of love and with wisdom, fat here signifying the good of love, and wheat all things therein originating, which being derived from good also are goods; and therefore it is said, "*and filleth thee with the fat of wheat.*" So in Hosea: "*Then said Jehovah unto me, Go, yet, love a woman beloved of her companion, and an adulteress, according to the love of Jehovah toward the sons of Israel, who look to other gods, and love flagons of grapes. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and a half homer of barley*" (iii. 1, 2). By these words were represented the nature and quality of the Jewish and Israelitish church as to doctrine and worship, in that by vain traditions they falsified all things of the Word, although they worshipped it as holy. "*A woman beloved of her companion and an adulteress,*" whom the prophet was to love, signifies a church of such a nature and quality, a woman denoting the church, and being loved by her companion and an adulteress, denoting the falsification of truth and the adulteration of good; "*according to the love of Jehovah towards the sons of Israel, who look to other gods,*" signifies falsities of doctrine and evils of worship, these things being signified by looking to other gods; loving flagons of grapes, signifies the Word in the sense of the letter alone, for wine signifies truths of doctrine from the Word, grapes signify the good from whence truths are derived, and a flagon signifies that which contains, thus the ultimate sense of the Word which is the sense of the letter, and which they apply to their own falsities and evils; the fifteen pieces of silver signify a price very small, fifteen denoting very little; the homer and the half homer of barley signify that they possessed so little of good and truth as scarcely amounted to any. Again, in Matthew: John the Baptist said concerning Jesus, "*I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I; he shall baptize you with the Holy Spirit, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but the chaff he will burn up with unquenchable fire*" (iii. 11, 12). By baptizing with the Holy Spirit and with fire, is here signified to reform the church, and to regenerate the man of the church by divine truth and divine good; to baptize signifies to reform and regenerate; the Holy Spirit signifies the divine truth proceeding from the Lord; and fire, the divine good of his divine love: by the wheat which he shall gather into his garner, and by the chaff which he will burn with unquenchable fire, are signified good of every kind, which is of heavenly origin, that it shall be

preserved to eternity, and, consequently, those who are principled in such good; and falsity of every kind, which is of infernal origin, that it shall be destroyed, consequently those who are principled therein; and because wheat, a garner, and chaff, are made use of to denote such things, therefore mention is also made of a fan, and a floor, and by the fan is signified separation, and the floor denotes where the separation takes place. Again, in the same evangelist: "*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn*" (xiii. 24—30). What these words involve is very evident from their spiritual meaning, the various expressions being correspondences; for the Lord when he was in the world spoke by mere correspondences, inasmuch as he spoke from the divine principle itself. This parable refers to the last judgment, when the good will be separated from the evil, and when the former will be admitted into heaven, and the latter consigned to hell. The good seed which the man sowed in his field signifies the truths of the church, which are derived from good; the field denotes the church, where those truths are; sowing denotes influx and reception, and, consequently, instruction also; the man who sowed the seed is the Lord, by the Word, in which all the truths of the church are contained; his enemy coming and sowing the tares while men slept, and then going his way, signifies that with natural men the falsities of evil flow in from hell, and are received; for by sleeping is signified the natural life without the spiritual.<sup>b</sup> By the enemy mentioned is signified hell, and by the tares are meant the evils of what is false. The signification of the remaining part of this passage may be seen in the work concerning the *Last Judgment*,<sup>c</sup> in which the arcana involved therein are laid open: for the present purpose it may be sufficient to observe, that wheat signifies the good of truth, and thence also those who are in good by truth; and that by tares are signified the evils of falsity, and thence also those who are in evils by falsity. That these things are said concerning

<sup>b</sup> As may be seen above, n. 187.<sup>c</sup> N. 70.

the last judgment, may appear from what follows in the same chapter, where it is said, "*He that soweth the good seed is the Son of Man ; the field is the world ; the good seed are the sons of the kingdom ; but the tares are the sons of the wicked one ; the enemy that sowed them is the devil ; the harvest is the consummation of the age*" (verses 38, 39) ; the consummation of the age signifies the last time of the church, when judgment takes place. From these passages adduced from the Word, it may appear evident, that wheat signifies the good of the church in general, and barley the truth thereof.

375. *And see thou hurt not the oil and the wine*—That these words signify that it is provided, that the internal or spiritual sense of the Word should not suffer hurt, either as to good or as to truth, appears from the signification of oil as denoting the good of love, of which we shall speak presently ; and from the signification of wine, as denoting the truth of that good, for every good has its own truth, or, in other words, all truth originates in good, and hence according to the quality of the good such is its truth ; and from the signification of hurting, as denoting to do injury thereto. That it is the internal or spiritual sense of the Word as to good and truth, which is here specifically signified by oil and wine, is evident from this consideration, that wheat and barley signify good and truth just as oil and wine do, but wheat and barley signify the good and truth of the church in general, consequently such as pertain to the literal sense of the Word, for goods and truths in that sense of the Word are goods and truths in general, the literal sense of the Word including the spiritual sense, and thereby spiritual goods and truths ; wherefore the goods and truths of that sense are goods and truths in general, and are signified by wheat and barley ; whereas the goods and truths of the internal or spiritual sense are signified by the oil and the wine ; the latter are goods and truths interior, but the former exterior. That there are goods and truths interior and exterior, the former in the spiritual or internal man, and the latter in the natural or external man, may be seen in the work concerning *Heaven and Hell*, where it is shewn that there are three heavens, and that in the inmost or third heaven they are in inmost goods and truths, or in goods and truths of the third degree ; that in the middle or second heaven they are in goods and truths inferior, or of the second degree ; and that in the ultimate or first heaven they are in ultimate goods and truths, or in truths of the first degree. These latter goods and truths are such as are contained in the literal sense of the Word ; wherefore they who remain in that sense, and thence form their doctrine, and at the same time live according thereto, are in ultimate goods and truths : and these, inasmuch as they do not see interior truths, because they are not



purely spiritual like the angels of the superior heavens, but spiritual natural, are still in heaven, but in the ultimate heaven, forasmuch as the goods and truths which they have drawn from the literal sense of the Word, and which they continue to possess, contain in themselves interior goods and truths pertaining to the spiritual sense, for they correspond, and by correspondence form a one. Thus, for example, if they who believe, from the literal sense of the Word, that God is angry, that he condemns, and casts into hell those who live wickedly, although this is not truth in itself, inasmuch as God is never angry, nor condemns man or casts him into hell, if they live well, and thus believe because it is so said in the Word, the Lord accepts their belief as truth, because the truth is concealed within such belief, and this also appears before the interior angels, although they themselves do not see it. Again, he who believes that he shall enjoy a long life, if he love his father and mother, according to the precepts of the decalogue, and because it is so commanded, is accepted on the same ground as if he had believed the real truth, because he does not know that by father and mother, in the supreme sense, are understood the Lord and his kingdom; by father is meant the Lord and by mother his kingdom; and that by prolongation of days, or length of life, is signified eternal felicity. The case is similar in a thousand other instances. These things are mentioned that it may be known what is understood by the exterior and interior goods and truths of the Word, because by wheat and barley are signified exterior goods and truths, or such as pertain to the literal sense of the Word; whereas by oil and wine are signified interior goods and truths, or such as pertain to the spiritual sense of the Word. The reason why wheat and barley signify exterior goods and truths, or the goods and truths of the literal sense of the Word, is, because they belong to the harvest of the field, and do not serve for food until they are made into bread, and bread in the Word signifies interior good, consequently wheat and barley signify those things by which interior good is procured, and such things are the goods and truths of the letter of the Word. But that oil and wine signify the interior goods and truths, or those of the internal or spiritual sense of the Word, will appear evident, when we come to adduce the passages of the Word in which they are mentioned, which we shall do presently. The reason why injury is not to be done to these, is in order that they may not be profaned, for if they are known, and believed, and afterwards denied, or also if the life be contrary to them, they are then profaned, and he who profanes interior goods and truths, conjoins himself with heaven, and at the same time with hell, which is altogether to destroy spiritual life; for the goods and truths which are believed, remain, and also the evils and falsities which succeed in their place in consequence of denial or of a life



contrary to them ; hence a conjunction takes place of the good and truth of heaven with the evils and falsities of hell, which cannot be separated, but must be torn asunder, and when they are so torn, every thing of the spiritual life is destroyed. Hence it is that profaners after death are not spirits in human form, as others, but mere fantasies, and appear to themselves to fly hither and thither without any thought, and at length are separated from others, and cast down into the lowest hell of all ; and inasmuch as they do not appear in a human form as other spirits, therefore they are no more called he or she, but it, that is, not man.<sup>d</sup> Forasmuch as such a lot remains for those who profane the interior goods and truths of heaven and the church, therefore the internal or spiritual sense of the Word, in which those goods and truths are contained, was not opened to the Jews, because if it had been opened to them, they would have profaned it ; on the same account it was not opened to Christians, inasmuch as these also, if it had been opened to them would have profaned it ; hence it has hitherto been concealed from the latter as well as from the former, that there was any internal or spiritual sense contained in the letter or natural sense of the Word ; and that they might be in ignorance concerning it, it was provided that the science of correspondences, which was the primary science of the ancients, should be lost, so that the nature of correspondence should be entirely unknown, and consequently the nature of the spiritual sense of the Word ; for the Word is written by mere correspondences, and therefore without a knowledge of this science, the nature of the spiritual sense of the Word cannot possibly be known. This was provided by the Lord, lest genuine goods and truths themselves, in which the angels of the superior heavens are principled, should be profaned. But the reason why the internal or spiritual sense of the Word is at this day opened, is, because the last judgment is accomplished, and hence all things in the heavens and in the hells are reduced into order, and thus it can be provided by the Lord that profanations may not take place. That the internal or spiritual sense of the Word was to be opened after the accomplishment of the last judgment, was foretold by the Lord in the Revelation.<sup>e</sup> That no injury should be done to the internal or spiritual sense of the Word, was also signified by the garments of the Lord being divided by the soldiers, and not the vesture, which was without seam, woven from the top throughout (John xix. 23, 24) : for by the garments of the Lord is signified the Word ; by the garments which were divided, the Word in the letter ; by the vesture, the Word in the internal sense ; and by the soldiers are

<sup>d</sup> What further relates to the profanation of good and truth may be seen in the *Doctrine of the New Jerusalem*, n. 169, 172.

<sup>e</sup> As may be seen in the small work concerning the *White Horse*.

signified those who fought in favour of the goods and truths of the church.<sup>f</sup> That oil signifies the good of love, may especially appear from the anointings among the children of Israel, or in their church, which were performed by oil; for all things belonging to that church were consecrated by oil, and were then called holy, as the altar and the vessels thereof, the tent of the assembly and all things which were therein, likewise those who were appointed to the priesthood and their garments, the prophets also, and afterwards the kings. Any one may see that oil itself does not sanctify, but that which is signified by oil, which is the good of love to the Lord, derived from the Lord; this is what is signified by oil; when, therefore, persons or things were anointed with oil, from that moment they became representative, for the oil induced a representation of the Lord, and of the good of love from him, the good of love which is from the Lord, and directed to the Lord, being the essential holy principle of heaven and the church, by which every thing divine flows in. Hence the things belonging to heaven and the church, which are called things spiritual, are holy in proportion as they contain this principle. The reason of the representation of holiness by oil is this: The Lord alone as to his Divine Human Principle is the ANOINTED OF JEHOVAH, for in him, from conception, was the essential divine good of the divine love, and by virtue thereof his human principle was the essential divine truth when he was in the world, and afterwards, by union with the essential divine principle in himself, he made that also the divine good of the divine love; and inasmuch as all things of the Israelitish church represented things divine from the Lord, and, in the supreme sense, the Lord himself, for the church instituted with the Israelitish nation was a representative church, therefore oil, by which was signified the divine good of the divine love, was applied in order that representations might thereby be induced; and afterwards the things or persons that were anointed were considered as holy, not that there was any holiness thereby in them, but because holiness was thereby represented in heaven when they were employed in the performance of worship. These observations are made in order that it may be known that oil signifies the good of love; but to make it more evident, the following propositions shall be expounded in order, namely. I. That in ancient times they anointed stones with oil, and set them up for statues. II. That they anointed the arms of war, as bucklers and shields. III. That they anointed the altar and all the vessels thereof, likewise the tabernacle of the congregations and all things therein. IV. That they anointed those who were appointed to the priest-

<sup>f</sup> That such persons are signified by soldiers, may be seen above, n. 64: and that garments in the Word signify truths clothing good, and the garments of the Lord the divine truth, and consequently the Word, n. 64, 195.

hood, and also their garments. V. That they also anointed the prophets. VI. That they afterwards anointed kings, who were thence called the anointed of Jehovah. VII. That it was customary to anoint themselves and others with oil, to testify gladness of mind and benevolence. VIII. That hence it is evident that oil in the Word signifies good; the oil of holiness which was prepared for anointing those things that were to be used in the worship of the church signified the divine good of the divine love, and oil in general, good and its delight. With respect to the *first* proposition, That they anointed stones set up for statues, appears from what is said in the book of Genesis: "*And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a statue, and poured oil on the top of it. And he called the name of that place Beth-el. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall Jehovah be my God: And this stone which I have set for a statue shall be God's house*" (xxviii. 18—22). The reason why stones were thus anointed, was, because by stones were signified truths, and truths without good have no spiritual life, that is, no life from the divine principle; but when the stones were anointed with oil, then they represented truths grounded in good, and in the supreme sense, the divine truth proceeding from the divine good of the Lord, who is thence called the stone of Israel. The stones themselves that were set up were called statues and were accounted holy, and hence arose the use of statues among the ancients, and afterwards in their temples. Forasmuch as the stone set up by Jacob was representatively sanctified, therefore he called the name of the place Bethel, and said that that stone should be the house of God; Bethel signifies the house of God, and the house of God signifies the church as to good, and, in the supreme sense, the Lord as to his Divine Human Principle.<sup>g</sup> The *second* proposition, That they anointed the arms of war, as bucklers and shields, appears from these and other passages; as in Isaiah: "*Arise, ye princes, and anoint the shield*" (xxi. 5). And in the 2nd book of Samuel: "*The shield of the heroes is polluted, the shield of Saul is not anointed with oil*" (i. 21). The reason why the arms of war were anointed

<sup>g</sup> See John ii. 19—22. The other particulars of the above passage may be seen explained in the *Arcana Cœlestia*, and also further respecting oil and statues: that statues were set up by the ancients for a sign, for a witness, and for worship, n. 3727; that they were at first used as holy boundaries, n. 3727; and afterwards used in worship, n. 4580; what they specifically signified, n. 4580, 10,643. That stones signify truths, and the stone of Israel the Lord as to divine truth, n. 643, 1298, 3720, 6426, 8609, 9388, 9389, 10,376. That the pouring of oil upon the head of a statue, or anointing it, was done to induce the representative of truth originating in good, and was thus applied to worship, n. 3728, 4090.



was, because they signify truths combating against falsities, and truths from good are what prevail against those falsities, but not truths without good; wherefore the arms of war represented truths, by which the Lord himself combats with man against the falsities from evil which arise from hell.<sup>h</sup> The *third* proposition, That they anointed the altar and all the vessels thereof, likewise the tabernacle of the congregation and all things therein, appears from Moses: "*And thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it*" (Exod. xxix. 36). And again: "*Thou shalt make the oil of the anointing of holiness wherewith thou shalt anoint the tabernacle of the congregation, and the ark of the testimony, and the table and all the vessels thereof, and the candlestick, and all the vessels thereof, and the altar of incense, and the altar of burnt-offering, and all the vessels thereof, and the lavers and the basis, thus shalt thou sanctify them, that they may be holy of holies: every one who would touch them must sanctify himself*" (Exod. xxx. 25—29; xl. 9—11; Levit. viii. 10—12; Numb. vii. 1). The reason why the altars were anointed, and the tabernacle of the congregation, with all things therein, was that they might represent the divine and holy things of heaven and the church, consequently the holy things of worship; and they could not represent those things unless they had been consecrated by something significative of the good of love, for the divine principle enters by the good of love, and is thereby present, consequently also in worship, and without the good of love, the divine principle cannot enter or be present.<sup>i</sup> The *fourth* proposition, That they anointed those who were appointed to the priesthood, and their garments, appears in Moses: "*Then shalt thou take the anointing oil, and pour it upon his head, and anoint him*" (Exod. xxix. 7; xxx. 30). Again: "*And thou shalt put upon Aaron the garments of holiness, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations*" (Exod. xl. 13—15). And again: "*And Moses brought Aaron and his sons, and washed them with water. And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him. And Moses*

<sup>h</sup> That arms of war signify truths combating against falsities, may be seen, *A. C.*, n. 1788, 2686, and above, n. 131, 367; and that wars in general signify spiritual combats, *A. C.*, n. 1664, 2686, 8273, 8295; and that enemies signify evils and falsities, and in general the hells, n. 2851, 8289, 9314.

<sup>i</sup> That the altar was in an especial manner representative of the Lord, and thence of worship from the good of love, may be seen, *A. C.*, n. 2777, 2811, 4489, 4541, 8935, 9388, 9389, 9714: and that the tabernacle with the ark was the principal representative of heaven where the Lord is, n. 9457, 9481, 9485, 9594, 9632, 9596, 9784.



took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him" (Levit. viii. 6, 12, 30). The reason why Aaron and his sons were anointed, and even their very garments, was that they might represent the Lord as to divine good, and as to divine truth thence derived; Aaron, the Lord as to the divine good, and his sons as to the divine truth thence derived; and in general that the priesthood might represent the Lord as to his work of salvation. The reason of their garments being anointed, as in Exod. xxix. 29, was, because garments represented spiritual things clothing, or put on.<sup>j</sup> Inasmuch as inauguration to representation was effected by anointing, and by Aaron and his sons were represented the Lord and what proceeds from him, therefore to Aaron and his sons were given the holy things of the children of Israel, which were gifts given to Jehovah, and were called heave offerings; and it is said that they should be the anointing or for the anointing, that is, that they should be a representation, or for a representation of the Lord, and of the divine things which proceed from him. This appears from the following passages in Moses: "*For the wave breast and the heave shoulder have I taken from with the sons of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the sons of Israel. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of Jehovah made by fire, which I commanded to give them in the day that he anointed them from with the sons of Israel*" (Levit. vii. 34, 35). And again: "*And Jehovah spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the sons of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. Every gift of theirs as to every meat offering, as to every sacrifice of sin and guilt, every agitation of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine, and of the corn, their first fruits which they shall give unto Jehovah, I have given them to thee, likewise every thing devoted in Israel, every opening of the womb, thus every heave-offering of things holy. Thou shalt have no inheritance in their land, neither shalt thou have any part in the midst of them; I am thy part and thine inheritance in the midst of the sons of Israel*" (Numb. xviii. 8—20). From these considerations it is evident that anointing denoted representation, inas-

<sup>j</sup> That Aaron represented the Lord as to divine good, may be seen, *A.C.*, n. 9806; that his sons represented the Lord as to divine truth proceeding from divine good, n. 9807; that the priesthood in general represented the Lord as to his work of salvation, n. 9809; that the garments of Aaron and his sons represented things spiritual, n. 9814, 9946, 9950.

much as by anointing they were consecrated or inaugurated to representation; by the same also was signified that all inauguration into the holy principle of heaven and the church is effected by the good of love which is from the Lord, and that the good of love is the Lord pertaining to them; this being the case, it is said, that Jehovah is his part and his inheritance. The *fifth* proposition, That they also anointed the prophets, appears from the 1st book of Kings: "*And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria: and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room*" (xix. 15, 16). And again, in Isaiah: "*The spirit of the Lord Jehovih is upon me; because Jehovih hath anointed me to preach good tidings unto the poor*" (lxi. 1). The reason why the prophets were anointed, was, because they represented the Lord as to the doctrine of divine truth, consequently as to the Word; for the Word is the doctrine of divine truth.<sup>k</sup> That it is the Lord as to the Divine Human principle who is represented, thus whom Jehovah anointed, the Lord himself teaches (Luke iv. 18—21). The *sixth* proposition, viz. That they afterwards anointed kings, and that they were called the anointed of Jehovah, appears from a variety of passages in the Word; as 1 Sam. x. 1; xv. 1; xvi. 6; xviii. 3, 12; xxiv. 7, 11; xxvi. 9, 11, 16, 23; 2 Sam. i. 16; ii. 4, 7; v. 3; xix. 21; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xi. 12; xxiii. 30; Lam. iv. 20; Habakkuk iii. 13; Psalm ii. 2, 6; xx. 6; xxviii. 8; xlv. 7; lxxxiv. 9; lxxxix. 20; cxxxii. 17; and elsewhere. The reason why kings were anointed, was, that they might represent the Lord as to judgment from divine truth; wherefore, by kings, when mentioned in the Word, divine truths are signified.<sup>l</sup> The reason why kings were called the anointed of Jehovah, and why it was therefore sacrilege to injure them, was, because by the anointed of Jehovah is understood the Lord as to the Divine Human principle, although, as to the literal sense of the Word, it is applied to the king who was anointed with oils; for the Lord, when he was in the world, was divine truth itself as to the human principle, and was the divine good itself of the divine love as to the very esse of his life, which in man is called the soul as derived from the father, for he was conceived of Jehovah, and Jehovah in the Word is the divine good of the divine love, which is the esse of the life of all things; hence it is that the Lord alone was the anointed of Jehovah in very essence and in very act, inasmuch as the divine good of the divine love was in him, and the divine truth proceeding from

<sup>k</sup> That the prophets represented, and thence signified, doctrine derived from the Word, may be seen, *A. C.*, n. 2534, 7269; and that this was more especially signified by Elias and by Elisha, see n. 2762, 5247, 9372, to the end.

<sup>l</sup> As may be seen above, n. 31.

that essential good in his human principle when he was in the world.<sup>m</sup> But the kings of the earth were not the anointed of Jehovah, but only so called, because they represented the Lord, who was alone the anointed of Jehovah, and therefore it was sacrilege to hurt them on account of their anointing; but the anointing of the kings of the earth was effected by oil, whereas the anointing of the Lord as to the Divine Human principle was by the divine good itself of the divine love, which oil signified, and anointing represented: hence it is that the Lord was called Messiah and Christ, Messiah in the Hebrew tongue signifying anointed, and Christ the same in the Greek tongue (John i. 42; iv. 25). From these considerations it is plain, that when the anointed of Jehovah is mentioned in the Word, in a representative sense the Lord is understood. Thus in Isaiah: "*The spirit of the Lord Jehovah is upon me; therefore Jehovah hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound*" (lxi. 1). That it is the Lord as to the Divine Human principle whom Jehovah anointed, appears in Luke, where the Lord openly declares the same in these words: "*And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears*" (iv. 17—21). So in Daniel: "*Know therefore, and perceive, that from the going forth of the Word to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks*" (ix. 25). Here, by restoring and building Jerusalem is signified the establishment of the church, which is denoted by Jerusalem; Messiah the Prince, or the anointed, denotes the Lord as to his Divine Human principle. So again: "*Seventy weeks are determined upon thy people, and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting justice, and to seal up the vision and the prophet, and to anoint the Holy of holies*" (ix. 24). To seal up the vision and the prophet, signifies to conclude the things that are said in the Word concerning the Lord, and to complete them; the Holy of holies which was to be anointed is the Lord's Divine

<sup>m</sup> See above, n. 63, 200, 228, 328, and in the *Doctrine of the New Jerusalem*, n. 293—295, 303—305.



Human principle, in which was the divine good of the divine love, or Jehovah. The Lord is also understood by the anointed of Jehovah in the following passages; as in David: "*The kings of the earth stood up, and the rulers consulted together, against Jehovah, and against his anointed. I have anointed my king upon Zion the mountain of my holiness*" (Psalm ii. 2, 6). The kings of the earth denote falsities, and the rulers denote evils, which are from the hells, against which the Lord when he was in the world fought, and which he conquered and subdued. The anointed of Jehovah is the Lord as to the Divine Human principle from which he combated; Zion, the mountain of holiness, upon which he is said to be anointed for a king, is the celestial kingdom, which is in the good of love: this kingdom is the inmost of heaven and the inmost of the church. Again, in David: "*I have found David my servant; with the oil of holiness have I anointed him*" (Psalm lxxxix. 20). Here<sup>n</sup> by David is understood the Lord; by the oil of holiness with which Jehovah anointed him, is signified the divine good of the divine love: that it is the Lord who is here meant by David, is evident from the things which precede and those which follow, for it is said, "*Then thou spakest in vision to thy Holy One, and saidst, I will set his hand also in the sea, and his right hand in the rivers. He shall call me my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. His seed will I make to endure for ever, and his throne as the days of the heavens*" (verses 19, 25—27, 29). Again, it is written, "*In Zion will I make the horn of David to bud: I have prepared a lamp for mine anointed. His enemies will I clothe with shame, but upon himself shall his crown flourish*" (Psalm cxxxii. 17, 18). That the Lord is here also understood is evident from the preceding verses, in which it is said, "*Lo, we heard of Him in Ephratah; we found Him in the fields of the wood. We will go into his habitation; we will bow down at his footstool. Thy priests shall be clothed with justice; and thy saints shall shout for joy. For thy servant David's sake turn not away the faces of thine anointed*" (verses 6—8, and following): from which it is manifest, that the Lord as to his Divine Human principle is understood by David, the anointed of Jehovah. The signification of anointed is further evident from what is said in the Lamentations of Jeremiah: thus it is said, "*Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness. The breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we said, Under his shadow we shall live among the nations*" (iv. 19, 20). Here, also, by the anointed of Jehovah is understood the Lord, for the subject treated of is the assault of divine truth

<sup>n</sup> As may be seen above, n. 205.



by evils and falsities, which is signified by, "*they pursued us upon the mountains, they laid wait for us in the wilderness;*" the breath of the nostrils denotes the celestial life itself which is from the Lord.<sup>o</sup> From these instances it may now be known, why it was accounted sacrilege to injure the anointed of Jehovah, as is evident from many passages in the Word. Thus, in the first book of Samuel: "*And it came to pass afterward that David's heart smote him; because he had cut off Saul's skirt. And he said unto his men, Jehovah forbid that I should do this thing unto my Lord, the anointed of Jehovah, to stretch forth my hand against him, seeing he is the anointed of Jehovah*" (xxiv. 5, 6). So again: "*And David said to Abishai, Destroy him not: for who can stretch forth his hand against the anointed of Jehovah, and be guiltless?*" xxvi. 9). And again, in the second book of Samuel: "*And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the anointed of Jehovah? And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the anointed of Jehovah*" (i. 14, 16). And again: "*But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the anointed of Jehovah*" (xix. 21). That Shimei was therefore slain, by command of Solomon, may be seen 1 Kings, ii. 36, to the end. The seventh proposition, That it was customary to anoint themselves and others with oil, to testify gladness of mind and benevolence, appears from the following passages; as in Amos: "*Who drink out of bowls of wine, and anoint themselves with the first fruits of the oils, but they are not grieved for the breach of Joseph*" (vi. 6). And in Micah: "*Thou shalt sow, but thou shalt not reap; thou shalt tread the olive, but thou shalt not anoint thee with oil; and sweet wine, but thou shalt not drink wine*" (vi. 16). And in Moses: "*Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thee with the oil*" (Deut. xxviii. 40). These words have the same signification. Again, in David: "*Thou lovest justice, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows*" (Psalm xlv. 7). So again: "*But my horn shalt thou exalt like the horn of a unicorn: I shall grow<sup>p</sup> old in fresh oil*" (Psalm xcii. 10). Again: "*And wine that maketh glad the heart of man, to exhilarate the face with oil*" (Psalm civ. 15). So also in Luke: Jesus said to Simon, "*Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment*" (vii. 44, 46). And in Matthew: "*But thou, when thou fastest,*

<sup>o</sup> See *Arcana Cælestia*, n. 9818.

<sup>p</sup> This version is sanctioned by Schmidius, and by the Greek Septuagint.

*anoint thine head, and wash thy face*" (vi. 17). To fast signifies to mourn, because in mourning they fasted, and because they then desisted from all expressions of gladness, therefore they did not, as was usual, anoint themselves with oil; as appears in Daniel: "*In those days I Daniel was mourning three full weeks. I ate not the bread of desires, neither came flesh nor wine in my mouth, neither was I anointed with anointing, until three weeks of days were fulfilled*" (x. 2, 3). From these passages it is evident that it was a customary thing to anoint themselves and others with oil; not with the holy oil with which the priest, the kings, the altar and tabernacle were anointed, but with common oil, because this latter oil signified gladness and satisfaction, originating in the love of good; whereas the holy oil signified the divine good; concerning which it is said, "*Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people*" (Exod. xxx. 32, 33). The eighth proposition, That hence it is evident that oil in the Word signifies good, the holy oil which was prepared for anointing those things that were to be used in the worship of the church signified the divine good of the divine love, and oil in general, good, and its delight, may appear also from other passages in the Word where oil is mentioned, of which we shall adduce the following. Thus in David: "*Behold, how good and delightful it is for brethren to dwell together in unity! It is like the precious oil upon the head, that ran down upon the beard, even Aaron's beard; which descendeth upon the hem of his garments; as the dew of Hermon that descendeth upon the mountains of Zion: for there Jehovah hath commanded the blessing of life even to eternity*" (Psalm cxxxiii. 1—3). It is impossible to know what these words signify, unless it be known what is signified by brethren, what by the oil upon the head of Aaron, what by his beard and the hem of his garments, and what by the dew of Hermon, and the mountains of Zion. By brethren are signified good and truth, for these are called brethren in the Word; wherefore by, "*Behold, how good and how delightful it is for brethren to dwell together in unity,*" is signified that all celestial good and delight are in the conjunction of good and truth, forasmuch as they originate in that conjunction: by the oil upon the head descending to the beard, the beard of Aaron, that descendeth to the hem of his garments, is signified that thence are derived every good and every delight of heaven, from inmost principles to ultimates; for by the head is signified what is inmost, by the beard what is ultimate, and by descending upon the hem of his garments are signified the influx and conjunction of celestial good and spiritual

good.<sup>a</sup> And this is said of Aaron, because by Aaron was represented the Lord as to divine good, for all good and all conjunction of good and truth are from him.<sup>r</sup> By the dew of Hermon is signified divine truth, and by mountains of Zion divine good; hence by these words, "*As the dew of Hermon that descendeth upon the mountains of Zion,*" is signified the conjunction of truth and good which is there treated of; and inasmuch as all the spiritual life of men and angels exists by virtue of that conjunction, it is also said, "*For there Jehovah commanded the blessing of life even to eternity.*"<sup>s</sup> Hence it is evident what the nature and quality of the Word are in the spiritual sense, notwithstanding the appearance of the letter. So in Ezekiel: "*Yea, I swear unto thee, and entered into a covenant with thee, saith the Lord Jehovah, that thou mightest be mine. Then washed I thee with waters; yea I thoroughly washed away thy bloods from upon thee, and I anointed thee with oil. I clothed thee also with needle work, and shod thee with badger's skins, and I girded thee about with fine linen, and covered thee with silk. Thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom*" (xvi. 8—10, 13). These things are said of Jerusalem, by which is signified the church, wherefore they all signify spiritual things pertaining to the church. That these expressions are not applicable to the inhabitants of Jerusalem, namely, that Jehovah washed them with waters, washed away their bloods, clothed them with needle work, and shod them with badger's skins, is manifest; but by washing with waters is signified to reform and purify by truths; by washing away bloods is signified to remove the falsities of evil; by anointing with oil is signified to gift with the good of love; by clothing with needle work, and shoeing with badger's skins, is signified to instruct in the knowledges of truth and good from the literal or ultimate sense of the Word; by eating fine flour, honey, and oil, is signified to appropriate truth and good; by becoming thence exceedingly beautiful, is signified to become intelligent; and by prospering into a kingdom, is signified being formed into a church, kingdom denoting the church. So in Jeremiah: "*For Jehovah hath redeemed Jacob, and ransomed him from the hand of him that*

<sup>a</sup> That in the Word good and truth are called brethren, may be seen n. 367, 3160, 9806; that the head signifies what is inmost, n. 4838, 4939, 9656, 9913, 9914; that the beard signifies what is ultimate, n. 9960; that the hem of the garment signifies the influx and conjunction of celestial and spiritual good, consequently of good and truth, n. 9913, 9914.

<sup>r</sup> See n. 9806, 9966, 10,017.

<sup>s</sup> That dew signifies divine truth, may be seen *A. C.* n. 3579, 8455; that mountains signify divine good, and whence this is, n. 795, 4210, 6435, 8327, 8578, 10,438, 10,688; and that Zion signifies the church which is principled in the good of love, n. 2362, 9055.



*was stronger than he. Therefore they shall come and sing in the mountain of Zion, and shall flow together unto the goodness of Jehovah; for wheat, and for wine, and for oil, and to the wheat, and to the new wine, and to the oil, the sons of the flock and of the herd; and their soul shall be as a watered garden*" (xxxii. 11, 12). Here new wine and oil signify truth and good; what the other expressions signify may be seen above.<sup>4</sup> So in Joel: "*Be glad, then, ye sons of Zion, and rejoice in Jehovah my God: for he hath given you the seasonable rain into justice, so that your floors are full of pure corn, the presses overflow with new wine and oil*" (ii. 23, 24). Here also by new wine and by oil are signified the truth and good of the church, the sons of Zion, to whom these things are said, signifying those who are of the church; by the seasonable rain into justice, is signified divine truth flowing into good, whence there is conjunction, fructification, and multiplication; and by the floors full of pure corn is signified plenitude by virtue of such conjunction. Again, in the same prophet: "*The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth*" (i. 10). By these words is signified the devastation of all things pertaining to the church, which, in general, relate to the good of love, and the truth of faith. The field, as also the land or earth, denote the church; field, the church as to the reception of truth, and land or earth, the church as to the perception of good; corn denotes every thing thereof in general; new wine, the truth; and oil, the good. Again, in Isaiah: "*Now will I sing to my beloved a song of my beloved touching his vineyard. My beloved had a vineyard in the horn of a son of oil. And he fenced it, and gathered out the stones thereof, and planted it with a noble vine; and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes*" (v. 1, 2). By the vineyard here mentioned, and which is said to belong to the beloved, and to be in a horn of a son of oil, is signified the spiritual church, which is principled in truths originating in the good of love, and which is thus most excellent; for a vineyard signifies the spiritual church, which is principled in truths derived from good, the inauguration or consecration of which is understood by the horn of oil, forasmuch as inaugurations were performed by oil poured out of a horn; and a son of oil denotes truth derived from good. By the beloved is signified the Lord, because the churches are established by him; hence it is said that he fenced it, and gathered out the stones, and planted it with a noble vine, by which is denoted spiritual truth from a celestial origin, or truth derived from the good of love; by the grapes which he looked that it should bring forth, are signified

<sup>4</sup> N. 374.



the goods of charity, which are goods of life; and by the wild grapes which it brought forth are signified the evils which are opposed to the goods of charity, or evils of life. So in Hosea: "*And it shall come to pass in that day, I will hear, saith Jehovah, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the new wine, and the oil; and they shall hear Israel. And I will sow her unto me in the earth; and I will have mercy on her that had not obtained mercy*" (ii. 21—23). These things are said concerning a new church to be established by the Lord; and by hearing are understood obedience and reception; these following each other in order are thus described. That the heavens should receive from the Lord, is understood by "*I will hear the heavens;*" that the church should receive from the heavens, thus from the Lord through the heavens, is understood by, "*the heavens shall hear the earth;*" the reception of good and truth by the church, is understood by, "*the earth shall hear the corn, and the new wine, and the oil;*" the new wine denoting truth, and the oil good; and that they of the church, who are principled in good and truth, should thence receive, is understood by, "*and they shall hear Israel.*" That it is not the earth, with its corn, and wine, and oil, which is here understood, but the church with its goods and truths, may be evident to every one, for it is said, "*I will sow her unto me in the earth.*" Again, in Isaiah: "*I will give in the wilderness the cedar of shittah, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together*" (xli. 19). These things are said concerning the establishment of the church by the Lord amongst the Gentiles; and by the wilderness and desert is signified where there was before no good, because no truth; by the cedar of shittah, the myrtle, and the oil tree, is signified spiritual and celestial good; and by the fir, the pine, and the box, are signified the good and truth thence derived in the natural principle; for every tree mentioned in the Word has a particular signification which relates to the good and truth of the church; and the cedar of shittah, the myrtle, and the oil tree, signify such things as are in the spiritual or internal man; and the fir, the pine, and the box, such as are in the natural or external man. So in David: "*Jehovah is my shepherd; I shall not want. He will make me to lie down in pastures of tender grass, he will lead me to waters of rests. Thou shalt prepare a table before me in the presence of mine enemies: my head shalt thou make fat with oil; my cup runneth over*" (Psalm xxiii. 1, 2, 5). These words, in the internal sense, signify, that he who confides in the Lord is led into all the goods and truths of heaven, and abounds in the delights thereof. By "*the Lord is my shepherd,*" is understood the Lord; by pastures of tender grass are signified the knowledges of truth and good; by waters of rests are signi-

fied the truths of heaven thence derived; by table is signified spiritual nourishment; by making fat the head with oil is signified wisdom derived from good; by "*my cup runneth over*" is signified intelligence from truths, the cup signifying here the same as wine. It appears as if pastures of grass and waters of rests were mentioned as comparisons, because the Lord is called a shepherd, and a shepherd leads his flock into green pastures and to limpid waters, yet they are not merely comparisons, but correspondences. Again, in Ezekiel: "*Judah and the land of Israel were thy traders in wheat of Minnith, and Pannag, and honey, and oil, and balsam*" (xxvii. 17). This is said of Tyre, by which is signified the church as to the knowledges of truth and good; Tyre therefore, in this place, signifies the knowledges of the truth and good of the church; and Judah, and the land of Israel, who are here called her traders, signify the church,—Judah the church as to good, and the land of Israel the church as to truths derived from good; and by trading is signified to procure to themselves, and to communicate to others. By wheat of Minnith and Pannag are signified goods and truths in general; and by honey, oil, and balsam, goods and truths in particular,—by honey and oil, goods; and by balsam, truths, which are grateful by virtue of good, for all truths which are derived from good are perceived in heaven as fragrant, and consequently grateful. This also was the reason that the oil of anointing was prepared from a variety of fragrant things, concerning which see Exod. xxx. 22—33; as also the oil for the lamps, concerning which see Exod. xxvii. 20, 21. Again, in Moses: "*Jehovah fed him with the produce of the fields, and made him to suck honey out of the rock, and oil out of the stone of the rock*" (Deut. xxxiii. 12, 13). The subject here treated of is the ancient church. To suck oil out of the stone of the rock denotes to be imbued with good by the truths of faith, honey denoting natural good and its delight; oil, spiritual good and its delight; and rock, and the stone of the rock, the truth of faith from the Lord. What meaning could these expressions have, if they were not spiritually understood? So in Habakkuk: "*Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat*" (iii. 17). In this passage neither the fig-tree, the olive, nor fields, are understood, but the celestial things to which they correspond. The fig-tree corresponds to, and therefore signifies, natural good; the vine corresponds to spiritual good, which in its essence is truth; the olive, as being the fruit from which that oil is produced, corresponds to the good of love in activity; and fields correspond to all things of the church in general; the fruit and meat thence derived signify all things pertaining to spiritual nourishment; hence the signification of each in its order is manifest. Again, in Hosea: "*Ephraim feedeth on wind, and*

*followeth after the east wind: he daily increaseth lies and desolation; and they make a covenant with Assyria, and oil is carried down into Egypt*" (xii. 1). This passage cannot be at all understood, unless it be known what is signified by Ephraim, by Assyria, and by Egypt; the intellectual proprium of man is here described, which, by reasonings grounded in scientifics, perverts and adulterates the goods of the church. Ephraim denotes the intellectual principle; Assyria, reasoning; and Egypt, the scientific principle; hence to carry down oil into Egypt, is to pervert the goods of the church by reasoning grounded in scientifics. So in Zechariah: "*And the angel that talked with me came again, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? Then said he, These are the two sons of oil that stand near the Lord of the whole earth*" (iv. 1—3, 11, 14). In this passage the two olive trees, and the two sons of oil, denote the good of love to the Lord, and the good of charity toward our neighbour; the latter being upon his left hand, and the former upon his right. Again, in the Revelation: "*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth*" (xi. 3, 4). Here the two olive trees and the two candlesticks signify the same goods, namely, the good of love to the Lord, and the good of neighbourly love, or charity, which, inasmuch as they are from the Lord, are called the two witnesses; but more will be seen concerning these when we come to the explanation of them. And because oil signified the good of love to the Lord, and the good of neighbourly love, or charity, therefore the Lord likened the kingdom of heaven to ten virgins, of whom five had oil in their lamps, and five had not; wherefore the latter were called foolish, and the former wise (Matt. xxv. 1, 10, 11). By the ten virgins are signified all who are of the church; and by five are signified some, or a part of them, such being the signification of the numbers ten and five in the Word. By a virgin, or daughter, is signified the church; by oil are signified the good of love to the Lord, and the good of neighbourly love or charity; and by lamps are signified the truths, which are called truths of faith: hence it is evident that, in the spiritual sense, this parable treats of those who know truths from the Word, or from the doctrine of the church, and are not principled in the good of love and charity, that is, do not live according to those truths.



Such persons are meant by the virgins who had no oil in their lamps, and who, on that account, were not admitted into heaven; but they who are principled in the good of love and of charity, and are thence in truths derived from the Word, or from the doctrine of the church, are signified by the virgins who had oil in their lamps, and were admitted into heaven: hence it is manifest why the latter are called wise, and the former foolish. Because oil signifies the good of love and charity, and wine signifies truth, therefore also the Lord said of the Samaritan, who, as he journeyed, came where the man was that fell among thieves, which stripped him of his raiment, and wounded him, that he "*bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him*" (Luke x. 30—37). These things, in the spiritual sense, are thus perceived: by the Samaritan are understood the Gentiles who were in the good of charity towards their neighbour; by the man wounded by thieves are understood those who are infested by infernals, for they are thieves, because they injure and destroy the spiritual life of man; by the oil and wine, which he poured into his wounds, are understood things spiritual, by which man is healed; by oil is signified good, and by wine truth; by his setting him on his own beast, is signified his doing this according to his intelligence, so far as he was able, for a horse signifies the intellectual principle, in like manner a beast of burthen; his bringing him to an inn, and taking care of him, signify introduction to those who are instructed in the doctrine of the church from the Word, and therefore better able to heal him than those who are still in ignorance: thus are these words understood in heaven, from which it is also evident that the Lord, when he was in the world, spake by mere correspondences, thus for the world and for heaven at the same time. Inasmuch as oil signified the good of love and charity, by which they are healed who are spiritually sick, therefore it is said of the disciples of the Lord, that "*they anointed with oil many that were sick, and healed them*" (Mark vi. 13).<sup>u</sup> From these considerations, it may now be seen, that by oil are signified celestial good and spiritual good, or the good of love to the Lord, and the good of charity towards our neighbour; by the oil used for the purpose of anointing is signified the good of love to the Lord and from the Lord, and by the oil for the lamps, the good of charity from the Lord towards our neighbour.

376. Having shewn that oil more specifically signified celestial good, which is the good of love to the Lord, it shall now also be shewn that wine signifies spiritual good, which is the good of

<sup>u</sup> What is specifically signified by the oil prepared for the lamps, and what by the oil prepared for anointing, may be seen in the *Arcana Cœlestia*, n. 9778—9789; and n. 10,250—10,288, where they are explained.



charity towards our neighbour, and the good of faith; and inasmuch as this good in its essence is truth, therefore it is said in the general explication, that by the words, "*and see thou hurt not the oil and the wine,*" is signified that hurt should not be offered to the internal or spiritual sense of the Word, either as to good or as to truth, or what is the same, that the goods and truths of the internal or spiritual sense of the Word should not be injured. The reason why the good of charity and of faith is in its essence truth, is because that good is implanted by the Lord in man's intellect by means of the truths of faith, and when man lives according to those truths, they then become goods; for a new will is thus formed in man's intellect, and whatever proceeds from the will is called good. This will also is the same thing as conscience, and conscience is a conviction of truth, being formed by truths of every kind derived from the doctrine of the church, and from the literal sense of the Word. Hence now it is evident that wine signifies truths." Moreover there are goods and truths internal and external: the internal goods and truths are signified by the oil and the wine which are not to be injured, whereas the external goods and truths are signified by the wheat and barley; external goods and truths are those of the literal sense of the Word, whereas internal goods and truths are those of the internal or spiritual sense of the Word; or, in other words, external goods and truths are such as are in the inferior heavens, with the angels there, namely in the ultimates of heaven, whereas internal goods and truths are such as are with the angels in the superior heavens, namely, in the third and second. The latter goods and truths are themselves genuine goods and truths, whereas the former are goods and truths only by reason of their corresponding, thus because they are correspondences; the former have immediate communication with the angels of heaven, whereas the latter have not an immediate, but a mediate communication by correspondences. Hence it is that the Jews, inasmuch as they were only in the literal sense of the Word, and not in any knowledge of the signification of things in the spiritual sense, could not injure the spiritual sense thereof either as to good or as to truth, consequently they could not injure genuine goods and truths. This also is the case with the christian church at this day, which cannot injure the genuine goods and truths of the spiritual sense of the Word, being ignorant of that sense, and therefore also ignorant of genuine goods and truths. The reason why the spiritual sense of the Word has not been discovered to christians, is, because the genuine goods and truths, such as are in the superior heavens, lie concealed in the spiritual sense of the Word; and so long as those goods and truths were not perceived and known, that sense could not be opened, for

<sup>v</sup> See what is said in the *Doctrine of the New Jerusalem*, n. 130—138; and in the extracts therein from the *Arcana Cœlestia*, n. 139—141.

they could not be seen. The reason why genuine goods and truths have not been perceived and known in the christian churches, is, because those churches have, in general, been divided into the papal and the evangelical; and in the papal churches they are altogether ignorant of truths, because they do not depend upon the Word, and thus upon the Lord, who is the Word, that is the divine truth, but upon the popes, from whose mouth scarcely any thing proceeds but what originates in the love of rule, and this love is from hell; wherefore scarcely one genuine truth pertaining to the church exists with them: but in the evangelical churches faith alone has been assumed for the essential means of salvation, and thereby the good of love and charity has been rejected as non-essential, and where good is rejected there cannot possibly exist any truth, which is truth in itself, all truth being derived from good; for the Lord flows into the good of man, and by good enlightens him, and gives him light to perceive truths, wherefore without that light, which constitutes the spiritual life of man, there can be no truth in reality, however it may sound as truth, because from the Word, for it is falsified in the mind by the false ideas entertained concerning it, which necessarily result from faith separate from charity, or from truths without good. Hence then it is, that the spiritual sense of the Word could not be opened to the christian churches, for if it had been opened, they would have falsified and perverted it by ideas grounded in fallacies, and so would have profaned it: on this account also, no person will hereafter be admitted into the spiritual sense of the Word unless he is in genuine truths from good, and no one can be in genuine truths from good unless in his heart he acknowledge the Lord alone as the God of heaven and earth, for from him is every good and every truth thence derived. The reason why the spiritual sense of the Word is at this day opened, and genuine truths and goods thereby disclosed, is, because the last judgment has been accomplished by the Lord, and thereby all things in the heavens and in the hells are reduced to order, and thus it can be provided by the Lord that the genuine truths and goods, which are in the spiritual sense of the Word, may not be violated, as would have been the case, had they been laid open before.<sup>w</sup> That wine signifies spiritual good, or the good of charity and the good of faith, which in its essence is truth, is evident from the following passages in the Word. Thus in Isaiah: "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price*" (lv. 1). That the wine and milk here mentioned, which were to be bought without money and without price, do not signify milk and wine, but things

<sup>w</sup> See what is said upon this subject in the work concerning the *Last Judgment*, n. 73.

purely spiritual, to which they correspond, must be obvious to every one; wherefore by wine is signified spiritual good, which in its essence is truth, as was said above, and by milk, the good of that truth. That these are freely given by the Lord to such as are in ignorance of truth and good, but who nevertheless are in the desire thereof, is signified by their being invited to come, to buy, and eat, without money: to buy signifies to procure to themselves; and to eat signifies to appropriate, which is done by application as of themselves. That they who are in ignorance of truth and good, but in the desire thereof, are here meant, is evident from its being said, "*Ho, every one that thirsteth, come ye to the waters;*" to thirst signifying to desire, and waters signifying truths, in the present case the Word where truths are. So in Joel: "*And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters*" (iii. 18). The subjects here treated of are the coming of the Lord, and the establishment of the new heavens and the new church from him. That the mountains in the land of Canaan, or in Judea, did not then drop down new wine, nor the hills flow with milk, nor the rivers of Judah flow with waters more than formerly, is well known, therefore those words must have some other signification; and by the mountains dropping down new wine, is understood every genuine truth derived from the good of love to the Lord; by the hills flowing with milk, is understood spiritual life from the good of neighbourly love or charity; and by all the rivers of Judah flowing with waters, are understood truths from every part of the Word; for by Judah is signified the Lord's celestial kingdom, and also the Word.<sup>z</sup> Hence by the rivers of Judah are signified the particular things of that kingdom or Word.<sup>y</sup> So in Amos: "*Behold, the days come, saith Jehovah, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop new wine, and all the hills shall melt. And I will bring back the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall sit and plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Jehovah thy God*" (ix. 13—15). In this chapter the subjects treated of are, first, the devastation of the church; and, secondly, the restoration thereof

<sup>z</sup> As may be seen, *A. C.*, n. 3881, 6363.

<sup>y</sup> That by mountains is signified the good of love to the Lord, may be seen, *A. C.*, n. 795, 4210, 6435, 8327, 8758, 10,438, 10,688: and that by hills is signified the good of charity towards our neighbour, n. 6435, 10,438; and this because in heaven they dwell on mountains who are principled in the good of love to the Lord, and upon hills they who are principled in the good of neighbourly love or charity, n. 10,438; and in the work concerning *Heaven and Hell*, n. 188.



by the Lord; and by the people Israel is not understood that people, but those with whom the church was to be established. By the ploughman overtaking the reaper, and the treader of grapes him that soweth the seed, is signified that he who receives good and truth shall also perform uses, or bear fruit, and thus that both should be together with the member of the church. By the mountains dropping new wine, and the hills melting, is signified as above, namely, that from the good of love to the Lord, and from the good of neighbourly love or charity, there should be truth in abundance, new wine denoting truth; by the captivity of the people Israel, which should be brought back, is signified the restoration of the church among the Gentiles, captivity here signifying spiritual captivity, in which they are who are remote from goods and truths, but who yet desire them.<sup>z</sup> By the waste cities, which they shall build, are signified the doctrines of truth, and truth from the Word pertaining to the church heretofore destroyed, and afterwards to be restored; by the vineyards which they shall plant, and drink the wine thereof, are signified all things of the church from which intelligence is derived, a vineyard signifying the spiritual church, whence by vineyards are signified all things of the church; by wine is signified the truth thereof in general; and by drinking it, to be instructed and become intelligent, thus intelligence; by the gardens which they shall make, and of which they shall eat the fruit, is signified wisdom, gardens denoting all things of intelligence, and the fruit of them denoting goods of life; whence by eating the fruit is signified the appropriation of good, and thus of wisdom, for wisdom consists in committing truths to the life; these things being understood, it is therefore said of Israel, "*I will plant them upon their land.*" Again, in Moses: "*He bindeth his ass unto the vine, the son of his she-ass unto the choice vine; he washeth his garments in wine, and his clothes in the blood of the grapes: his eyes are red with wine, and his teeth white with milk*" (Gen. xlix. 11, 12). This is a part of a prophecy of Israel the father concerning Judah, by whom is not there understood Judah, but the Lord as to the celestial kingdom; and by wine and the blood of grapes is understood the divine truth.<sup>a</sup> So again: "*And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, God give thee of the dew of heaven, and of the fatnesses of the earth, and plenty of corn and new wine*" (Gen. xvii. 25—28, 37). They who do not know that

<sup>z</sup> Concerning whom see, *A.C.*, n. 9164.

<sup>a</sup> What the other things signify, and that wine signifies divine truth, because it relates to the Lord, may be seen in the *Arcana Cœlestia*, n. 6375—6381.

the Word contains a spiritual sense in every part of it, may suppose that nothing deeper is contained in those words than what appears in the sense of the letter; whereas by Isaac was represented the Lord, and by Jacob the church; whence the fatnesses of the earth signify celestial things originating in the good of love, and the corn and the new wine signify all the good and truth of the church.<sup>b</sup> And again: “*And it shall come to pass, if ye shall hearken diligently unto my precepts which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul, that I will give rain to your land in its season, the former rain and the latter rain, and that thou shalt gather in thy corn, and thy wine, and thine oil*” (Deut. xi. 13, 14). These blessings of the earth were promised to the people of Israel if they would hear and do the precepts of Jehovah, which blessings also they secured, because with them the church was representative, and the things which were said and commanded by Jehovah corresponded to things spiritual, and consequently the blessings of the earth here mentioned corresponded to the blessings of heaven. The blessings of heaven, to which the blessings of the earth correspond, have all relation to such things as belong to the good of love and the truth of faith; such blessings therefore are signified by the former rain and the latter rain, for rain specifically signifies the divine truth flowing in and out of heaven, from which all things of the church and heaven pertaining to man are born, grow, and are produced; wherefore by the corn, wine, and oil, which they should gather, are signified every good and truth of the external and internal man. So again: “*Thus Israel dwelt securely, solitary at the fountain of Jacob, in a land of corn and new wine; his heavens also dropped dew*” (Deut. xxxiii. 28). This was the conclusion of the blessings pronounced on the children of Israel by Moses, which were all prophetic, since every son and every tribe of Israel signified something of the church, as is evident from what is said in Gen. xlix; and here Israel signifies the church itself; and by dwelling securely and solitary at the fountain of Jacob, is signified to live without infestation from evils and falsities, and to be led by the Lord alone from divine truth; the fountain of Jacob signifying the divine truth and the Word. By living in a land of corn and new wine, is signified in all the good and truth of the church; and by the heavens dropping down dew, is signified influx from heaven. Again: “*He made him ride upon the high places of the earth, and gave him butter of the herd, and milk of the flock, with the fat of lambs, and of rams the sons of Bashan, and of goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape*” (Deut. xxxii. 13, 14).

<sup>b</sup> For the particular explication of this passage also, see the *Arcana Cœlestia*, n. 3570, 3579, 3580.

These things are said of the ancient church, which preceded the Israelitish, and was principled in the good of charity and the truths of faith. The goods of every kind, in which that church was principled, are understood by butter of the herd, and milk of the flock, the fat of lambs, and rams and goats, and the fat of kidneys of wheat; and the spiritual truths in which it was principled are understood by the pure blood of the grape. So in Jeremiah: "*Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, to the wheat, and to the new wine, and to the oil, and to the sons of the flock and of the herd*" (xxxi. 12). Here by wheat, new wine, and oil, are signified goods and truths of every kind.<sup>c</sup> Again, in Isaiah: "*Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be food for thine enemies; and the sons of the stranger shall no more drink thy wine, for which thou hast laboured: but they who gather it shall eat it, and praise Jehovah; and they who bring it together shall drink it in the courts of holiness*" (lxii. 8, 9). These things are spoken concerning Jerusalem, by which is signified the church as to doctrine. By the corn, therefore, which shall no more be given to be food for the enemy, and by the wine, which the sons of the stranger shall no more drink, are signified in general the good and truth of the church, which shall no more be consumed by evils and falsities; enemies in this passage denoting evils, and the sons of the stranger, falsities; and eating, or food to be given them, and drinking, denoting to consume. That goods and truths shall abide with those who receive them, and thence apply them to use, is signified by, "*They who gather it shall eat it, and they who bring it together shall drink it;*" the worship thence derived is signified by praising Jehovah, and drinking it in the courts of holiness. Again, in the same prophet: "*Joy is taken away, and exultation from Carmel; in the vineyards there is no singing, there is no shouting for joy: the treader treadeth out no wine in the wine press; I have made the vintage shouting to cease*" (xvi. 10). In these words is described the taking away of celestial delight originating in good and the truths thence derived, in consequence of the deprivation of genuine good and truth. The good of the church is understood by Carmel, and the truth thence derived by vineyards and by treading out wine in the wine presses; the delights thereof, which are taken away, are signified by joy, exultation, singing, shouting, and vintage-shouting; for it was customary to sing in the vineyards, and in the wine-presses, when the grapes were trodden into wine, on account of the representation of the delights derived from truths, which were signified by wine. Again, in Jeremiah: "*O vine of Sibmah, I will weep for*

<sup>c</sup> Which may be seen particularly explained above, n. 374.



*thee with the weeping of Jazer : thy plants are gone over the sea, they reach even to the sea of Jazer : the spoiler is fallen upon thy fruits of autumn, and upon thy vintage. And joy and gladness is taken away from Carmel, and from the land of Moab ; and I have caused wine to fail in the wine-presses : none shall tread with shouting ; their shouting shall be no shouting*" (xlvi. 32, 33). In this passage also the removal of celestial delight, originating in the good of love and in truths thence derived, is treated of, these being the origin and source of all celestial delight. Lamentation on that account is understood by weeping with the weeping of Jazer ; the deprivation thereof, by joy and gladness being taken away from Carmel, likewise by the spoiler falling upon them, by the wine failing, and the shouting being no shouting ; the good which was taken away, for which lamentation was made, is understood by the fruit of autumn ; and the truths of good are understood by the vintage and by the wine in the wine-presses. That truths were banished, and that they perished by scientifics, is understood by the wine of Sibmah, and by the plants thereof having gone over the sea and reached even to the sea of Jazer, the sea denoting the scientific principle. So in Lamentations : "*The infant and the sucklings faint in the streets of the city. They say to their mothers, Where is the corn and the new wine ? when they faint as one that is slain in the streets of the city, when their soul is poured out upon the bosom of their mothers*" (ii. 11, 12). These words contain a lamentation over the Jewish church, on account of all the good and truth thereof having perished, and the lamentation is described by the infant and the suckling fainting in the streets of the city, and saying to their mothers, Where is the corn and the wine ? the infant and the suckling signify those who are in the good of innocence, and in the abstract, that good itself, by which is understood every good of the church, inasmuch as innocence is the essential principle of all goods.<sup>d</sup> By the streets of the city are signified truths of doctrine ; by mothers are signified all things of the church ; and by corn and wine are signified all the goods and truths thereof in general. The reason of its being said that they faint as one slain in the streets of the city, when their soul is poured out on the bosom of their mothers, is, because thereby is signified to perish spiritually through deprivation of truth, for by the soul is signified spiritual life.<sup>e</sup> So in Zephaniah : "*Therefore their wealth shall be for a prey, and their houses a desolation : they shall also build houses, but not inhabit them ; and they shall plant vineyards, but not drink the wine thereof*" (i. 13). By

<sup>d</sup> See the work concerning *Heaven and Hell*, n. 276—283, 285, 288, 341, 382.

<sup>e</sup> That the streets of the city in which they are said to swoon signify truths of doctrine, may be seen, *A. C.*, n. 2336 ; and that mother, into whose bosom the soul is poured out, signifies the church, n. 2691, 2717, 3703, 4257, 5580, 8897.

their wealth which is here said to be for a prey, is signified spiritual wealth, which consists in the knowledges of truth and good; by their houses becoming a desolation are signified those things in man which pertain to the church; and when these things are devastated, men profit nothing and receive nothing, although they hear those things and see them in the Word, which is signified by, "*They shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof;*" houses here denoting the goods of the church, and vineyards and wine the truths thereof. Similar things are signified by these words in Micah: "*Thou shalt sow, but thou shalt not reap; thou shalt tread the olive, but thou shalt not anoint thee with oil; and new wine, but shalt not drink wine*" (vi. 15). So in Amos: "*Vineyards of desire shall ye plant, but ye shall not drink wine of them*" (v. 11). And in Hosea: "*The corn-floor and the wine-press shall not feed them, and the new wine shall deceive them. They shall not offer wine-offerings to Jehovah, neither shall they be pleasing unto him*" (ix. 2, 4). By the corn-floor and the wine-press are signified the same things as by corn and wine, because in the corn-floor and wine-press corn and wine are collected together; their being heard without profit is signified by their not feeding them, and the new wine deceiving them; and the worship not being accepted in consequence thereof, is signified by, "*They shall not offer wine-offerings to Jehovah, neither shall they be pleasing unto him.*" So in Joel: "*Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. The field is wasted, the land mourneth, for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley, because the harvest of the field is perished*" (i. 5, 10, 11). What these words particularly signify may be seen above,<sup>f</sup> where they are explained; thus, that by wine and new wine is understood the truth of the church, and by vinedressers those who are in truths and teach them, the subject treated of being the devastated church, in which goods and truths have perished. Again, in Ezekiel: "*Damascus was thy trader by the multitude of thy works, by the multitude of all riches; in the wine of Heshbon, and the wool of Zachar*" (xxvii. 18). This is said of Tyre, by which is signified the church as to the knowledges of truth and good; and by Damascus, which was a city of Syria, is signified the scientific principle concordant; and by the tradings, which are treated of in that chapter, are signified the acquisition, communication, and use of the spiritual things signified. Inasmuch as Damascus signifies a concordant scientific principle, it is therefore said,

*“Damascus was thy trader by the multitude of thy works, by the multitude of all riches;”* and by these, as having respect to the effecting of uses, are signified the knowledges of good, and by riches the knowledges of truth; and inasmuch as the knowledges of truth and good are in the natural man, every thing pertaining to knowledge and science being therein perceptible, it is therefore said, *“In the wine of Heshbon, and the wool of Zachar;”* the wine of Heshbon signifying natural truth, and the wool of Zachar natural good. Again, in Isaiah: *“Therefore shall a curse devour the earth, and they that dwell therein shall be desolate. The new wine shall mourn, the wine shall languish, all the merry hearted shall sigh. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of emptiness shall be broken: every house shall be shut up, that no man may come in”* (xxiv. 6, 7, 9, 10). The perversion of the church is described in these words, and that perversion takes place when that which is false rules in the place of truth, in consequence of which there is no longer any good, good being acquired by man through the means of truths. By the earth which the curse shall devour is signified the church, the curse denoting the perversion thereof; by the new wine mourning, and the vine languishing, is signified all the truth of the church, to mourn and to languish denoting its deprivation; that there shall no longer be any celestial delight and blessing, is signified by, *“All the merry hearted shall sigh, they shall not drink wine with a song;”* that they shall be averse from all things which agree with truths, is signified by, *“Strong drink shall be bitter to them that drink it,”* strong drink signifying what is derived from truths and in agreement therewith; but that the doctrine of what is false shall be destroyed, is signified by, *“The city of emptiness shall be broken,”* the city signifying doctrine, and emptiness what is false; and that good and wisdom shall be no longer with man, is signified by, *“Every house shall be shut up, that no man may come in,”* which takes place when there is no truth, but only what is false. Again, in Amos: *“Who drink out of bowls of wine, and anoint themselves with the first fruits of the oils; but they are not grieved for the breaking of Joseph”* (vi. 6). In this verse, and in the preceding parts of the chapter, they are described who are in external worship without internal, such as the Jews were formerly, and such as they continue to be to the present day. The bowls of wine, out of which they are said to drink, signify the external principles of truth in which their worship is grounded; by the first fruits of the oils, with which they anoint themselves, are signified the external principles of good, in which also their worship is grounded; Joseph signifies the internal or spiritual principle of the church; and their not being affected on account of this principle perishing, is signified by its being said, *“But they are*



*not grieved for the breaking of Joseph."*<sup>g</sup> Again, in Zechariah: "*I will render powerful the house of Judah, and I will keep the house of Joseph; hence they shall be as the powerful Ephraim, and their heart shall be glad as with wine*" (x. 6, 7). Here by the house of Judah is signified the Lord's celestial church, and by the house of Joseph, his spiritual church; by rendering powerful their houses is signified to multiply in them truths derived from good, for all power belongs to truths from good; hence it is said, "*They shall be as the powerful Ephraim,*" and by Ephraim is signified the understanding of truth from good, which is here called powerful from its multiplication; the celestial delight therein originating is signified by, "*Their heart shall be glad as with wine,*" wine denoting truth from good, from which that delight is derived.<sup>h</sup> Again, in Daniel: "*Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, and of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace. And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; thou art weighed in the balances, and art found wanting. Peres; thy kingdom is divided, and given to the Medes and Persians. And he [Nebuchadnezzar] was driven out from the sons of man, and his dwelling was with the wild asses*" (v. 2—5, 25—28, 21). In the internal sense the profanation of good and truth is here described, Babel or Babylon denoting profanation; for by drinking wine out of the vessels of the temple which was in Jerusalem, is signified to imbibe the truths of the church from the Word, to drink wine denoting to imbibe truths, and the vessels of the temple of Jerusalem denoting things pertaining to the doctrine of the church derived from the Word; to praise the gods of gold, of silver, of brass, of iron, of wood, and of

<sup>g</sup> That external worship without internal is no worship, may be seen, *A. C.*, n. 1094, 1175, 7724; that the Jews were formerly in external worship without internal, and continue so to this day, may be seen, n. 1200, 3147, 3479, 8871: that Joseph signifies the spiritual church, and hence also the spiritual principle of the church, n. 3969, 3971, 4669, 6417.

<sup>h</sup> That all power belongs to truths from good, may be seen in the work concerning *Heaven and Hell*, n. 228—233; and also above, n. 209, 33; that Judah in the Word signifies the celestial kingdom of the Lord may be seen in the *Arcana Cælestia*, n. 3881, 6363; and that Ephraim signifies what is intellectual pertaining to the church, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296.

stone, signifies worship from the love of self and of the world; for by those gods is signified idolatrous worship of every kind, and also profanation; the writing, therefore, that appeared upon the wall, numbered, weighed and divided, signified separation from all things of heaven and the church. That the king was afterwards driven out from the sons of man, and dwelt with the wild asses, signified separation from all truth, and allotment of life with the infernals; the sons of man denoting the truths of the church; wild asses, those who are in dire falsities, such as are in the hells; and dwelling denoting the lot which is of the life. Again, in Joel: "*And they have cast lots upon my people; and have given a boy for an harlot, and sold a girl for wine, which they drank*" (iii. 3). By casting lots for the people is signified to dissipate the truths of the church, to cast lots signifying to dissipate, and people signifying the church as to truths, thus also the truths of the church; by giving a boy for a harlot is signified to falsify truth, for a boy denotes the truth of the church, and a harlot denotes what is false; and by selling a girl for wine which they drank, is signified to pervert the good of the church by truth falsified, a girl denoting the good of the church, and wine, truth falsified. Because wine signified the truth of the church which is derived from good, it was commanded that, with the sacrifices upon the altar, they should offer meat-offerings and drink-offerings, and the meat-offering was bread, and the drink-offering wine, by which was signified the worship of the Lord from the good of love, and from truths thence derived, these being the ground of all true worship.<sup>i</sup> Hence it may appear what is signified by these words in Joel: "*The meat-offering and the drink-offering is cut off from the house of Jehovah; the priests, the ministers of the altar, mourned*" (i. 9); namely, that worship from the good of love, and truth thence derived, had perished. Who cannot see that the meat-offering and drink-offering, which were bread and wine, could not be pleasing to Jehovah for worship, unless they had signified such things as belong to heaven and the church? From these considerations it may now be evident what is involved in the bread and wine used in the holy supper, namely, that bread involves the good of love to the Lord derived from the Lord, and wine, the good of faith which in its essence is truth.<sup>j</sup> Inasmuch as wine signifies the good of faith, which in its essence is truth, therefore the Lord, when he instituted the sacrament of the supper, said, "*But I say unto you, I will not drink henceforth of this fruit of the vine,*

<sup>i</sup> Concerning the drink-offerings and the different portions of wine to the different sacrifices, see Exod. xxix. 40, 41; Levit. xxiii. 13, 18; Numb. vi. 15, 17; xv. 4—7, 10, 24; xxviii. 7—10, 24, 31; xxix. 6, 11, 19, 22, 25, 27, 28, 31, 34, 38, 39; and in Genesis xxxv. 14.

<sup>j</sup> Concerning the holy supper, and concerning the bread and wine used therein, see what is said in the *Doctrine of the New Jerusalem*, n. 210—223.

until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi. 29). And in Luke: "*For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come*" (xxii. 18). By the fruit of the vine, or the wine, which the Lord said he would drink new with them in the kingdom of his Father, or when the kingdom of God should come, is signified all divine truth in heaven and the church, which would then proceed from his Divine Human principle; wherefore he calls it new, and in another place, the New Testament in his blood (verse 20); the blood of the Lord signifying the same as wine.<sup>k</sup> And inasmuch as after the resurrection of the Lord all the Divine principle proceeds from him, therefore he says that he will drink it with them when the kingdom of God shall come, and the kingdom of God came when he reduced all things to order in the heavens and in the hells. That the kingdom of God came with the Lord, and that it is from him, may appear from Matt. iii. 2; iv. 17; x. 7; xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; Luke i. 32, 33; ix. 11, 27, 60; x. 11; xvi. 16; xvii. 20, 21; xxiii. 42, 51; John xviii. 36. Inasmuch, now, as bread signifies the good of love, and wine the good of faith, which in its essence is truth from that good, and in the supreme sense, bread signifies the Lord as to divine good, and wine the Lord as to divine truth; and inasmuch as there is a correspondence between spiritual things and natural, and this of such a nature, that when man thinks of bread and wine the angels think of the good of love and the good of faith; and inasmuch as all things of heaven and the church have reference to the good of love and the good of faith, therefore the holy supper was instituted by the Lord, in order that by it there might be a conjunction of the angels of heaven with the man of the church. Such things being understood by bread and wine in heaven, therefore it is said, "*And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth*" (Gen. xiv. 18, 19). By Melchizedek is represented the Lord as to divine good and divine truth; by him as a priest the divine good, and by him as a king the divine truth: therefore he brought forth bread and wine, because by bread is signified the divine good, and by wine the divine truth, or, as applied to man, by bread is signified the good of love to the Lord, and by wine the good of faith, which is from the reception of divine truth. Similar is the signification of wine as mentioned by the Lord in the following passage: "*Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved*" (Matt. ix. 17). And in

<sup>k</sup> As may be seen, *Arcana Cælestia*, n. 20, 328, 329.



Luke: "*No man also having drunk old wine straightway desireth new; for he saith the old is better*" (v. 39). Inasmuch as all comparisons in the Word are from correspondences, so also is this comparison; and by wine is signified truth, by old wine, the truth of the old or Jewish church; and by bottles are signified those things which contain; by old bottles, the statutes and judgments of the Jewish church, and by new bottles, the precepts and commandments of the Lord. That the statutes and judgments of the Jewish church, which especially had relation to sacrifices and to representative worship, were not in agreement with the truths of the Christian church, is understood by the bottles breaking, and the wine running out, if new wine be put into old bottles; but that if new wine be put into new bottles, both are preserved: that they who were born and educated in the externals of the Jewish church could not be led immediately into the internals of the Christian church, is signified by, "*No man having drunk old wine straightway desireth new; for he saith the old is better.*" Similar things are signified by the water which was turned into wine in Cana of Galilee, concerning which it is thus written in John: "*And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now*" (ii. 1—10). It is to be observed that all the miracles of the Lord, both those recorded in the Old Testament and in the New, signified such things as pertain to heaven and the church, that is, contained in themselves such things, and hence his miracles were divine.<sup>1</sup> The case is the same with respect to this miracle; and by a marriage in this and in every other place where it is mentioned in the Word, is signified the church; "*in Cana of Galilee*" denoting amongst the Gentiles; and by water is signified the truth of the external church, from the literal sense of the Word, such as was that of the Jewish church; and by wine is signified the truth of the internal church, such as is that of the Christian church. Hence

<sup>1</sup> Concerning which see what is said in the *Arcana Cœlestia*, n. 7337, 8364, 9031.

the Lord's making the water wine, signifies his making the truths of the external church to be truths of the internal church, by opening the internal things which lay concealed in them. By the six water-pots of stone, set after the manner of the purifying of the Jews, are signified all those things in the Word, and thence in the Jewish church and its worship, which were representative and significative of things divine in the Lord, and from the Lord, which contained things internal. For this reason also, they were of stone, six in number, and set after the manner of the purifying of the Jews, the number six signifying all, and being predicated of truths, and stone signifying truth, and the purification of the Jews denoting purification from sins, and thus all things pertaining to the Jewish church; for the church regards purification from sins as its all and every thing, for in proportion as any one is so purified, in the same proportion he becomes a church. By the ruler of the feast are understood those who are in the knowledges of truth; his saying to the bridegroom, "*Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now,*" signifies that every church commences from truths originating in good, but afterwards falls away into truths not of good, and that still, at the end of the church, truth from good, or genuine truth, is given from the Lord. Forasmuch as wine signifies the truth of the church, and oil the good thereof, therefore, in the parable of the man who was wounded by thieves, the Lord says that the Samaritan poured oil and wine into his wounds (Luke x. 33, 34); where by the man wounded by thieves are understood those who are infested and wounded as to their conscience by evil men, who are robbers, and by the Samaritan are understood the Gentiles, who are in the good of charity; hence by pouring into his wounds oil and wine are signified the spiritual things which heal man in such a state, oil denoting the good of love and wine the good of faith or truth. What the other particulars of that parable signify, namely, that he sat him on his own beast, and brought him to an inn, and bid them take care of him, may be seen above,<sup>m</sup> where they are explained. There are many other passages besides the above from which it is evident that wine signifies the truth of the church, as Isaiah i. 21, 22; xxv. 6; xxxvi. 17; Hosea vii. 5, 14; xiv. 7; Amos ii. 8; Zechar. ix. 15, 17; Psalm civ. 15. Inasmuch as most things of the Word have likewise an opposite sense, so this is the case with respect to wine, and in that sense it signifies truth falsified, and also falsity itself, as is plain from the following passages; thus in Isaiah: "*Woe to the crown of pride, to the drunkards of Ephraim, to the flower of his decaying glory, which is upon the head of the valley*

*of the fat ones disturbed with wine; they shall be trodden under feet, the crown of pride the drunkards of Ephraim; these err through wine, and through strong drink they go out of the way; the priests and the prophet err through strong drink, they are swallowed up of wine, they go out of the way through wine, they err among the seeing, they stumble in judgment*" (xxviii. 1, 3, 7). These things are said of those who are insane as to spiritual things, in consequence of believing that they are intelligent from themselves, and glorying therein; the state of such is described in this passage by mere correspondences. They who are insane with respect to spiritual things, or truths, are understood by drunkards, and they who thence believe themselves intelligent, by Ephraim; and their glorying in their intelligence or erudition is denoted by the crown of pride; for they who are in falsities of doctrine, and have confirmed themselves therein, when they are enlightened, and see truths in the other life, become as it were drunkards. Such is the case of the learned who have confirmed themselves in falsities, which is to confirm from self, and not from the Lord. Hence it is evident what is signified by, "*Woe to the crown of pride, to the drunkards of Ephraim.*" By "*the flower of decaying glory which is on the head of the valley of the fat ones disturbed with wine,*" is signified the truth of the church perishing in its birth, from the glorying of the self-derived intelligence of the natural man separated from the spiritual, in which case man sees what is false instead of truth. The flower of glory denotes truth in its birth falling or perishing; the head of the valley of fat ones, denotes the intelligence of the natural man; their being disturbed with wine denotes their seeing what is false instead of truth; "*The crown of pride, the drunkards of Ephraim shall be trodden under feet,*" signifies that that intelligence shall entirely perish; the wine through which they err, and the strong drink through which they go out of the way, signify falsities and things thence derived; the priest and the prophet who err through strong drink, who are swallowed up of wine, and go out of the way through wine, signify that they who ought to be in the doctrine of good and truth are of such a quality, and, abstractedly from persons, that their doctrine is of such a quality; their erring among the seers, and stumbling in judgment, signify their not seeing the truths of intelligence. That such things are signified by these words no one can see except from the spiritual sense, without which it could not be known that the crown and the head signify intelligence; that drunkards signify those who are insane as to things spiritual; that Ephraim signifies the understanding, in the present case self-derived or originating in the proprium of man; that valleys signify the inferior or lower things of the mind, which are natural and sensual, and that a priest and prophet signify the doctrine of good and truth. Again, in the same prophet: "*Stay your-*



*selves, and wonder ; be astonished, and make a cry : they are drunken, but not with wine ; they stagger, but not with strong drink. For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath he covered*" (xxix. 9, 10). These things are said of those who perceive nothing of truth when they hear it and read it from the Word ; such persons are said to be drunken, but not with wine, and to stagger, but not with strong drink ; wine signifying specifically the truth of the spiritual, and hence of the rational man, and strong drink the truth of the natural man thence derived. Because such are understood, it is therefore said, "*Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes ;*" the spirit of deep sleep denoting that there is no perception, and the eyes being closed, denoting that there is no understanding. "*The prophets and your heads, the seers hath he covered,*" signify those who were in the doctrine of truth, and thence wise and intelligent ; prophets signifying those who are in the doctrine of truth, and in the abstract doctrine itself ; the heads signifying the wise, and in the abstract wisdom ; and the seers signifying the intelligent, and in the abstract intelligence. Wonder at the greatness of their stupidity is described by, "*Stay yourselves, and wonder, and be astonished,*" and lamentation on account thereof by, "*make a cry.*" Such are they who are in a life of evil, and at the same time in false principles, howsoever learned they are supposed to be ; for a life of evil shuts out the perception of good, whence the life and light of thought are derived, and false principles shut out the understanding of truth, whence they see only from the sensual man, and not at all from the spiritual. Again, in Isaiah : "*They are dogs obdurate in soul, they know not satiety ; the same are the shepherds, they know not to understand : Come (say they), I will take wine, and we will be drunk with strong drink*" (lvi. 10—12). These things are said of those who care for nothing but worldly and terrestrial objects, by which the internal spiritual man is closed. From having no perception of good and no understanding of truth they are called dogs obdurate in soul, which know not satiety, that is, who cannot receive good, "*to know*" having respect to ability, and "*satiety,*" which is predicated of food, by which spiritual nourishment is signified, having respect to good. Shepherds that know not to understand, signifies their having no understanding of truth, those being called shepherds who believe themselves able to instruct others, for to feed signifies to instruct ; and inasmuch as such love things false and falsified, it is therefore added, "*Come, I will take wine, and we will be drunk with strong drink.*" So in Jeremiah : "*Thus saith Jehovah, God of Israel, Every bottle shall be filled with wine : and they shall say unto thee, Do we not know that every bottle shall be filled with wine ? Thus saith Jehovah, Behold, I*

fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, all the inhabitants of Jerusalem with drunkenness" (xiii. 12, 13). Here also by wine is signified what is false, and by every bottle which shall be filled with wine is signified the mind of man, inasmuch as that is a recipient of what is true or false, as a bottle is of wine. By the kings sitting upon the throne of David are signified those who should otherwise be in divine truths; by the priests, those who should be in divine goods; by prophets, those who are in doctrine; by the inhabitants of Jerusalem, all who are of the church; and by the drunkenness with which they shall be filled is signified insanity as to spiritual things. Again, in the same prophet: "*My heart within me is broken because of the prophets; all my bones shake; I am become as a drunkard, and as a man whom wine hath penetrated, because of Jehovah, and because of the word of his holiness. For the land is full of adulterers*" (xxiii. 9, 10). This is a lamentation over the adulteration of good, and the falsification of truth in the church, which state is signified by the land being full of adulterers; the adulteration of good, and the falsification of truth, being signified by adulteries, and the church, by the land. Insanity as to spiritual things through reasonings from evils against divine goods, and from falsities against divine truths, is signified by, "*I am become as a drunkard, and as a man whom wine hath penetrated, because of Jehovah, and because of the word of his holiness.*" To become as a drunkard and as a man whom wine hath penetrated, signifies perturbation of mind, and insanity from reasonings grounded in evils and falsities; "*because of Jehovah,*" signifies because of divine goods, and "*because of the word of his holiness,*" signifies because of divine truths. Again, in Isaiah: "*Therefore hear now this, thou afflicted and drunken, but not with wine*" (li. 21). By the drunken but not with wine are here meant those who are in falsities from ignorance of truth. Again, in Genesis it is said of Noah, that "*He drank of the wine, and was drunken, and lay naked in the midst of his tent*" (ix. 21). These words signify in the spiritual sense something altogether different from what appears in the sense of the letter, which is also the case in the account given of the drunkenness of Lot and its concomitant circumstances (Gen. xix. 32—38).<sup>n</sup> In various other passages of the Word drunkenness is used to signify insanity as to spiritual things, and also falling into errors, as in Isaiah xix. 11, 12, 14; xxiv. 20; Joel i. 5; Jerem. li. 7; Levit. x. 8. That by wine, in an opposite sense, is signified what is false also further appears in Isaiah: "*Woe unto them that rise at the dawn of morning, that they may follow strong drink; that continue to twilight, till*

<sup>n</sup> What is understood by the drunkenness of Noah in the spiritual sense may be seen in the *Arcana Cœlestia*, n. 1070—1081; and what by the drunkenness of Lot, n. 2465 to the end.

*wine inflame them ! And the harp, and the viol, tabret, and the pipe, and wine are in their feasts : but they regard not the work of Jehovah, and see not the operation of his hands. Woe unto them that are wise in their own eyes, and intelligent before their own faces. Woe unto them that are heroes to drink wine, and men of strength to mingle strong drink*" (v. 11, 12, 21, 22). These things are said of those who frame for themselves doctrines from self-derived intelligence, and not from the Lord, or from the Word, which is from him, whence they are in mere falsities ; wherefore the perverted state of such persons who believe themselves to be enlightened, in consequence of which they are in falsities of doctrine, and care not for the Word, from which alone the goods and truths of doctrine and of life can be known, is here described. To rise at the dawn of morning, and continue to twilight, signifies their state of enlightenment ; to follow strong drink, and to be inflamed with wine, signify the fabrication of doctrines from themselves ; not to regard the work of Jehovah, neither to see the operation of his hands, signifies not to attend to the Word and the goods of life and truths of doctrine there discovered ; the work of Jehovah being predicated of goods of life, and the operation of his hands, of the truths of doctrine, each from the Word. Inasmuch as such persons are understood, therefore it is said, "*Woe unto them that are wise in their own eyes, and intelligent before their own faces !*" and to be wise in their own eyes signifies to be so from self-derived intelligence ; and to be intelligent before their own faces signifies to be so from self-derived affection ; the eyes signifying understanding, and the face, affection. "*Woe unto them that are heroes to drink wine, and men of strength to mingle strong drink,*" signifies to such as aspire after great things, and are ingenious in confirming the falsities which favour the loves of self and their own principles ; heroes denoting those who aspire to great things, and men of strength, those who are ingenious, and seem to themselves to be intelligent. To drink wine is to imbibe falsities, and to mingle strong drink is to confirm them : such are all they who are in the love of self, and who seek after the fame of erudition, for such are in their proprium, and cannot be elevated above it ; wherefore their thought is in the sensual corporeal principle, to which no truth can appear, nor can any spiritual good be perceived by it : whereas they who are not in the love of self, and who seek intelligence for the use of life, are elevated by the Lord from the proprium into the light of heaven, even while they are ignorant of it, and are thereby enlightened. Again, in Hosea : "*Whoredom and new wine have occupied the heart. My people interrogate wood, and their staff answereth them ; for the spirit of whoredoms hath seduced them, and they have committed whoredom under their God. Ephraim is joined to idols : their wine hath departed : they commit whoredom con-*



*tinually*" (iv. 11, 12, 17, 18). The subject treated of in this passage is the falsification of truth, which is signified by whoredom, and the falsity thence derived is signified by new wine; hence it is evident what is signified by whoredom and by new wine occupying the heart. By the spirit of whoredom seducing them, by their committing whoredom under their God, and by the wine departing, are signified their falsifying divine truths, and, in consequence thereof, their having no truth remaining; the former being signified by committing whoredom under their God, and the latter by their wine departing. By Ephraim being joined to idols, are signified those who are in self-derived intelligence, idols denoting the falsities of their religion. By "*My people interrogate wood, and their staff answereth them,*" is signified that they consult their own love, which originates in their proprium, and cherish it from self-derived intelligence; for wood, or an idol of wood, signifies such love, and the staff which is said to answer, signifies the power thence derived, or the power and consequently the intelligence which originates in the proprium. Thus also in the Revelation: "*And there followed another angel, saying, Babylon is fallen, is fallen; that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone*" (xiv. 8—10). And in another place: "*Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication*" (xvii. 1, 2). And again: "*For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her*" (xviii. 3). By the wine of the wrath of God is signified the falsity of evil, and by the wine of fornication is signified truth falsified; what the other expressions signify will be seen when we come to the explication of them, as also what is signified by these words: "*Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath*" (xvi. 19); where the same is signified by the wine of the wrath of God as is signified by the cup of his indignation. Again, in Jeremiah: "*Babylon hath been a golden cup in the hand of Jehovah, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad*" (li. 7). And in David: "*For in the hand of Jehovah there is a cup, and the wine is red; it is full of mixture; and he poureth it out; but the dregs thereof, all the wicked of the earth shall suck up and drink*" (Psalm lxxv. 8). Inasmuch

as the meat-offering and the drink-offering, which were bread and wine, signified worship from the good of love and the truths of faith, hence, in an opposite sense, by these offerings was signified worship from evils originating in the love of evil, and from falsities of faith; and this worship was signified by the meat-offering and drink-offering that were offered to idols and other gods; see Isaiah lxxv. 11; lxxvii. 6; Jer. vii. 18; xlv. 17—19; Ezek. xx. 28; Deut. xxxii. 38; and other places. From the signification of wine it may now be seen what is signified in the Word by a vineyard, by a vine, by the branches thereof, and by the grapes; namely, that by a vineyard is meant the spiritual church, or the church which is principled in the truths and goods of doctrine from the Word; by the vine, the doctrine itself; by its branches, the truths of which doctrine is formed; and by the grapes, which are the fruit of the vineyards and vines, the goods of charity, and the goods of faith; but these will be spoken of elsewhere.

377. Verses 7, 8. *And when he had opened the fourth seal, I heard the voice of the fourth animal say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.* “*And when he had opened the fourth seal,*” signifies, prediction manifested still further: “*I heard the voice of the fourth animal say,*” signifies out of the inmost heaven from the Lord: “*Come, and see,*” signifies attention and perception: “*and I looked, and behold a pale horse,*” signifies the understanding of the Word, then become none, in consequence of evils of life, and falsities thence derived: “*and his name that sat on him,*” signifies the Word: “*was Death, and Hell followed with him,*” signifies eternal damnation: “*and power was given unto them over the fourth of the earth, to kill,*” signifies deprivation of all good, and thereby of truth, from the Word, and thence in the doctrine of their church derived from the Word: “*with sword,*” signifies, with what is false: “*and with hunger,*” signifies, by deprivation, defect, and ignorance of the knowledges of truth and good: “*and with death,*” signifies extinction thereby of spiritual life: “*and with the beasts of the earth,*” signifies evils of life, of lusts, and consequent falsities, originating in the love of self and of the world, which devastate all things of the church in man.

378. *And when he had opened the fourth seal*—That hereby is signified prediction manifested still further, appears from what was said and shewn above.<sup>o</sup>

379. *I heard the voice of the fourth animal say*—That hereby is signified, out of the inmost heaven from the Lord, appears also from what has been said and shewn above.<sup>p</sup>

<sup>o</sup> N. 351, 352, 361.<sup>p</sup> N. 353, 362, 370.

380. *Come and see*—That hereby are signified attention and perception, may be seen above.<sup>q</sup>

381. *And I looked, and behold, a pale horse*—That hereby is signified the understanding of the Word then become nothing, in consequence of evils of life and falsities thence derived, will appear in what follows. In this and the following chapter, the subject treated of is the successive states of the church, or of the members of the church, as to their spiritual life: their first state is described by the white horse, the second state by the red horse, the third state by the black horse, and the fourth state by the pale horse.<sup>r</sup> Hence it appears that by the pale horse is signified the understanding of the Word become nothing, from evils of life and falsities thence derived; for when the understanding of the Word is destroyed as to good and truth, it plainly follows that it has become nothing; and the reason why it is so, is, because the evil of life and the falsity thence derived bear rule. We make use of the terms evil of life, and the falsity thence derived, because where evil of life is, there is also falsity, for they form a one in the spirit of man: it is said in the spirit of man, because an evil man, as well as a good man, can do good and speak truth; but with the former this is only done from the natural man, and thence from the body, whereas inwardly, that is, in his spirit, there is not the will of good, and thence neither the understanding of truth, consequently, neither good nor truth; this is especially manifest in such persons when they become spirits, for then they will nothing but evil, and speak nothing but what is false. This therefore is what is understood by the pale horse.<sup>s</sup> The reason why the term pale signifies the evil of life and the falsity thence derived, thus why a pale horse signifies the understanding of the Word become nothing, through the evils of life and the falsities thence derived, is, because paleness indicates, and thence signifies, the absence of life, or its deprivation, in this case the absence and deprivation of spiritual life, which takes place when the evil of life usurps the place of the good of life, and falsity that of the truth of faith, for then there is no spiritual life. By spiritual life is understood the life of heaven, which in the Word is simply called life, whereas a life not spiritual is such as has place with those who are in hell, and which in the Word is called death. That by the pale horse is signified spiritual death, is evident also from its being said, "*And his name that sat upon him was Death,*

<sup>q</sup> N. 354, 371.

<sup>r</sup> That by the white horse is signified the understanding of truth from the Word, may be seen, n. 355; that by the red horse is signified the understanding of the Word perished as to good, may be seen, n. 364; that by the black horse is signified the same perished as to truth, may be seen, n. 372.

<sup>s</sup> That horse signifies the understanding, may be seen above, n. 355, and here the understanding of the Word, because he that sat upon him signifies the Word, n. 373.



*and Hell followed with him."* The same is signified by paleness in Jeremiah ; where it is said, "*Ask ye now, and see whether a male doth travail with child? wherefore do I see every man with his hands on his loins, as if bringing forth, and all faces are turned into paleness?*" (xxx. 6.) No one can understand the import of these words unless he know what is signified in the Word by *travailing with child*, by *bearing*, by *bringing forth*, what by a *male*, and *man*, [*vir*] by the *hands on the loins*, and by *faces*. The subject here treated of is the conduct of those who from self-derived intelligence are desirous of procuring for themselves love and faith, for this is what is signified by *travailing with child*; by a *male* and *man* is signified intelligence, and in the present instance self-derived intelligence; by, "*his hands on his loins*," is signified the bringing forth of those things, and by *faces* are signified love and faith, for the faces of angels and spirits appear according to the quality of their love and faith, the affection of good, which is love, and the affection of truth, which is faith, manifesting themselves wholly in their faces. Hence it is evident how the whole passage must be understood, namely, that by, "*Ask ye now, and see whether a male doth travail with child?*" is signified, whether any one from self-derived intelligence can procure to himself the good of love and the truth of faith; by, "*wherefore do I see every man with his hands on his loins, as if bringing forth?*" is signified every one endeavouring to bring forth love and faith from his proprium; and by, "*all faces are turned into paleness*," is signified, that hence there is no good, and no truth, but instead thereof evil and what is false exist, thus that there is no spiritual life, but spiritual death only.<sup>†</sup> The like is signified by waxing pale in the following passage in Isaiah: "*Jacob shall not now be ashamed, neither shall his faces now wax pale*" (xxix. 22). By *Jacob* are understood those who are of the church, and by his *faces* not waxing pale, is signified that they shall not be in evils and falsities, but in goods and truths. That paleness signifies the absence and deprivation of spiritual life, which is the case when there are no longer good and truth existing, but only evil and falsity, is grounded in this circumstance, that when man is deprived of vital heat, he then becomes pale and an image of death, as is the case in extreme terrors, and in like manner when he dies; but when man is spiritually dead, then his face either becomes red like a coal fire, or pale like that of a corpse;

<sup>†</sup> That conceptions, births, and nativities of the Word signify spiritual conceptions, births, and nativities, which are those of love and faith, may be seen *A. C.*, n. 3860, 3868, 3915, 3965, 3919, 9325; that the male or masculine principle signifies truth, and thence intelligence, n. 749, 2046, 4005, 7838; and likewise man, [*vir*] n. 749, 1007, 3134, 3309, 3459, 9007: that the face signifies the interior things pertaining to the mind, consequently to love and faith, n. 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546: and that the faces of the angels are the forms of their affections, may be seen in the work concerning *Heaven and Hell*, n. 47, 457, 459, 481, 552, 553.

in such a manner do the infernals appear when viewed in the light of heaven.

382. *And his name that sat on him*—That hereby is signified the Word, appears from what has been said and shewn above.<sup>u</sup> Its being said that his name was death, does not imply that the Word in itself is death, but that it is so with respect to those who are in evils and in falsities thence derived, for such persons see and perceive in it nothing of truth and good, thus nothing of spiritual life; wherefore it is according to the appearance and perception of the Word in those who are of such a nature and quality, that his name who sat on the pale horse is called death; for the Word appears to every one according to his quality,—as life to those who are in good and truth, but as death to those who are in evils and falsities. This is the case with respect to the Lord himself, who is the Word; he also appears to every one according to his quality,—as a fire and as light vivifying and recreating to those who are in good and thence in truths, but as a consuming fire, and as thick darkness, to those who are in evil and thence in falsities.<sup>v</sup> Hence also it is, that to those who are in evil and thence in falsities, the Lord appears to be angry, to punish, to condemn, and to cast into hell, when, notwithstanding such appearance, the Lord is never angry, neither does he punish, or condemn, or cast into hell, but continually saves in proportion as man applies himself; for he is good itself and truth itself, he is love itself and mercy itself. The case is similar with respect to the name of death being given to him that sat upon the pale horse.<sup>w</sup>

383. *Was Death, and Hell followed with him*—That hereby is signified eternal damnation, appears from the signification of name, as denoting the quality of a thing;<sup>x</sup> in this case, denoting the quality of the Word, with respect to those who are in evils and thence in falsities; and from the signification of death as denoting damnation,<sup>y</sup> for spiritual death is nothing else; and from the signification of hell, as denoting evil and the falsity thence derived, inasmuch as hell is in those principles and from them. Moreover, by hell is signified the same as by death, namely damnation, but because both are here mentioned, they are thus distinguished from each other; and by hell is also signified the eternity of damnation, for they who come into hell remain there to eternity; wherefore it is also said, “*and Hell followed with him,*” to follow with him signifying to abide therein, namely in damnation, to eternity. From these considerations it may appear that by these words is signified eternal damnation.

<sup>u</sup> N. 373.      <sup>v</sup> See *A. C.*, n. 934, f. 1861, f. 6832, 8814, 8819, 9434, 10,551.

<sup>w</sup> Concerning this circumstance see what was said above, n. 373.

<sup>x</sup> Concerning which see above, n. 102, 148.

<sup>y</sup> Concerning which also see above, n. 186.

384. *And there was given to them power to kill upon a fourth part of the earth*—That hereby is signified deprivation of all good and thence of all truth, from the Word, and thence also in the doctrine of their church derived from the Word, appears from the signification of power as denoting effect, inasmuch as to be able denotes to effect; and from the signification of killing or slaying, as denoting to deprive of good and truth;<sup>z</sup> and from the signification of a fourth part, as denoting all good and truth thence derived, of which we shall speak presently; and from the signification of the earth, as denoting the church, and every thing pertaining to it.<sup>a</sup> And inasmuch as a church is a church from its doctrine, and from a life according thereto, and since all the doctrine of the church must be derived from the Word, hence the doctrine of the church from the Word is also hereby signified. From these considerations it is plain, that by power being given unto them over the fourth part of the earth to kill, is signified, the deprivation of all good and thence of all truth from the Word, and likewise in the doctrine of the church which is from the Word. By its being said that power was given unto them, is to be understood, that such power is in evils and the falsities thence derived, which also are signified by death and hell. That they who are in evils and falsities deprive themselves of all perception of good and understanding of truth from the Word, and thence in the doctrine of their church derived from the Word, evidently appears from those who are in falsities of doctrine from evils of life, for such, although they read the Word, either do not see the truths which are therein, or else they falsify them by applying them to the falsities of their own principle, and to the evils of the love of self; for the literal sense of the Word is such a nature, that they who are in good see truths therein, and they who are in evil see falsities, the literal sense being accommodated to the apprehension of children, of boys, and such as are simple, and therefore according to appearance; but still in that sense truths lie hid which no others see but they who are in good, whilst they who are in evil do not desire to see them, but apply all things by sinister interpretations to the evils of their own loves and to the falsities of their own principles: this may appear manifest from so many heresies existing within the church, especially from the wicked heresy of Babylon, and also from the Jewish. The reason why the fourth part signifies all good and all truth thence derived, is, because the number four signifies the conjunction of good and truth, and hence the fourth part or a fourth signifies the all of conjunction. Mention is frequently made in the Word of a third part, and also of a fourth part, and

<sup>z</sup> Concerning which also see above, n. 366.

<sup>a</sup> Concerning which see above, n. 29, 304.



they who do not know that all numbers signify things, may suppose that a third part signifies a third part, and a fourth part a fourth part, or that they signify something, whereas by a third part is signified all truth, and by a fourth part all good; and inasmuch as all truth is from good, hence by a fourth part are signified all good and all truth thence derived; in the present case is signified the deprivation of these, because it is said, "*there was given to them power to kill upon a fourth part of the earth.*" That the number three, and thence a third part, is predicated of truths, will be seen in the following pages when we come to treat of that number in the place where it is mentioned. The reason why the number four, and a fourth part, are predicated of goods and truths thence derived, is, because the conjunction of good and truth is signified by that number. That this is the case has been made evident to me by much experience from the spiritual world; for when the discourse of the angels has been concerning the conjunction of good and truth, or of love and faith, and that discourse has been determined into numbers, the number four has been exhibited, and sometimes also the number two, eight, and sixteen, because these numbers have a similar signification; for numbers multiplied into themselves, and divided, signify the same with the numbers by which they are multiplied and divided.<sup>b</sup> This signification of the number four derives its origin from the four quarters in heaven, in two of which, namely, in the east and west, dwell those who are principled in the good of love, and in the other two, namely, in the north and the south, those who are principled in truths.<sup>c</sup> Hence by the four quarters, or by the four winds, are signified all good and all truth thence derived, and by four is signified the conjunction thereof. The reason why the fourth part signifies the all of the conjunction of good and truth, is, because the fourth in such case makes the all, and fourth is significative of conjunction; hence by killing the fourth part is signified the all of conjunction, consequently all good and truth, for where their conjunction is not given they themselves are not, for good is not given without truth nor truth without good; they are in their essence one, inasmuch as truth is of good, and good is of truth.<sup>d</sup>

385. *With sword*—That hereby is signified what is false, appears from the signification of sword, as denoting the truth combating against what is false and destroying it, and, in an

<sup>b</sup> Concerning which see *A. C.*, n. 5291, 5335, 5708, 7973; and concerning the discourse of angels sometimes terminating in numbers, see in the work concerning *Heaven and Hell*, n. 263.

<sup>c</sup> As may also be seen in the work concerning *Heaven and Hell*, n. 141—153.

<sup>d</sup> As may appear from what is said upon this subject in the *Doctrine of the New Jerusalem*, n. 11—27, and in the passages there referred to in the *Arcana Cœlestia*.

opposite sense, what is false combating against the truth and destroying it.<sup>e</sup>

386. *And with hunger*—That hereby is signified by privation, defect, and ignorance of the knowledges of truth and good, appears from the signification of hunger in the Word, as denoting such privation, likewise defect and ignorance. The reason of this signification of hunger is, because by meat and drink are signified all things that nourish and sustain the spiritual life, which in general are the knowledges of truth and good. Spiritual life itself equally stands in need of nourishment and support as the natural life; wherefore when man is deprived of them, or when they fail, or are unknown, and yet are desired, that life is said to be in famine. Natural food also corresponds to spiritual food, as bread to the good of love, wine to truth thence derived, and other meats and drinks specifically to their own goods and truths; but this subject has been frequently treated of before, and will be further treated of in the following pages. It is said that hunger signifies deprivation of the knowledges of truth and good, likewise defect and ignorance thereof, because deprivation has place with those who are in evils and falsities thence derived, defect has place with those who cannot know them because they are not in the church, or in the doctrine of the church, and ignorance, with those who know that such knowledges exist and thence desire them: all these are understood by famine in the Word, as may appear from those passages in which the expressions famine, the hungry, thirst, and the thirsty, are made use of. These significations therefore of famine shall be distinctly proved. And first, that famine signifies deprivation of the knowledges of truth and good as applied to those who are in evils and falsities thence derived, may appear from the following passages; as in Isaiah: "*Through the wrath of Jehovah of hosts is the land darkened, the people are become fuel for the fire; a man shall not spare his brother. And if he shall snatch on the right hand, he shall yet be hungry; and if he shall eat on the left hand, they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; they together against Jehovah*" (ix. 18—21). Without the spiritual sense no one can understand these words, nor even the subject treated of, which is the extinction of good by what is false, and of truth by evil. The perversion of the church by falsity, is understood by the land being darkened through the wrath of Jehovah of hosts; and the perversion thereof by evil, is understood by the people being as fuel for the fire; the land or earth darkened, signifies the church where there is not truth, but only what is false; and fuel for the fire, signifies the consuming thereof by the love of evil, fire de-

<sup>e</sup> Concerning which see above, n. 131, 367.

noting the love of evil; falsity destroying the good, is understood by "*a man shall not spare his brother,*" man and brother signifying truth and good, but in the present case man signifying what is false, and brother good, because it is said the one shall not spare the other. The consequent deprivation of all good and of all truth, however it may be inquired after, is understood by these words, "*If he shall snatch on the right hand, he shall yet be hungry; and if he shall eat on the left hand, they shall not be satisfied;*" the right hand signifying good from which truth is derived, and the left hand, truth from good. To snatch at, and to eat those things, signifies to inquire; and to be hungry, and not be satisfied, denotes to be deprived; the extinction of all truth by evil, and of all good by what is false, is understood by, "*They shall eat every man the flesh of his own arm,*" the flesh of the arm denoting the power of good by truth, man denoting what is false, and to eat or devour denoting to extinguish. That all the will of good and understanding of truth thence perish, is understood by Manasseh eating Ephraim, and Ephraim Manasseh.<sup>f</sup> That this is the case with those who are in evils and falsities, is understood by, "*They together against Jehovah;*" for when the will is in good and the understanding in truth, then they are with Jehovah; inasmuch as they are both from him; but when the will is in evil, and the understanding in what is false, then they are together against Jehovah. So again: "*Rejoice not thou, whole Philistea, because the rod that smiteth thee is broken; for out of the serpent's root shall come forth a basilisk, and his fruit shall be a fiery flying serpent. And the first born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and it shall slay thy remains*" (xiv. 29, 30). These words, in the internal sense, have nearly a similar signification, but the subject here treated of respects those who trust to the interior sight alone, pertaining to the natural man, believing it to be faith, and that by such sight or faith they are justified and saved, thus denying that the good of charity is of any efficacy: such persons are understood by the Philistines, and a company of them by Philistea.<sup>g</sup> That this false principle, which is faith alone, or faith separated from charity, destroys all the good and truth of the church, is understood by its being said, "*For out of the serpent's root shall come forth a basilisk,*" the serpent's root denoting that false principle, and a basilisk, the destruction of the good and truth of the church thereby. That thence arise reasonings from mere falsities, is understood by, "*And his fruit shall be a fiery flying serpent,*" a fiery flying serpent denoting reasoning from falsities. The deprivation of all truth, and thence of all good, is understood by,

<sup>f</sup> That Manasseh signifies the will of good, and Ephraim the understanding of truth, may be seen, *A. C.*, n. 3969, 5354, 6222, 6234, 6238, 6267, 6296.

<sup>g</sup> See *A. C.*, n. 3412, 3413, 8093, 8313.



*"I will kill thy root with famine, and famine shall slay thy remains,"* famine denoting the deprivation of truth and good, and remains denoting all things brought forth from that principle. That such things are here signified, has also been made evident to me from much experience. They who have confirmed themselves in the principle concerning faith alone in doctrine and in life, appear in the spiritual world as basilisks, and their reasonings as fiery flying serpents. Again, in the same prophet: *"Who formeth a God, and casteth a molten image, and it profiteth not? he fabricates the iron with the tongs, and worketh it with coal, and he formeth it with pointed hammers; so he worketh it by the arm of his strength: he is hungry until his strength faileth, neither doth he drink until he is weary"* (xliv. 10, 12). In this passage is described the formation of doctrine from the proprium, both in the intellect and the love. By forming a God, is understood doctrine from the intellect which is of the proprium. By casting a molten image, is understood doctrine from the love which is of the proprium. By fabricating the iron with the tongs, and working it with coal, is signified the falsity which he calls truth, and the evil which he calls good; for iron denotes falsity; and by a fire of coals is signified the evil of the love of the proprium. By *"he formeth it with pointed hammers,"* is signified by ingenious reasonings, grounded in falsities which appear to cohere; by *"so he worketh it by the arm of his strength,"* is signified that he thus works from the proprium; by being hungry, is signified the deprivation of good; and by drinking no water, the deprivation of truth; by his strength failing, and his becoming weary, is signified till nothing of good or of truth remains. Who that merely regards the literal sense of the Word, can see here any thing beyond a description of the formation of a graven image? and yet any one may see that such description does not involve any thing spiritual; nay more, that it is quite superfluous to say, that he hungers until he hath no strength, and drinks not until he is weary: whereas not only in this passage, but in all passages of a similar nature in the Word, the formation of a religion and doctrine of what is false is described by idols, graven and molten images, which signify the falsities of religion, and of doctrine originating in the intellect and love which are grounded in the proprium.<sup>h</sup> Again: *"These two things are come unto thee; who shall be sorry for thee? devastation, and destruction, and famine, and the sword: by whom shall I comfort thee?"* (li. 19). By famine is here also understood the deprivation of the knowledges of good, even till good is no more, and by the sword the deprivation of the knowledges of truth, until truth is no more; therefore mention is also made of devastation and destruction, the former having relation to good being

<sup>h</sup> See *A. C.*, n. 8869, 8932, 8941, 9429, 10,406, 10,503.

no more, and the latter to truth being no more. So again: *"Therefore thus saith the Lord Jehovah, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed"* (lxv. 13). Here also by being hungry and thirsty is understood the being deprived of the good of love and the truths of faith, the former by being hungry, and the latter by being thirsty; by eating and drinking are signified communication and appropriation of goods and truths; and by the servants of the Lord Jehovah, those who receive goods and truths from the Lord; hence it is evident what is signified by these words, *"Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty;"* and that the former shall have eternal felicity, but the latter infelicity, is signified by *"my servants shall rejoice, but ye shall be ashamed."* So in Jeremiah: *"By the sword, by famine, and by pestilence will I consume them: Yet I said, Ah Lord Jehovah, behold the prophets say unto them, ye shall not see the sword, neither shall ye have famine: wherefore thus saith Jehovah against the prophets prophesying in my name, when I sent them not, yet they say the sword and famine shall not be in this land, by the sword and by famine shall these prophets be consumed: the people to whom they prophesy shall be cast out in the streets of Jerusalem, there shall be none to bury them"* (xiv. 12—16). By sword, famine, and pestilence, is signified the deprivation of truth and good, and thence of spiritual life, by falsities and evils; by the sword, the deprivation of truth by falsities; by famine, the deprivation of good by evils; and by the pestilence, the deprivation of spiritual life. By prophets are understood those who teach the truths of doctrine, and, in the abstract, the doctrines of truth. Hence it is evident what the expressions relating to them signify, namely, that they who teach the doctrine of what is false and evil shall perish by the things signified by sword and famine; that they also who receive that doctrine from them are separated from all the truth of the church, and in a state of damnation, is signified by their being cast out in the streets of Jerusalem, and there being none to bury them; the streets of Jerusalem, denoting the truths of the church, being cast out in them denoting to be separated from those truths, and there being no one to bury them denoting a state of damnation. Similar things are signified by the sword, famine, and pestilence in the following passages, namely, by the sword, the deprivation of truth by falsities; by famine, the deprivation of good by evils; and by pestilence, the consumption and deprivation of spiritual life thence derived. Thus again in Jeremiah: *"They shall be consumed by the sword, and by famine; and their carcasses shall be meat to the birds of the heavens, and to the beast of the earth"* (xvi. 4). Here by their

carcasses being meat to the birds of the heavens, is signified damnation by falsities; and by their being meat to the beast of the earth is meant damnation by evils. Again: "*They denied Jehovah, when they said, It is not he; neither shall evil come upon us; neither shall we see sword nor famine*" (v. 12). Again, in the same prophet: "*Therefore thus saith Jehovah of hosts, Behold, I will visit upon them: their young men shall die by the sword; their sons and their daughters shall die by famine*" (xi. 22). So again: "*Give her sons to the famine, and make them flow down upon the hands of the sword, that their wives may be bereaved and widows, and let her men be put to death, their young men smitten by the sword in war*" (xviii. 21). And again: "*Thus saith Jehovah of hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil. And I will pursue after them with the sword, with the famine, and with the pestilence*" (xxix. 17, 18). So again: "*And I will send the sword, the famine, and the pestilence upon them, till they be consumed from off the land that I gave unto them and to their fathers*" (xxiv. 10). And again: "*Therefore thus saith Jehovah; Ye have not hearkened to me in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith Jehovah, to the sword, to the pestilence, and to the famine; and I will deliver you up to commotion in all the kingdoms of the earth*" (xxxiv. 17). So in the Evangelists: "*For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places*" (Matthew xiv. 7; Mark xiii. 8; Luke xxi. 11). So in Ezekiel: "*Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee. A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: so will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I Jehovah have spoken it*" (v. 11, 12, 16, 17). And again: "*Alas! for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He who is far off shall die of the pestilence; and he who is near shall fall by the sword; and he who remaineth and is reserved shall die by the famine: thus will I accomplish my fury upon them*" (vi. 11, 12). And again: "*The sword is without, and the pestilence and the famine are*



*within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall consume him"* (vii. 15). Again, in Jeremiah: "*But if ye say, We will not dwell in this land, neither obey the voice of Jehovah your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell: and now therefore hear the word of Jehovah, ye remnant of Judah, Thus saith Jehovah of hosts, the God of Israel; if ye wholly set your faces to enter into Egypt, and come to sojourn there, then it shall come to pass, that the sword, which ye feared, shall seize you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them. And she shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye have desired to come and to sojourn"* (xlii. 13 to the end; xliv. 12—28). By Egypt is here signified the natural principle, and by coming into Egypt and dwelling there, is signified to become natural.<sup>i</sup> Hence it may be seen what is signified in the spiritual sense by its being said, that if they came to sojourn in the land of Egypt, they should there die by the sword, the famine, and the pestilence, namely, that if they became merely natural, they should be deprived of all truth, good, and spiritual life; for the natural man separate from the spiritual is in falsities and evils, and thence in infernal life; it is therefore said that if they should wholly set their faces to enter into Egypt, and go to sojourn there, they should be an execration, and an astonishment, and a curse, and that they should see this place no more. By the place which they should see no more is understood the state of the spiritual man, the same as by the land of Canaan. Things of a like nature are also signified by the murmurings of the children of Israel in the wilderness, which took place as often as they desired to return into Egypt, on which account manna was given to them, by which is signified spiritual nourishment (see Exod. xvi. 2, 3, 7—9, 22). So in Ezekiel: "*Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand against it, and will*

<sup>i</sup> That Egypt denotes the scientific principle pertaining to the natural man, and that hence it denotes the natural principle, and the land of Egypt the natural mind, may be seen *A.C.*, n. 4967, 5079, 5080, 5095, 5276, 5278, 5288, 5301, 5460, 5799, 6015, 6147, 6252, 7353, 7648, 9340, 9391; and that to sojourn denotes to be instructed, and to live, n. 1463, 2025, 3672.

<sup>j</sup> That such is the state of the natural man separate from the spiritual, may be seen in the *Doctrine of the New Jerusalem*, n. 47, 48.

*break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it. When I shall cause the evil wild beast to pass through the land, and they spoil it, so that it become a desolation, that no man may pass through because of the beasts. For thus saith Jehovah God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil wild beast, and the pestilence, to cut off from it man and beast*" (xiv. 13, 15, 21). In these words is described the vastation of the church. The house of Israel and Jerusalem denote the church; by breaking the staff of bread is signified to destroy every thing celestial and spiritual, from which spiritual nourishment is derived, for bread involves every thing pertaining to heaven and the church, or all spiritual nourishment; and by cutting off man and beast [bestiam] is signified all spiritual and natural affection; wherefore by the sword, the famine, the evil wild beast [feram], and pestilence, are signified the destruction of truth by what is false, of good by evil, of the affection of truth and good by the lusts arising from evil loves, and the consequent extinction of spiritual life: these are called the four sore judgments, which are also understood by the sword, by hunger, by death, and by the evil beast mentioned in this verse of the Revelation: hence it must be evident to every one that it is the vastation of the church which is thus described. The three evils which are signified by famine, the sword, and the pestilence, were also announced by the prophet Gad to David, after he had numbered the people (2 Sam. xxiv. 13). No one can know why such evils were denounced against David on account of his numbering the people, unless it be known that the people of Israel represented, and thence signified, the church as to all its truths and goods, and that to number them signified to know the quality thereof, and afterwards to arrange and dispose them accordingly. Inasmuch as no one can know and do this but the Lord alone, and the man who attempts to do so deprives himself of all good and truth, and of all spiritual life, and this David did representatively, therefore those three evils were proposed to him, of which he was to choose one. Who cannot see that there was nothing evil in numbering the people, and that the evil on account of which David and his people were punished was something interiorly hid, namely, in the representatives in which the church then was? In the passages that have been adduced, famine signifies the deprivation of the knowledges of truth and good, and thence the deprivation of all truth and good. It shall now be proved, Secondly, that famine also signifies the defect of knowledges, as applied to those who cannot know them, because they are not in the church or in the doctrine thereof; this will appear from the following passages. Thus in Amos: "*Behold, the days come, saith the Lord Jehovah, that I will send a famine upon the land, not a famine of bread,*

*nor a thirst for water, but of hearing the words of Jehovah: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of Jehovah, and shall not find it. In that day shall the fair virgins and youths faint for thirst*" (viii. 11—13). Here it is explained that by a famine and by thirst are not understood a famine of bread, and a thirst for water, but of hearing the words of Jehovah, and thus that it is a defect of the knowledges of truth and good, which is hereby signified: and that these are not in the church, or in the doctrine thereof, is described by "*they shall wander from sea to sea, and from the north even to the east, to seek the Word of Jehovah, and shall not find it.*" From sea to sea signifies on all sides, for the ultimate boundaries in the spiritual world appear like seas, where truths and goods commence and are terminated; wherefore seas in the Word signify the knowledges of truth and good, and scientifics in general. From the north to the east, also signifies on all sides, where truth and good are; the north denoting where truth is in obscurity, and the east denoting where good is. Inasmuch as a defect of the knowledges of good and truth is signified by hunger and thirst, therefore it is also said, "*in that day shall the fair virgins and youths faint for thirst;*" fair virgins denoting the affections of truth from good, and youths truths themselves derived from good, and the thirst with which they shall faint denoting the defect thereof.<sup>k</sup> So in Isaiah: "*Therefore my people shall be banished for want of knowledge: and men of famine shall be the glory thereof, and their multitude dried up with thirst*" (v. 13). The desolation or destruction of the church for want of the knowledges of good and truth, is signified by "*my people shall be banished for want of knowledge.*" The divine truth which constitutes the church is signified by glory, and that this is not in the church, and consequently neither good, is signified by the glory thereof being men of famine, men of famine denoting those who are in no perception of good, and in no knowledges of truth; and that hence they have no truth is signified by their multitude being dried up with thirst, to be dried up with thirst denoting the defect of truth, and multitude in the Word being predicated of truths. Again, in the same prophet: "*Let the people seek their God, the law, and the testimony; for they shall pass through it perplexed and hungry: and it shall come to pass when they are hungry they shall be indignant, and shall curse their king, and their gods, and shall look upwards: they shall look also to the land, but behold straitness, and thick darkness*" (viii. 19—22). The subject here treated of respects those who are in falsities from a defect of the knowledges of truth and

<sup>k</sup> That virgins signify the affections of good and truth may be seen, *A.C.*, n. 2362, 3963, 6729, 6775, 6778; and that youths signify truths themselves, and intelligence, see n. 7668.



good, and their indignation in consequence thereof; that defect or want is described by their looking upwards, and to the earth, and beholding only straitness and thick darkness; to look upwards, and to the earth, denoting to look everywhere for goods and truths; and behold straitness and thick darkness, denoting that they are not anywhere to be found, but mere falsities, falsity being understood by darkness. Their indignation in consequence thereof is understood by, "*And it shall come to pass, that when they are hungry, they shall be indignant, and curse their king and their gods;*" to be hungry denotes a desire to know; king denotes their false principle; their gods denote the falsities of worship thence derived; and to curse denotes to detest. So in Lamentations: "*Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him over the soul of thy young children, that faint for hunger in the top of every street*" (ii. 19). Lamentation over those who are to be instructed in the knowledges of good and truth, by which spiritual life is attained, is here described by, "*Lift up thy hands towards him over the soul of thy young children;*" and the want of those knowledges is described by, "*That faint for hunger in the top of every street,*" hunger, or famine, denoting defect or want, and street denoting truths of doctrine; to faint in the top of the street, denotes the absence of all truth. Again: "*Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our souls because of the sword of the wilderness. Our skins are black like an oven because of the storms of famine*" (v. 8—10). By the servants that have ruled while there was none to deliver out of their hand, are signified evils of life and falsities of doctrine, and, in general, evil loves and false principles. "*We gat our bread with the peril of our souls, because of the sword of the wilderness,*" signifies that there is no good from which the true spiritual life is derived, in consequence of what is false everywhere reigning; bread denoting the good from which spiritual life is derived, the sword what is false destroying, and the wilderness, where there is no good, because there is no truth, for all good in man is formed by truths, wherefore where there are no truths, but falsities only, good is not given. "*Our skins are black like an oven because of the storms of famine,*" signifies that for want of the knowledges of good and truth the natural man is in its own evil love, the skin, from its corresponding with the grand man or heaven, signifying the natural man; to be black like an oven, signifies to be in its own evil from falsities, and the storms of famine, an entire defect of the knowledges of good and truth. So in Luke: "*Woe unto you that are full! for ye shall hunger*" (vi. 25). By them that are full, are meant in the Word those who have the Word, in which are contained all the knowledges of good and

truth; and by being hungry is signified being in want of those goods and truths, and being deprived of them. And in Job: "*Behold, blessed is the man whom God hath chastened: therefore reject not the discipline of Schaddai. In famine he shall redeem thee from death: and in war from the hands of the sword*" (v. 17, 20). This passage treats of those who are in temptations, which are signified by the chastening of God, and the discipline of Schaddai [the Almighty]. By Schaddai also are signified temptations, deliverance from them, and consolation after them.<sup>1</sup> Famine here denotes temptation as to the perception of good, in which is wrought deliverance from evil, which is signified by being redeemed; the hand of the sword in the war, signifies temptation as to the understanding of truth, war also denoting temptation or combat against falsities. It shall now be proved, thirdly, That famine or hunger in the Word also signifies ignorance of the knowledges of truth and good, as applied to those who know that there are such knowledges and thence desire them. This will appear from the following passages; in Matthew: "*Blessed are they that do hunger and thirst for justice; for they shall be filled*" (v. 6). To hunger for justice signifies to desire good, for in the Word justice is predicated of good. And in Luke: "*He hath filled the hungry with good things; and the rich he hath sent empty away*" (i. 53). In this passage they that hunger denote those who, while they are in ignorance of truth and good, have, at the same time, some desire of knowing them; the rich denote those who possess in abundance those knowledges, but have no desire for them. That the former are enriched is signified by God filling them with good things; and that the latter are deprived thereof, is signified by their being sent away empty. Again, in David: "*Behold, the eye of Jehovah is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine*" (Psalm xxxiii. 18, 19). By them that fear Jehovah are understood those who love to do his precepts; to deliver their soul from death, signifies to rescue them from evils and falsities, and thereby from damnation; and to keep them alive in famine, signifies to give spiritual life according to the desire. The desire of the knowledges of truth and good is the spiritual affection of truth, which exists only with those who are in the good of life, that is, who do the precepts of the Lord, who, as has just been said, are understood by them that fear Jehovah. Again: "*Let them confess to Jehovah for his mercy, and for his wonderful works to the sons of man! For he satisfieth the longing soul, and filleth the hungry soul with goodness*" (Psalm cxviii. 8, 9). Here the longing soul signifies those who desire truths, and the hungry soul, those who desire goods. Again: "*O fear*

<sup>1</sup> As may be seen, *A.C.*, n. 1992, 3667, 4572, 5628, 6229.

*Jehovah, ye his saints, for there is no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek Jehovah shall not want any good thing*" (Psalm xxxiv. 9, 10). Here also they that fear Jehovah, and to whom there is no want, signify those who love to do the precepts of the Lord; and they that seek Jehovah, and who shall not want any good thing, signify those who are therefore loved by the Lord, and receive from him goods and truths. The young lions that are said to lack, and suffer hunger, signify those whose knowledge and wisdom are self-derived; to lack, and suffer hunger, denote that they have neither truth nor good.<sup>m</sup> Again: "*Who executeth judgment for the oppressed; who giveth bread to the hungry. Jehovah who looseth the prisoners*" (Psalm cxlvi. 7). By the oppressed are here understood those who are in falsities from ignorance; the oppression which they suffer is from spirits who are in falsities; wherefore it is said Jehovah executeth judgment for them, which is to vindicate them from those that oppress. By the hungry are understood those who desire goods, and inasmuch as the Lord nourishes them, it is said Jehovah giveth food to the hungry; to give food denotes to nourish, and spiritual nourishment consists in science, intelligence, and wisdom. By the prisoners, or those that are bound, are understood those who desire truths, but are detained from them by the falsities of doctrine, or by ignorance, in consequence of their not having the Word; wherefore to loose, here denotes to liberate them.<sup>n</sup> Again: "*He turneth the wilderness into a lake of waters, and a land of dryness into the going forth of waters. And there he maketh the hungry to dwell, that they may erect a city of habitation; and sow the fields, and plant vineyards which may yield fruits of increase*" (cvii. 33—36). These words are to be understood altogether otherwise than according to the sense of the letter, namely, thus, that they who are in ignorance of the knowledges of truth, and yet are desirous of knowing them, shall be greatly enriched therewith; for by Jehovah turning the wilderness into a lake of waters, is signified that where ignorance of truth existed there shall be abundance of truth, ignorance of truth being signified by a wilderness, and abundance of truth by a lake of waters. By the words "*a land of dryness into the going forth of waters,*" is signified the same effect produced in the natural man, the land of dryness denoting where there is ignorance of truth, and the going forth of waters denoting abundance of truth; going forth is predicated of the natural man, and waters denote truths. By making the hungry to dwell there, is signified that they who are desirous of truth shall live thereby; for to hunger denotes to desire, and to dwell denotes to live. To erect a city of habitation, signifies to form for

<sup>m</sup> The signification of lions, in both senses, may be seen, *A. C.*, n. 278.

<sup>n</sup> That such are called bound may be seen, *A. C.*, n. 5037, 5086, 5096.



themselves a doctrine of life ; a city signifying doctrine, and habitation denoting life. “ *And sow the fields, and plant vineyards which may yield fruits of increase,*” denotes to receive truths, to understand them, and to do them ; to sow fields, denotes to be instructed, and to receive truths ; to plant vineyards, denotes to receive those truths in the understanding, that is, in the spirit, for vineyards signify spiritual truths, whence to plant them signifies a spiritual reception of those truths, which is to understand them ; to yield fruits of increase, signifies to practise the truths, and thus to receive goods, for fruits are the deeds and good things of charity. Again : “ *Jehovah knoweth the days of the upright [entire] : and shall be their inheritance for ever. They shall not be ashamed in the time of evil ; and in the days of famine they shall be satisfied*” (Psalm xxxvii. 18, 19). Here the days of the upright signify the states of those who are in good, and thence in truths, or who are in charity, and thence in faith. By Jehovah being their inheritance for ever, is signified that they belong to the Lord alone and are in heaven ; by their not being ashamed in the time of evil, is signified that they shall conquer when they are tempted by evils ; and by their being satisfied in the days of famine, is signified that they shall be supported by truths, when they are tempted and infested by falsities. The time of evil and the day of famine signify states of temptations, and temptations are from evils and falsities. In the first book of Samuel : “ *The bows of the mighty are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread ; and they that were hungry have ceased : so that the barren hath borne seven ; and she that hath many children hath failed*” (ii. 4, 5). Here, by the full who have hired themselves for bread, and by the hungry who have ceased, are signified those who will and desire goods and truths.<sup>o</sup> Again, in Isaiah : “ *For the fool speaketh foolishness, and his heart worketh iniquity, to practise hypocrisy, and to utter error against Jehovah, to make empty the hungry soul, and to cause the drink of the thirsty to fail*” (xxxii. 6). In the Word, he is called a fool who is in falsities and evils from the love of self, consequently, from self-derived intelligence ; falsities are understood by the foolishness which he speaks, and evils, by the iniquity which his heart works ; the evils which he speaks against goods are understood by the hypocrisy which he practises ; and the falsities which he speaks against truths, by the error which he speaks against Jehovah. That this is to persuade and destroy those who desire goods and truths, is understood by making empty the hungry soul, and causing the drink of the thirsty to fail ; the hungry soul denoting those who desire goods, and the thirsty, those

<sup>o</sup> The other expressions may be seen explained above, n. 257, 357.

who desire truths. Again, in the same prophet : “ *If thou draw out thy soul to the hungry, and satisfy the afflicted soul ; then shall thy light rise in obscurity, and thy thick darkness be as the noon day* ” (lviii. 10). In these words is described the exercise of charity towards the neighbour, in this case towards those who are in ignorance and at the same time desirous of knowing truths, and grieved on account of the falsities which occupy the mind ; and that with those who are in that charity, falsities shall be shaken off, and truths give light, and shine. Charity towards those who are in ignorance, and who at the same time are desirous of knowing truths, is understood by “ *If thou draw out thy soul to the hungry,*” the hungry denoting those who desire, and soul denoting the intelligence of truth instructing. That it is thus to instruct those who are grieved on account of the falsities which occupy the mind, is signified by, “ *And satisfy the afflicted soul ;*” that with those who are in such charity, ignorance shall be dissipated, and truths shine, and give light, is understood by, “ *Then shall thy light rise in obscurity, and thy thick darkness be as the noon day.*” Obscurity signifies the ignorance of the spiritual mind, and thick darkness the ignorance of the natural man ; light signifies truth in the light, in like manner noon-day. In such illumination are they who, from charity, or spiritual affection, instruct those who are in falsities from ignorance, for that charity is the receptacle of the influx of light or truth from the Lord. Again : “ *Is not this the fast which I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to break thy bread to the hungry, and that ye bring the afflicted outcasts to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh* ” (lviii. 6, 7). Similar things are understood by these words ; for, by breaking bread to the hungry, is signified that from charity they should communicate to and instruct those who are in ignorance, and who at the same time are desirous of knowing truths. To bring the afflicted outcasts into the house, signifies to amend and restore those who are in falsities, and thence in grief ; the afflicted outcasts denoting those who are in grief from falsities, for they who are in falsities stand without, whereas they who are in truths are in the house, for the house signifies the intellectual mind, into which truths only are admitted, for it is opened by truths originating in good. On account of such signification it is also added, “ *When thou seest the naked that thou cover him,*” to be naked signifying to be without truths, and to cover the naked signifying to instruct, for garments in the Word signify truths clothing.<sup>p</sup> Again : “ *They shall not hunger nor thirst ; neither*

<sup>p</sup> As may be seen above, n. 295.

*shall the heat nor the sun smite them ; for he that hath mercy on them shall lead them, even upon the springs of water shall he guide them*" (xlix. 10). Any one who thinks deeply, may see that hunger and thirst for natural meat and drink are not here meant, neither the natural sun and heat which shall not smite them, nor natural springs of water to which they shall be led ; by hunger and thirst, therefore, are signified to hunger and thirst for such things as pertain to eternal life, or which communicate that life, which in general have reference to the good of love and the truth of faith, hunger relating to the former, and thirst to the latter. The heat and the sun signify the heat derived from false principles and the love of evil, for these take away all spiritual hunger and thirst ; the springs of water upon which the Lord will lead them, signify illustration in all truth, a spring or fountain denoting the Word and doctrine from the Word, waters denoting truths, and to lead, when predicated of the Lord, denoting to enlighten. From these considerations it may appear what is signified by the words of the Lord in John : "*I am the bread of life ; he that cometh to me shall never hunger ; and he that believeth on me shall never thirst*" (vi. 35). Here, that to hunger signifies to come to the Lord, and that to thirst signifies to believe on him is evident ; to come to the Lord is to do his commandments. From this signification of hunger and thirst it may also appear what is signified in these words of the Lord in Matthew : "*Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me to eat : I was thirsty, and ye gave me to drink : I was a sojourner, and ye took me in. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : for I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a sojourner, and ye took me not in*" (xxv. 34—44). Here, by hungering and thirsting are signified to be in ignorance and in spiritual want, and by giving to eat and drink, are signified to instruct and to enlighten from spiritual affection or charity ; wherefore it is also said, "*I was a sojourner, and ye took me not in,*" for by a sojourner are signified those who are out of the church, and desire to be instructed and receive the doctrines thereof, and to live according to them.<sup>a</sup> In the Word we read also that the Lord hungered and thirsted, whereby is understood, that from his divine love he willed and desired the salvation of mankind. That the Lord hungered we read in Mark : "*And on the morrow, when they were come from Bethany, he was hungry ; and, seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it he found nothing but leaves ; for the time of*

<sup>a</sup> See *A. C.*, n. 1643, 4444, 7908, 8007, 8013, 9196.



*figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. And in the morning, as they passed by, they saw the fig-tree dried up from the roots"* (xi. 11—14, 20; Matt. xxi. 18—20). Unless it be known that all things of the Word contain a spiritual sense, it may be supposed that the Lord thus acted from indignation because he was hungry; but by the fig-tree is not understood a fig-tree, but the church as to natural good, and specifically the Jewish church. That there was not any natural good therein, because there was nothing spiritual, but only some truths from the literal sense of the Word, is signified by Jesus finding nothing on the tree but leaves, leaves signifying the truths of the literal sense of the Word. That with that nation there existed no natural good which is of the church, because they were in dense falsities and in evil loves, is signified by Jesus saying, "*No man eat fruit of thee hereafter for ever,*" and by the fig-tree being dried up from the roots. It is also said, "*The time of figs was not yet,*" and thereby is understood that the church was not yet commenced; that the commencement of a new church is understood by the fig-tree, may appear from the Lord's words in Matthew (xxiv. 32, 33; Mark xiii. 28, 29; and in Luke xxi. 28—31). From these considerations it may appear what is signified by hungering when predicated of the Lord." That the Lord thirsted also we read in John: "*After this, Jesus knowing that all things were accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar he said, It is finished: and he bowed his head, and gave up the ghost"* (xix. 28—30). They who think only naturally of these things may suppose that they involve nothing more than that Jesus thirsted, and that vinegar was presented to him; but because all things written in the Scriptures concerning the Lord were now consummated, and because he came into the world to save mankind, therefore he said, "*I thirst,*" by which is meant that from divine love he willed and desired the salvation of mankind. Vinegar being then given to him, signified that in the church about to be established there would be no genuine truth, but truth mixed with falsities, such as exist with those who separate faith from charity, or truth from good, for this is signified by vinegar; their putting it upon hyssop signified some sort of purification in the church, hyssop signifying an external medium of purification.<sup>s</sup> That every particular of the things related in

<sup>r</sup> That the fig tree signifies natural good pertaining to the church may be seen, *A. C.*, n. 217, 4231, 5113; and that the leaves signify the truths of the natural man may be seen above, n. 109.

<sup>s</sup> As may be seen, *A. C.*, n. 7918.

the Word, concerning the passion of the Lord, involves and signifies divine, celestial, and spiritual things, may be seen above.<sup>†</sup> From the passages that have now been adduced it may appear what famine or hunger signifies in the Word; let them be examined and well considered, and it will be seen by such as think at all interiorly, that such expressions as famine, and hunger, and thirst, are not to be understood naturally, but spiritually.

387. *And with death*—That hereby is signified the consequent extinction of spiritual life, appears from the signification of death, as denoting the extinction of spiritual life.<sup>‡</sup> That this is here signified by death appears also from the series of things in the internal sense; for it is said that power was given unto them to kill with the sword, with famine, and with death: and by the sword is signified what is false destroying truth; by famine is signified the deprivation of the knowledges of truth and good, whence by death is signified the extinction of spiritual life, for where falsity reigns, and where there are no knowledges of truth and good, there is no spiritual life, for spiritual life is procured by the knowledges of truth and good applied to the uses of life. The reason of this is that man is born into all evil and the falsity thence derived, wherefore he is also born into an entire ignorance of all spiritual knowledges; in order therefore that he may be led from the evils and falsities into which he is born, and be led into the life of heaven and be saved, it is necessary that he should learn the knowledges of truth and good, by which alone he can be introduced into spiritual life and become spiritual. From this series of things in the internal sense it is evident that by death is here signified the extinction of spiritual life; this also is what is signified by spiritual death.

388. *And with the wild beasts of the earth*—That hereby are signified evils of life, which are lusts, and thence falsities arising from the love of self and of the world, which devastate all things of the church with man, appears from the signification of wild beasts, as denoting lusts and falsities arising from the love of self and of the world, and therefore denoting evils of life, for an evil life is a life of lusts and falsities;—that such things are signified by the wild beasts here mentioned will be further seen in what follows;—and from the signification of the earth as denoting the church;<sup>§</sup> and whereas by wild beasts are signified evils of life, and as these devastate the church with man, and since by the earth is signified the church, therefore by the wild beasts of the earth are signified evils of life which devastate the church with man. We have said, “*The church with man*,” because a church is a church from the presence of charity and

<sup>†</sup> N. 83.

<sup>‡</sup> Concerning which see above, n. 78, 186.

<sup>§</sup> Concerning which see above, n. 29, 304.

faith in man; and if these are not in him, then there is no church with him. It is generally believed that the church exists wherever the Word is, and where the Lord is known; whereas the church consists only of those who from the heart acknowledge the Divinity of the Lord, and who learn truths from him by the Word, and do them; no others form any part of the church whatever. That by the wild beasts of the earth are here specifically signified the evils of life, may also appear from the series of things in the internal sense; for, as was observed above, it is said that "*power was given unto them over the fourth part of the earth, to kill with a sword, and with hunger, and with death, and with the wild beasts of the earth;*" and by the sword is signified what is false destroying truth; by hunger, the deprivation of the knowledges of truth and good; by death, the extinction of spiritual life; and hence by the wild beasts of the earth are signified evils of life, inasmuch as these rule when the spiritual life is extinguished; for where there is no spiritual life, there the life is merely natural, and the natural life, without the spiritual life, is full of lusts from the love of self and of the world, and thus infernal, wherefore such a life is understood by the wild beasts of the earth. It is moreover to be observed, with respect to this evil life, which is signified by the evil wild beast, that it equally exists with those whose actions are morally good if they are destitute of spiritual life, for they also do good and speak truth, and exercise sincerity and justice, but they do so only on account of the laws, and for the sake of fame, honour, and gain; thus it is merely for the sake of appearance that they emulate the spiritual, whereas inwardly they neither will good nor think truth, and even ridicule sincerity and justice, except for the above reasons; wherefore inwardly they are infernal. That this is the state of those persons who are destitute of spiritual life, is made manifest when they become spirits, which is immediately after the death of the body; the external bonds above-mentioned being then taken away, they rush without restraint into evils of every kind. The case is otherwise with those who have lived a good moral life from a spiritual origin.<sup>w</sup> These things are mentioned that it may be known what is understood by the evil life here treated of, namely, that it is not merely the external life of the body, which is for the natural world, but the internal life of the spirit, which is for the spiritual world; for man, as to his body, with its gestures and speech, is in the natural world, while as to his spirit, namely, as to thought and affection, he is in the spiritual world; for as the sight of the body has an extension into the natural world, and there diffuses itself abroad, so the sight of the spirit, which is

<sup>w</sup> More may be seen upon this subject in the work concerning *Heaven and Hell*, n. 484, 529—531, 534; and above, n. 182.



thought from affection, has an extension into the spiritual world, and is there diffused abroad. That this is the case is known to few, and hence they suppose that to think evil and to will evil are of no consequence, provided that they abstain from speaking and doing evil; still, however, every thought and volition affects the spirit of man, and constitutes his life after death. That evil wild beasts signify lusts and the falsities thence derived arising from the loves of self and of the world, which devastate all things of the church with man, and also in an opposite sense the affections of truth, which vivify all things of the church, may appear from the following passages in the Word; as in Jeremiah: "*Go ye, assemble every wild beast of the field, come to devour. Many pastors have destroyed my vineyard, they have trodden my field under foot, they have reduced the field of desire into a desert of solitude*" (xii. 9—11). The subject here treated of is the vastation of the church as to its truths and goods. Vastation is described by the pastors destroying the vineyard of the Lord, and treading his field under foot. By pastors are understood those who teach truths, and thereby lead to the good of life, but in the present case, those who teach falsities, and thereby lead to evil of life. By the Lord's vineyard is understood the church as to truths, and by his field, the church as to good. The vastation thereof is understood by destroying and by treading them under foot, likewise by making the field into a desert of solitude. And forasmuch as lusts and falsities, arising from the love of self and of the world, are what devastate, therefore it is said, "*Go ye, assemble every wild beast of the field, come to devour;*" every wild beast of the field signifying lusts and the falsities thence arising, and to devour signifying to consume. That these words cannot be understood in their literal sense is evident from its being said that the pastors or shepherds have destroyed the Lord's vineyard, and trodden his field under foot; and by pastors are not meant pastors of the flock, but pastors of the church. In David: "*The boar out of the wood treadeth under foot thy vine, and the wild beast of the fields doth devour it*" (Psalm lxxx. 8, 9, 13). By a vine in this passage the same is signified as by the vineyard above, namely, the church as to truth, which is called the spiritual church; the vastation thereof by the lusts and falsities of the natural man separated from the spiritual, is understood by the boar out of the wood treading it under foot, and the wild beast of the field devouring it, the boar out of the wood signifying the evil lusts of the natural man, and the wild beast of the field signifying falsities. So in Hosea: "*I will lay waste their vine and their fig-tree, and I will make them a forest, and the wild beast of the field shall devour them*" (ii. 12). By the vine and the fig-tree is signified the church; by the vine, the internal church, which is of the spiritual man; and by the fig-tree, the external church,

which is of the natural man; the vastation of both is signified by, "*I will lay them waste, and make them a forest, and the wild beast of the field shall devour them.*" The forest signifies the sensual man, which is in mere fallacies, and thence in falsities; and the beasts of the field signify falsities thence derived, and evil lusts; for when the church is devastated with man, that is, when the truth of the church is no longer believed, then man becomes sensual, believing nothing but what he can see with his eyes, and touch with his hands, and such a man gives himself up wholly to the love of self and of the world, and thus to lusts. That it is the church which is here understood by the vine and by the fig-tree, is evident from the second verse of the same chapter, where it is said, "*Plead with your mother, plead; for she is not my wife, neither am I her husband;*" and by mother and wife in the Word is signified the church. So in Moses: "*I will not drive them out from before thee in one year; lest the land become desolate, and the wild beasts of the field multiply against thee. By little and little I will drive out the nations from before thee, until thou be increased, and inherit the land*" (Exod. xxiii. 28, 29; Deut. vii. 22). What these signify, may be seen in the *Arcana Cœlestia*,<sup>x</sup> where it is shewn that by the nations are signified the evils which are hereditarily in man, and that they are removed by degrees, since if they were removed instantly before good is formed in him by truths, falsities would enter to destroy him; the wild beast of the field signifying the falsities which arise from the delights of natural loves. Again: "*If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And I will give peace in the land, and ye shall lie down securely, and none shall make you afraid: and I will cause the evil wild beast to cease out of the land, neither shall the sword go through your land. But if ye will not hearken unto me, and will not do all these commandments, I will send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate*" (Levit. xxvi. 3, 6, 14, 22). In these words is described the state of their life who are in charity, and that of those who are not in charity. The life of charity is understood by walking in the statutes, keeping the commandments, and doing them, for this is charity; the state of the life of such is described by peace, by lying down securely, and none making them afraid; by which is signified blessedness of heart and soul, arising from the conjunction of good and truth, whence there is no longer any combat of evil and falsity against them. The same is likewise described by, "*I will cause the evil wild beast to cease out of the land,*

<sup>x</sup> N. 9333—9338.

*neither shall the sword pass through your land,"* by which is signified that the lusts and falsities arising from the love of self and of the world shall no longer exist; the evil beasts signifying the lusts which destroy the good affections, and the sword signifying the falsities which destroy truths. The contrary state, namely, that of those who are not in charity, is described by, "*But if ye will not hearken unto me, and will not do all these commandments, I will also send wild beasts among you, which shall bereave you, and destroy your cattle, and make you few in number; and your ways shall be desolate;*" by which is signified, that by lusts, and the falsities thence derived, they shall be deprived of all good, and of all truths. The lusts and falsities which deprive are signified by the wild beasts which shall bereave them, and the good affections of which they are deprived are signified by the cattle which shall be destroyed; and the truths themselves, originating in good affections, are signified by the ways which shall be desolate; ways denoting truths which lead to good. In Ezekiel: "*And I will make with them a covenant of peace, and will cause the evil wild beast to cease out of the land; and they shall dwell confidently in the wilderness, and sleep in the woods. And they shall no more be a prey to the nations, neither shall the wild beast of the field devour them; but they shall dwell confidently, and none shall make them afraid*" (xxxiv. 25, 28). These words relate to the coming of the Lord, and to his kingdom on that occasion; what they signify in the internal sense, may be seen from the passages just now explained, where similar words occur. By the evil wild beast in the land are signified lusts; and by the wild beasts of the field are signified falsities. And in Hosea: "*I will meet them as a bear that is bereaved of her whelps, and I will rend the caul of their heart, and there will I devour them like a fierce lion: the wild beast of the field shall tear them*" (xiii. 8). The vastation of good by falsity is treated of in this passage. By a bear bereaved of her whelps, is signified the power of evil from falsity; by a lion, the power of falsity from evil; and by the wild beasts which shall tear them are signified lusts and falsities; destruction by these is signified by their being torn of wild beasts; and the separation of truth from good by what is false and evil is signified by rending the caul of their heart. And in Isaiah: "*No lion shall be there, nor any ravenous beast go up thereon: it shall not be found there; but the redeemed shall walk there*" (xxxv. 9). The subjects here treated of are the advent of the Lord, and the state of those who are in his kingdom. "*No lion shall be there,*" signifies that there shall be no false principle destroying truth; and "*no ravenous beast shall go up thereon,*" signifies that there shall be no lust of destroying; inasmuch as this lust is from hell, it is therefore said, it shall not go up thereon. And in Zephaniah: "*Jehovah will stretch out his hand over the north, and destroy*"



*Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, every wild beast of the nation; both the cormorant and the bittern shall lodge in the upper lintels of it. Such is the city that dwelleth carelessly, saying in her heart, I, and none other beside me: how is she become a desolation, a place for the wild beast to lie down in!*" (ii. 13—15). The subject here treated of is self-derived intelligence, which confirms falsities and evils by reasonings from scientifics, and by applications from the literal sense of the Word. By the north is signified the natural and sensual man, and thence the scientific principle; by Assyria is signified reasoning from that principle, and by saying in her heart, "*I, and none other beside me,*" is signified self-derived intelligence. Hence now it may appear what the various particulars here mentioned involve in a series, namely, that by, "*He will stretch out his hand over the north, and destroy Assyria,*" is signified that he will deprive the natural man, which is of such a quality, and the intellectual or reasoning man thence derived, of all perception of good, and all understanding of truth; by, "*And flocks shall lie down in the midst of her, every wild beast of the nation: both the cormorant and the bittern shall lodge in the upper lintels of it,*" is signified, that everywhere therein shall be falsities originating in evil, and falsities of thought and of perception in the knowledges derived from the Word, the wild beast of the nation denoting the falsity of evil, the cormorant and the bittern, the falsity of thought and of perception, and the upper lintels, knowledges from the Word. By, "*Such is the city that dwelleth carelessly, saying in her heart, I, and none other beside me,*" is signified, that such intelligence trusts to itself, and assumes every thing from the proprium, city signifying doctrine derived from such intelligence. By, "*How is she become a desolation, a place for the wild beast to lie down in,*" is signified, that nothing of truth remains therein, but that it is full of falsities. And in Ezekiel: "*Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, Ashur was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs. He became high above all the trees of the field, and his boughs were multiplied. Therefore thus saith the Lord Jehovah; Because he is elated in his height, and hath shot up his top among the entwistings, and his heart is lifted up in his height, therefore strangers shall cut him off, the violent of the nations shall cast him down. Upon his ruin shall dwell every bird of the heavens, and every wild beast of the field upon his branches*" (xxx. 2, 3, 5, 10—13). The things mentioned in this passage are similar in signification to those above described. By Pharaoh, king of Egypt, is signified the same as by the north, namely, the natural

man and its scientific principle; by Ashur is signified reasoning from the same; by his being elated in height, and shooting up his top among the entwistings, is signified glorying from intelligence thence derived, that is, from self-derived intelligence. From this general view of the contents of the passage it may be seen what each particular involves, namely, that, "*Say unto Pharaoh king of Egypt, and to his multitude,*" is spoken of the natural man and its scientifics; that the "*cedar in Lebanon, with fair branches and a shadowing shroud, became high above all the trees of the field,*" signifies the rational principle increasing by scientifics, Ashur denoting the rational principle, and the cedar the intellectual, and his becoming high above all the trees of the field, signifying an immense increase from the knowledges of truth and good: "*Because he is elated in height, and he hath shot up his top among the entwistings,*" signifies because of his glorying from intelligence, and from the science of the natural man, which glorying being an elation of mind from the love of self, is from the proprium; for the natural man, separate from the spiritual, elates itself, because in consequence of being separate from the spiritual it is in the proprium, and attributes all things to itself and nothing to God; to shoot up his top signifies to elate itself, and the entwistings denote the scientifics of the natural man.<sup>y</sup> By his being delivered into the hand of the mighty one of the nations, and by strangers, the violent of the nations, having cut him off and cast him down, is signified that falsities and evils thence derived shall destroy the rational principle, strangers denoting falsities, and the violent of the nations evil thence derived; every bird of the heavens, which thence shall dwell upon his ruins, and every wild beast of the field which shall be upon his branches, signify falsities of the thought, and evils of the affection; for birds signify knowledges both of truth and of what is false, and the wild beast of the field signifies evils of the affection thence derived; by the field is signified the church, for no other falsities and evils are here understood but those that exist in the church.<sup>z</sup> Again, in the same prophet: "*And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: upon the faces of the field shalt thou fall: thou shalt not be brought together, nor gathered: I have given thee for meat to the wild beast of the field and to the bird of the heaven*" (xxix. 5; xxxii. 4). These things also are said of Pharaoh and of Egypt, by whom is signified the natural man separated from the spiritual, which, when so separated, is in mere falsities and evils, for it is then without the light of heaven, from which all intelligence is derived. By being left thrown out

<sup>y</sup> As may be seen, *A. C.*, n. 2831, 8133.

<sup>z</sup> That birds signify thoughts, ideas, and reasonings in both senses, with a variety according to their genera and species, may be seen, *A. C.*, n. 776, 778, 866, 988, 993, 3219, 5149, 7441.

into the wilderness, therefore, is signified to be without truths and goods; by the fish of his rivers is signified the sensual scientific principle;<sup>a</sup> by falling upon the faces of the field, is signified that every thing of the church shall perish; by not being brought together nor gathered, is signified, not to see good and truth; for the spiritual man sees these things in the natural, inasmuch as he therein collects and gathers together scientifics whence he forms conclusions; by being given for meat to the wild beast of the field, and the bird of the heaven, is signified here as above, to perish by falsities of the thought, and by evils of the affection thence derived. Inasmuch as the natural man, separated from the spiritual, is carried away into falsities of every kind, and thereby becomes hurtful, therefore Egypt is said to be a "*wild beast of the reeds*"<sup>b</sup> (Psalm lxxviii. 31). Again, in Ezekiel: "*Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: to the ravenous bird of every wing, and to the wild beast of the field, have I given thee for meat*" (xxxix. 4). This is spoken concerning Gog, by whom is signified external worship separate from internal, which in itself is no worship, being the worship of the natural man separate from the spiritual. "*Thou shalt fall upon the mountains of Israel,*" signifies their having nothing of the good of charity, the mountains of Israel signifying the goods of charity, and to fall there signifying to perish; "*Thou and all thy bands, and the people that is with thee,*" signifies, that that worship with its doctrinals and falsities shall perish; "*To the ravenous bird of every wing, and to the wild beast of the field have I given thee for meat,*" signifies the extinction of truth and good by falsities of every kind, and by evils; the evils which are signified by the beasts of the field, are evils of the life, which are lusts arising from the love of self and of the world. Again, in David: "*O God, the nations are come into thine inheritance; the temple of thy holiness have they defiled; they have laid Jerusalem on heaps. The dead bodies of thy servant have they given to be meat unto the birds of the heaven, the flesh of thy saints unto the wild beasts of the earth*" (lxxix. 1, 2). By the nations here mentioned are not understood nations, but evils of life and falsities of doctrine; for by the inheritance of God is understood the church, in which the Lord is all good and all truth, inasmuch as all good and all truth are from him; by polluting the temple of holiness, and laying Jerusalem on heaps, are signified to profane worship, and pervert the doctrine of the church, the temple of holiness signifying worship, because worship is

<sup>a</sup> As may be seen above, n. 342.

<sup>b</sup> What is here rendered by the author, *the wild beast of the reed*, is rendered, in our English version of the Bible, *the company of spear-men*; but the original Hebrew is קנה ודור, which is literally *the wild beast of the reed*.



performed therein, and Jerusalem signifying the church as to doctrine, and thus the doctrine of the church. By, "*The dead bodies of thy servants have they given to be meat unto the birds of the heaven, the flesh of thy saints unto the wild beasts of the earth,*" is signified to destroy all truths by falsities, and goods by evils, the birds of the heaven here also denoting the thoughts of what is false, and the wild beasts of the earth denoting the affections of evil thence derived. Again, in David: "*Give not the soul of thy turtle dove unto the wild beast; forget not the life of thine afflicted ones for ever*" (Psalm lxxiv. 19). In this passage the turtle dove signifies spiritual good, and thus also those who are in that good; and the wild beast signifies the falsity of evil desiring to destroy, consequently it signifies those who are principled in that falsity; hence it is evident what is meant by, "*Give not the soul of thy turtle dove to the wild beast.*" By the afflicted ones are understood those that are infested by falsities, and thence are in anxiety, and waiting for deliverance. So in Ezekiel: "*The sheep are dispersed without a shepherd, and become meat for every wild beast of the field, and are dispersed*" (xxxiv. 5, 8). These words signify that the goods of charity are destroyed by falsities, and altogether consumed by evils of every kind thence derived. The wild beasts of the field denote evils of life arising from falsities of doctrine. By sheep, in the Word, are understood those who are in the good of charity; but because the genuine spiritual sense is abstracted from persons, therefore the goods of charity are here signified. By shepherds are signified those who by truth lead to good, and abstractedly the truths themselves productive of good; therefore to be without a shepherd, signifies to be without such truth, and consequently the prevalence of what is false. By their becoming meat is signified to be consumed, in like manner as by being devoured, when wild beasts are spoken of. By the wild beasts of the field are signified evils derived from falsities. So in Job: "*Behold, blessed is the man whom God chastiseth: therefore despise not thou the chastening of the Almighty. In famine he shall redeem thee from death; and in war from the hands of the sword. At devastation and famine thou shalt laugh: neither shalt thou be afraid of the wild beasts of the earth*" (v. 17, 20, 22). These expressions relate to temptations, and he that is tempted is meant by the happy man whom God chastiseth; "*In famine he shall redeem thee from death,*" signifies deliverance from evils in a state of temptation arising from a want of good, and of the perception thereof; "*In war from the hands of the sword,*" signifies deliverance from falsities in a state of temptation arising from a want of truth and of the understanding thereof, war denoting temptation; "*At devastation and famine thou shalt laugh,*" signifies that there shall be no defect of good;

*“Neither shalt thou be afraid of the wild beasts of the earth,”* signifies that no false principle shall infest him. Again, in Ezekiel: *“Say thou thus unto them, Thus saith the Lord Jehovah; As I live, surely they that are in the wastes shall die by the sword, and him that is upon the faces of the field will I give to the wild beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will give the land to desolation and wasteness”* (xxxiii. 27, 28). The subjects treated of in this passage are the desolation of all the truth, and the vastation of all the good of the church; hence it is said, *“I will give the land to desolation and wasteness;”* the land here denoting the church. *“Surely they that are in the wastes shall die by the sword,”* signifies that they who are principled in scientifics shall perish by falsities, for by wastes or wastenesses here spoken of, are meant the scientifics of the natural man without light from the spiritual; *“and him that is on the faces of the field will I give to the wild beasts to be devoured,”* signifies that they who are in knowledges from the Word shall perish by the evils of what is false, the faces of the field denoting the things of the church, and in the present case knowledges from the Word, and the wild beasts denoting the evil of what is false; *“and they that be in the forts and in the caves shall die of the pestilence,”* signifies that they who have confirmed themselves in falsities and evils from the Word and from scientifics shall utterly perish by evils and falsities, forts denoting confirmation from the Word, and caves denoting confirmation from scientifics; but that such things are here signified can only be seen from the series of the things treated of in the internal sense, in which the total vastation of the church is described. Again, in the same prophet: *“So will I send upon you famine and the evil wild beast, and I will make thee bereaved; and pestilence and blood shall pass through thee; especially I will bring the sword upon thee. I Jehovah have spoken it”* (v. 17). Again: *“Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and I will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: when I cause the evil wild beast to pass through the land, and to bereave it, so that it be desolate, that no man may pass through because of the wild beasts: or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast. For thus saith the Lord Jehovah, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil wild beast, and the pestilence, to cut off from it man and beast”* (xiv. 13, 15, 17, 19, 21). In the internal sense of the Word, by cutting off man and beast is signified to deprive of all affection of good and truth, as well internal or spiritual, as external

or natural;<sup>c</sup> by famine is signified the deprivation of the good of love; by the sword, the deprivation of the truth of faith, both of them by what is false; by the evil wild beast is signified the deprivation of both by the evils of the love of self and of the world; and by the pestilence is signified the deprivation of all spiritual life; these things are called the four judgments, because man is judged from them. From the explication of these passages and of those which precede, it is manifest what is understood by each particular of the things described in the series. It may here be expedient to observe, that by the evil wild beast mentioned in the above passage, are understood all noxious beasts, such as lions, bears, tigers, panthers, boars, wolves, dragons, serpents, and many others, which prey upon the good animals, such as sheep, lambs, cows, oxen, and the like; and the reason why those beasts, and evil wild beasts in general, signify lusts arising from the love of self and of the world, from which lusts are derived all evils of life and falsities of doctrine, is grounded in correspondency, as is evident from appearances in the spiritual world. In that world, all lusts of evil and of what is false appear as wild beasts of various kinds; they also from whom such things appear resemble wild beasts, for their chief delight is to assault and destroy the good. This delight is infernal delight, and is inherent in the loves of self and of the world, in which loves are the hells. From these considerations it may appear, whence it is that by evil wild beasts in general are signified evils of life, or lusts and falsities thence derived, arising from the loves of self and of the world, which vastate all things of the church in man. Hitherto it has been shewn from the Word that wild beasts signify evil lusts and falsities, and specifically the lusts of destroying goods and truths, and thus the spiritual life of man by falsities; it shall now be shewn that wild beasts in the Word signify also the affections of truth and good, which are the opposites of the affections of what is false from evils called lusts. The reason why wild beasts in the Word signify also the affections of truth and good is, because the expression from which they are so named and called in the original tongue signifies life, for wild beast in that tongue is called *chajah*, and *chajah* signifies life, and the spiritual life of man is in the affection of truth and good; wherefore when the expression wild beast occurs in the Word in this good sense, it is better to be changed and called animal, which signifies a living soul, but when in this sense it is called wild beast [*fera*], the idea which adheres to the word [*fera*] in the Latin tongue must be entirely laid aside, for the idea of wild and ferocious adheres to that word in the Latin tongue, and thus an idea

<sup>c</sup> That such is the signification of man and beast in the Word, may be seen, *A. C.*, n. 7424, 7523, 7872.



unfavourable and evil. The case is otherwise in the Hebrew tongue, in which wild beast signifies life, and in general a living soul or animal; in this sense *chajah* or wild beast [*fera*] cannot be called beast [*bestia*], because everywhere in the Word both the wild beast [*fera*] and the beast [*bestia*] are mentioned, and by the former is signified the affection of truth, and by the latter the affection of good. Inasmuch as wild beast or *chajah* in this opposite sense signifies the affection of truth and good, therefore Eve, the wife of Adam, is called *Chavah*, from that expression; as appears in Moses: "*And the man called his wife's name Eve [Chavah]; because she was the mother of all living*" [*chai*] Gen. iii. 20); so also the four animals which were cherubim, are called from the same expression [*chajah*] in the plural, which, on account of the idea of the wild and ferocious adhering to the word wild beast [*fera*] in the Latin tongue, as was said, the translators have called animals.<sup>d</sup> In like manner, the animals which are to be eaten, as lambs, sheep, she-goats, rams, kids, he-goats, heifers, oxen, cows, and also animals which are not to be eaten, are, in common language, called wild beasts [*fera*], and yet all animals which are to be eaten signify good affections, for they are mild and useful, consequently not wild and ferocious. Thus in Moses: "*This is the wild beast [fera] which ye shall eat of every beast [bestia] among all the wild beasts that go upon four, to distinguish between the wild beast which is eaten, and the wild beast which is not eaten*" (Levit. xi. 2, 27, 47). And in another place: "*He that hunteth a hunting of the wild beast, and of the bird, which is eaten*" (xvii. 13). The animals also which were offered in sacrifice were termed wild beasts [*ferae*], as mentioned above. Thus in Isaiah: "*And Lebanon is not sufficient to burn, nor the wild beast thereof sufficient for a burnt offering*" (xl. 16). So also in David: "*I will take no bullock out of thy house, nor he-goats out of thy folds [for sacrifice]. For every wild beast [fera] of the forest is mine, and the cattle [bestia] upon the mountains of thousands, I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine, and the fulness thereof. Sacrifice unto God confession*" (Psalm l. 9—14). That by wild beasts is signified the affection of truth and good is further evident from the following passages; as in Moses: "*But in the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the wild beast of the field shall eat*" (Exod. xxiii. 11). And in another place it is said, "*In the year of sabbath, all the produce which is in thy land shall be for meat for thy cattle, and for the wild beast*" ((Levit. xxv. 6, 7). Here by cattle or beast [*bestias*], and wild beasts [*feras*], are understood lambs, sheep, she-

<sup>d</sup> Ezekiel i. 5, 13—15, 22; x. 15; and elsewhere.

goats, kids, rams, he-goats, heifers, oxen, cows, horses and asses, but not lions, bears, boars, wolves, and such like rapacious wild beasts; wherefore by the wild beasts here mentioned, are understood domestic wild beasts which are useful, by which are signified the affections of truth and good. So in David: "*Praise Jehovah from the earth, ye whales, and all deeps; ye wild beasts and all cattle; creeping things, and winged birds; kings of the earth, and all peoples*" (Psalm cxlviii. 7, 10, 11). By these things are signified goods and truths of every kind in man, from which man worships God; and inasmuch as it is from such things that man worships God, and these are not of man, but of the Lord in him, it is therefore to be understood that those things worship God, for no one can rightly worship God from himself, but from God, that is, from the goods and truths which are of God in him. That no one can name Jesus of himself, but from the Lord, is known to some in the church, and is well known in heaven. In the above passage, then, by praising Jehovah is signified to worship him; by whales and deeps are signified scientifics, and knowledges in general or in the aggregate; by "*wild beasts and all cattle*" are signified the affections of truth and good; by "*creeping things, and winged birds,*" is signified the delight of good and truth pertaining to the natural and spiritual man. On this account it is also said, "*praise Jehovah, kings of the earth, and all peoples,*" by whom are signified the truths of good of every kind. That such things are signified by the above words is evident from their signification in the internal sense, and from the Word in heaven, where it is spiritual, as being for angels who are spiritual beings.<sup>e</sup> Again: "*O God, thou makest it to drop rain of benevolences, thou shalt confirm thy labouring inheritance; thy wild beasts shall dwell therein*" (Psalm lxviii. 9, 10). Here also by wild beast, or animals, are signified those who are in the affections of truth and good, or in the abstract, those affections themselves; for by the rain of benevolences which God causes to drop, is signified the divine truth from the divine good. By the labouring inheritance which God shall confirm, is signified the church which is in divine truth as to doctrine and as to life; the inheritance signifying the church, which is called weary, or labouring from an earnest desire to do good; and by the wild beasts which shall dwell therein, namely, in the inheritance or church, are signified the affections of truth and good. That these are to be understood by the wild beasts here mentioned is evident from this consideration, that no rapacious animal, that is, no lust of what is false and evil, can dwell in the inheritance of God, on which he causes to drop rain of bene-

<sup>e</sup> That the Word is in the heavens, and there, according to the internal sense, may be seen in the work concerning *Heaven and Hell*, n. 259—261.

volences. So in Hosea: "*And in that day will I make a covenant for them with the wild beasts of the field, and with the bird of the heavens, and with the creeping things of the ground: and I will break the bow and the sword and the war out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in justice, and in judgment, and in loving kindness, and in mercies*" (ii. 18, 19). These things are said of the new church established by the Lord; and by the wild beasts of the field, the bird of the heavens, and the creeping things of the earth, are signified the same as above in David (Psalm cxlviii. 7, 10, 11), which has been already explained. By covenant is signified conjunction; thus, by making a covenant is signified to be conjoined.<sup>f</sup> For Jehovah cannot make a covenant or be conjoined with the affections of what is evil and false, or with the lusts which are signified by wild beasts in the former sense, nor can he make a covenant with wild beasts, birds, and reptiles, understood literally, but with such things as are signified by them in the spiritual sense.<sup>g</sup> Again, in Ezekiel: "*Son of man, speak unto Pharaoh king of Egypt. Behold Ashur, a cedar in Lebanon, beautiful in his branches, and with a shady forest, and of a high stature; and his top was among the thick boughs. The waters made him to grow, whence his height became exalted above all the trees of the field, all the birds of the heavens made their nests in his branches, and under his branches every wild beast of the field brought forth, and in his shade dwelt all great nations; no tree in the garden of God was equal unto him in beauty*" (xxxi. 2—9). By Pharaoh and Egypt is here signified the scientific principle of the natural man; and by Ashur, the rational principle to which the scientific is subservient; the increase of this latter principle, by scientific truths and knowledges, is described by the cedar in Lebanon, by which also the rational principle is signified; by the waters which caused it to grow are signified truths; and by the branches is signified extension, such as belongs to the thought of the rational man. Hence it may appear what is signified by all the birds of the heavens building their nests in his boughs, and all the wild beasts of the field bringing forth their young under his branches, and by all the great nations dwelling in his shade, namely, rational and spiritual truths of every kind, affections of truth and goods; for by the birds of heaven are signified truths rational and spiritual of every kind; by wild beasts are signified the affections of truth; by bringing forth is signified to multiply, for all spiritual birth or multiplication is from the affec-

<sup>f</sup> See *A. C.*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10,632.

<sup>g</sup> See these things more fully explained above, n. 357.



tions of truth ; and by great nations are signified goods.<sup>h</sup> That Egypt signifies scientific truth, and Assyria rational truth, and that every thing rational pertaining to man has its birth by scientifics, or that scientifics are subservient to the rational principle, as was said above, may appear from these words in Isaiah: "*In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and they shall serve Jehovah, the Egyptians with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance*" (xix. 23—25). In this passage Egypt signifies the scientific principle, Assyria the rational, and Israel the spiritual. From the passages that have been adduced it may appear what is signified by the bird, and the wild beast of the field, in the following passage in Ezekiel: "*And, thou son of man, thus saith the Lord Jehovah: Say unto the bird of every wing, and to every wild beast of the field, Assemble yourselves, and come; gather yourselves on every side over my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I will sacrifice for you. Thus shall ye be filled upon my table with horses and chariots, with mighty men, and with all men of war, saith the Lord Jehovah. So will I give my glory among the nations*" (xxxix. 17—21). That these things are spoken of the church to be established by the Lord amongst the Gentiles, is evident from all the particulars; wherefore by "*the bird of every wing, and every wild beast of the field,*" which are invited to assemble themselves, and come to the sacrifice, are signified all who are in the affection of truth and good, for by the flesh which they shall eat is signified the good of love, and by the blood which they shall drink is signified the truth from that good, and by the sacrifice is signified the worship itself thence derived.<sup>i</sup> Sometimes, in the Word, wild beast and beast are mentioned

<sup>h</sup> That birds signify thoughts, also things rational, intellectual and spiritual, and consequently truth, forasmuch as all things of the thought are either truths or falsities, may be seen, *A. C.*, n. 745, 776, 866, 988, 993, 3219, 5149, 7441: that to bring forth signifies to multiply truths and goods, and that this is spiritual birth, may be seen, n. 3860, 3868, 9325: that nations signify those who are principled in good, and abstractedly goods, n. 1059, 1159, 1258, 1260, 1416, 1849, 6005; and above, n. 175, 331. That Pharaoh and Egypt signify the scientific principle in both senses, good and evil, may be seen, n. 1164, 1165, 1186, 1462, 5700, 5702, 6015, 6651, 6679, 6683, 6692, 7296, 9340, 9391. And that Ashur, or the Assyrian, signifies the rational principle in both senses, may be seen, n. 119, 1186.

<sup>i</sup> This passage may be seen more fully explained above, n. 329.

together, and sometimes wild beast only, and beast only; sometimes also the wild beast of the earth, or wild beast of the field; and when wild beast and beast are mentioned, then the affection or love of falsity and evil is signified; by wild beast, the affection of love or what is false; and by beast, the affection or love of evil; or, in the opposite sense, by the former is signified the affection or love of truth, and by the latter the affection or love of good; but when either of them is mentioned alone, then by wild beast is understood the affection both of falsity and evil, and in the opposite sense the affection both of truth and good, but by beast is signified the affection of evil and thence of falsity, and in the opposite sense, the affection of good and thence of truth; but concerning the signification of beast more will be said presently in its proper place. Moreover, when the wild beast of the earth is mentioned, the wild beast is understood which devours animals and men; but when the wild beast of the field is mentioned, then the wild beast which consumes what is sown is understood; thus the wild beast of the earth signifies those things that destroy the goods of the church, and the wild beast of the field, those things that destroy the truths of the church; for by the earth is signified the church, and likewise by field; but by the earth is signified the church from the nation or people there, and by the field, the church from what is sown, or from the reception of seeds.

389. Verses 9—11. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.* “*And when he had opened the fifth seal,*” signifies prediction still further: “*I saw under the altar,*” signifies those who were reserved under heaven; “*the souls of them that were slain for the Word of God, and for the testimony which they held,*” signifies who were rejected, and concealed on account of divine truth and their confession of the Lord: “*and they cried with a loud voice,*” signifies the grief of their minds: “*saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth,*” signifies sighings to the Lord, who is justice, concerning the judgment and removal of those who persecute and infest them that profess to the Lord, and are in the life of charity. “*And white robes were given unto every one of them,*” signifies divine truth from the Lord, and protection. “*And it was said unto them that they should rest yet for a little time,*” signifies some further duration in that

state: “*until their fellow-servants and their brethren, that should be killed as they were, should be fulfilled,*” signifies, until all things were consummated.

390. *And when he had opened the fifth seal*—That hereby is signified prediction still further, appears from the signification of opening a seal of a book, as denoting to reveal things hidden, and to predict things future.<sup>j</sup>

391. *And I saw under the altar*—That hereby are signified those who were reserved under heaven, appears from the signification of seeing, as denoting to make manifest;<sup>k</sup> and from the signification of altar, as denoting, in a proximate sense, worship from the good of love to the Lord, in the interior sense, heaven and the church which are in that love, and in the inmost sense, the Lord’s divine human principle as to the divine good of the divine love. The reason why by “*under the altar,*” are signified those who were reserved under heaven, is, because it is said he saw under the altar the souls of them that were slain on account of the Word of God, and the testimony which they held, and by them are understood those who were reserved under heaven until the last judgment; but as this is a circumstance not yet known in the world, something shall here be said concerning it. In the work concerning the *Last Judgment* it has been shewn, that before the last judgment took place, there was an imaginary heaven, which is understood by the former heaven that passed away (Rev. xxi. 1); and that this heaven consisted of those who were in external worship without internal, and who thence lived an external moral life, although they were merely natural and not spiritual. They who constituted this heaven before the last judgment were seen above the earth; also upon mountains, hills, and rocks in the spiritual world, and hence they fancied themselves to be in heaven; but they who thus constituted this heaven, inasmuch as they were only in an external moral life, and not at the same time in internal spiritual life, were cast down, and then all those who were reserved by the Lord, and concealed here and there, for the most part, in the inferior earth, were elevated and translated into the same places, that is, upon the mountains, hills, and rocks where the former heavens had been, and from these a new heaven was formed. They who had thus been reserved, and were then elevated, were from those in the world who had lived a life of charity, and were in the spiritual affection of truth; these are they who are understood by the souls of the slain seen under the altar, and who were reserved by the Lord in the inferior earth under heaven. The elevation of such into the places of those who formed the former heavens has been often seen by me, but more will be said concerning

<sup>j</sup> Concerning which see above, n. 352, 361, 369, 371.

<sup>k</sup> As may be seen above, n. 351.



them when we come to the twentieth chapter of this book, where they are specifically treated of; in the mean time see what is said in the small work upon the *Last Judgment* concerning the former heaven which passed away, and concerning the new heaven which was formed by the Lord after that judgment.<sup>1</sup> What has been already said will afford some illustration of what is contained in the two following verses, in which it is said, that “*they who were under the altar cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants and their brethren, that should be killed as they were, should be fulfilled.*” The reason why “*under the altar*” signifies under heaven, is because the altar, in the supreme sense, signifies the Lord, and, in a respective sense, heaven and the church, inasmuch as the Lord is heaven and the church, for the all of heaven and the church, or the all of love and faith which constitutes heaven and the church, with angel and man, is from the Lord, and consequently is the Lord’s; but, in a general sense, the altar signifies all worship of the Lord, and specifically representative worship, such as prevailed amongst the sons of Israel. The reason of this is, because worship in that church principally consisted in offering burnt-offerings and sacrifices, for these were offered for all sin and guilt, and also from good will to please Jehovah, and were called gratuitous or eucharistic sacrifices, and also for cleansing or purifications of various kinds. By burnt-offerings and sacrifices also were effected inaugurations into every thing holy pertaining to the church, as may appear from the sacrifices offered at the consecration of Aaron and his sons to the priesthood, the consecration of the tabernacle of the congregation, and afterwards of the temple; and forasmuch as the worship of Jehovah, that is of the Lord, principally consisted in burnt-offerings and sacrifices, therefore also they were offered daily, namely, every morning and evening, which in one expression was called *juge* [perpetual], besides the various offerings made on every feast; hence in the Word, the term *juge* [perpetual], signifies all representative worship. From these circumstances it may appear that worship, and specifically the representative worship of that nation, principally consisted of burnt-offerings and sacrifices, and hence the altar upon which they were performed, and which contained them, signifies in the Word all worship in general. By worship is not understood external worship only, but also internal worship, and internal worship comprehends every thing of love, and every thing of faith, con-

<sup>1</sup> N. 65—72.

sequently all that constitutes the church or heaven in man; in a word, all that constitutes the Lord's presence in man. The reason why heaven was represented before John by an altar, is, because the whole Word was written by representatives, and by such representatives as existed with the sons of Israel; wherefore, in order that the harmony of the Word should appear in both Testaments, similar things were seen by John and recorded in this book, such as the altar of incense, the incense itself with the censers, likewise the tabernacle, the ark, and other things of a like nature; but at this day such things never appear to any angel, nor to any man whose sight is opened into heaven, the reason of which is, because sacrifices were unknown to the ancients, and were altogether abolished after the advent of the Lord. For sacrifices were begun by Eber, and were afterwards continued with his posterity, who were called Hebrews, and were tolerated with the people of Israel who were descended from Eber, especially for this reason, because the worship itself, which is begun and rooted in the mind, is not abolished by the Lord, but is bent to signify what is holy pertaining to religion.<sup>m</sup> That the altar signifies, in the supreme sense, the divine human principle of the Lord as to the divine good of the divine love, and that, in a respective sense, it signifies heaven and the church, and in general all worship, and specifically representative worship, may appear from the following passages in the Word; thus in David: "*O send out thy light and thy truth: let them lead me; let them bring me unto the mountain of thy holiness, and to thy habitations. Then will I go unto the altar of God, unto God the joy of my exultation*" (Psalm xliii. 3, 4). That by the altar of God is here understood the Lord as to his divine human principle is very manifest, for the subject treated of is the way to heaven and to the Lord there. The way to heaven is understood by "*send out thy light and thy truth; let them lead me,*" light denoting illumination in which truths appear; heaven into which it leads, is understood by "*let them bring me unto the mountain of thy holiness, and to thy habitations,*" the former denoting the Lord's celestial kingdom, in which the good of love is the ruling principle, and the latter, his spiritual kingdom, in which the truth from that good bears rule; and inasmuch as both are understood, therefore it is said, "*Then will I go unto the altar of God, unto God the joy of my exultation;*" and by the altar of God is understood where the Lord is in the good of love, and by God is understood where the Lord is in truth from that good, for the Lord is called God from divine truth, and Jehovah from divine good. In the Jewish church there were two things, which, in

<sup>m</sup> See what is said on this subject in the *Arcana Cælestia*, n. 1943, 2180, 2818, 10,042.

the supreme sense, signified the Lord's divine human principle, namely, the altar and the temple: the altar signified the divine human principle as to divine good, and the temple as to divine truth proceeding from that good. The reason why the altar and temple signified the Lord's divine human principle, was, because all things pertaining to worship in that church were representative of divine things proceeding from the Lord, which are called celestial and spiritual, and the worship itself was principally performed upon the altar and in the temple, therefore by these two the Lord himself was represented. That the temple represented the Lord's divine human principle is plainly taught by the Lord himself in these words in John: "*Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body*" (ii. 18—23; Matt. xxvi. 61). Again, when the disciples came to Jesus to shew him the building of the temple, he said unto them, "*See ye not all these things? verily I say unto you, there shall not be left one stone upon another, that shall not be thrown down*" (Matt. xxiv. 1, 2). By these words Jesus taught his disciples that he should be altogether denied by the Jewish nation, on which account also the temple was destroyed from its foundation. That the altar also signified the Lord's divine human principle, may be concluded from these words in Matthew: "*Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon*" (xxiii. 16—23). Here it is said that the temple sanctifies the gold which is in it, and that the altar sanctifies the gift which is upon it, and thus that the temple and the altar were most holy, and that all sanctification was from them; therefore by the temple and altar is signified the Lord as to his divine human principle, for from this proceeds every thing holy in heaven and in the church. Any one may see that the temple and the altar could not sanctify anything unless from their having such a signification; nor can worship itself sanctify, but the Lord alone to whom the worship is directed, and from whom all the good and all the truth of worship are derived; wherefore it is said that the gift does not sanctify, but the altar, and by



the gift are understood the sacrifices which were worshipped: and forasmuch as the Jews did not understand this, but taught otherwise, therefore they were called by the Lord fools and blind. In consequence of this signification of the altar all who touched it were rendered holy, as appears from what is said in Moses: "*Seven days shalt thou sanctify the altar; that the altar may be the holy of holies: whatsoever toucheth the altar shall be sanctified*" (Exod. xxix. 37). Here, by touching is signified to communicate, to transfer and to receive,<sup>n</sup> namely, the Divine principle which proceeds from the Lord; and inasmuch as this was signified by touching, and they who touched were sanctified, it follows that the Lord himself is signified by the altar in the supreme sense, for there is nothing holy from any other source. All true worship also is the worship of the Lord, and from the Lord; and forasmuch as the worship in that church consisted principally in burnt offerings and sacrifices, therefore also by the altar was signified the essential divine principle, which is the source of all things; and this divine principle is the divine human principle of the Lord. Hence also it was thus commanded respecting the fire upon the altar, "*Command Aaron and his sons, saying, This is the law of the burnt-offering: it is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the fire upon the altar shall be burning in it; it shall not be put out. The fire shall ever be burning upon the altar; it shall never go out*" (Levit. vi. 9, 12, 13). For the same reason it was that the lamps in the tabernacle of the congregation were lighted from that sacred fire, and that the censers in which the incense was burned were to be filled with burning coals of fire from off the altar; for by fire was signified the divine love, which is in the Lord alone.<sup>o</sup> Inasmuch as the fire of the altars signified the divine love, therefore the prophet Isaiah was sanctified by it, as appears from the following passage: "*Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is expiated*" (vi. 6, 7). What these words signify in their series may be seen when it is known that the altar signifies the Lord as to the divine human principle, and the fire upon it, the divine good of his divine love; that the mouth and lips of the prophet signify the doctrine of good and truth; and likewise, that to touch signifies to communicate. The iniquity which was taken away signifies what is false, and sin evil; for iniquity is predicated of the life of falsity, or of a life contrary to truths, and sin is predicated of the life of evil, or a life contrary to good. Again, in Isaiah: "*All the cattle of Arabia shall be gathered*

<sup>n</sup> As may be seen, *A. C.*, n. 10,130.

<sup>o</sup> As may be seen above, n. 68.

together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up to my well-pleasing altar, and thus will I decorate the house of my gracefulness" (lx. 7). The subject here treated of is the advent of the Lord, and these words refer directly to the Lord himself. By all the cattle of Arabia which shall be gathered together unto him, and the rams of Nebaioth, which shall minister to him, are signified all spiritual goods, both external and internal; by cattle are signified external goods, and by rams internal goods; and by Arabia and Nebaioth are signified things spiritual. "*They shall come up to my well-pleasing altar, thus will I decorate the house of my gracefulness,*" signifies the Lord's divine human principle, in which those things will be; the altar signifies that principle as to divine good, and the house of his glory signifies the same as to divine truth. That the Lord as to his divine human principle is here understood, appears from the preceding part of the chapter, where it is said, "*Jehovah shall arise upon thee, and his glory shall be seen upon thee,*" as also from what follows, where the Lord is described as to the divine wisdom with which his humanity was to be filled. Inasmuch as the altar, in the supreme sense, signifies the Lord's divine human principle, therefore it also signifies heaven and the church; for the angelic heaven, properly considered, is from the divine principle which proceeds from the divine human principle of the Lord, whence it is that the angelic heaven in its whole compass is as one man, and is therefore also called the grand man.<sup>p</sup> And inasmuch as all worship is from the Lord, for it is the divine principle which is communicated to man from the Lord, and in which the Lord himself is present, hence by the altar is signified, in general, the all of worship proceeding from the good of love, and by the temple, the worship which proceeds from truths derived from that good; for all worship is either from love or from faith, from good or from truth; worship from the good of love is such as exists in the Lord's celestial kingdom, and worship from truths derived from that good, which truths are also called truths of faith, is such as exists in the Lord's spiritual kingdom.<sup>q</sup> From these considerations it may now appear what is signified by altar in the following passages; thus in David: "*How amiable are thy dwelling-places, O Jehovah of hosts! My soul hath desired, yea, it is consumed towards the courts of Jehovah: my heart and my flesh sing out towards the living God. Yea, the bird hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Jehovah of hosts, my King and my God. Blessed are they that dwell in thy house,—that are con-*

<sup>p</sup> Concerning which see what is shewn in the work concerning *Heaven and Hell*, n. 59—86; and concerning the same circumstance with respect to the church, see n. 57, in the same work.

<sup>q</sup> Concerning which see also what is further shewn in the same work, n. 20—28.

*tinually praising thee*" (Psalm lxxxiv. 1—4). By altars in this passage are evidently understood the heavens, for it is said, "*How amiable are thy dwelling-places, O Jehovah of hosts! My soul hath desired, yea, it is consumed towards the courts of Jehovah;*" and afterwards it is said, "*Even thine altars, O Jehovah of hosts.*" By dwellings are understood the superior heavens, and by courts the inferior heavens where there is entrance; which heavens are also called altars, from worship; and inasmuch as all worship is from the good of love by truths, it is therefore said, "*Even thine altars, O Jehovah of hosts, my King and my God,*" for the Lord is called Jehovah from divine good, and King and God from divine truth; and because the heavens are understood, it is also said, "*Blessed are they that dwell in thy house;*" the house of Jehovah God denoting heaven in all its compass. The reason of its being also said, "*The bird hath found a house, and the swallow a nest for herself,*" is, because bird here signifies spiritual truth, and swallow natural truth, by which worship is performed; and inasmuch as all truth by which worship is performed is from the good of love, it is therefore first said, "*My heart and my flesh sing out for the living God;*" heart and flesh signifying the good of love, and to sing out, signifying worship from the delight of good. Heaven and the church are also understood by altar in these passages of the Revelation: "*And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein*" (xi. 1). Again: "*And I heard another angel out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments*" (xvi. 7). So again, in David: "*I will wash mine hands in innocency; and will compass thine altar, O Jehovah. That I may make the voice of confession to be heard*" (Psalm xxvi. 6, 7). To wash the hands in innocency signifies to be purified from evils and falsities; to compass the altar of Jehovah, signifies conjunction with the Lord, by worship from the good of love, which worship being performed by truths from good, it is therefore added, "*that I may make the voice of confession to be heard;*" by which is signified worship from truths originating in good. The reason why to compass the altar of Jehovah, signifies the conjunction of the Lord by worship from the good of love, is, because Jehovah is predicated of the good of love, and to compass signifies to embrace in worship, consequently to be conjoined. Again, in Isaiah: "*In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Jehovah Zebaoth; every one of them shall be called IR HERES [the city Heres]. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a statue at the border thereof to Jehovah*" (ix. 18. 19). By Egypt is here signified the natural man and its scientific principle; "*in that day,*" signifies the coming of the Lord,



and the state of those who shall then be in scientific truths from him; the five cities in the land of Egypt which shall speak the language of Canaan, signify several truths of doctrine, that is, the genuine truths of the church, for five denote several, cities denote truths of doctrine, and the language of Canaan the genuine doctrines of the church. By swearing to Jehovah Zebaoth is signified confession of the Lord. In this passage, and in many other passages of the Word in which Jehovah Zebaoth is mentioned, the Lord is understood as to all good and truth; for the word Zebaoth, in the original tongue, signifies an army or host, and an army or host, in the spiritual sense, signifies all the goods and truths of heaven and the church.<sup>r</sup> This, therefore, is what is understood by Jehovah Zebaoth, or Jehovah of hosts. *“One of them shall be called IR HERES,”* signifies doctrine brilliant from spiritual truths in the natural principle, for IR signifies a city, and a city signifies doctrine, and HERES denotes brilliancy, such as that of the sun. *“In that day shall there be an altar to Jehovah in the midst of the land of Egypt,”* signifies that then there shall be worship of the Lord from the good of love by the scientific truths of the natural man, the altar to Jehovah signifying the worship of the Lord from the good of love, and in the midst of the land of Egypt signifying by the scientific truths which are in the natural man, which also are knowledges from the literal sense of the Word. *“And a statue at the border thereof to Jehovah,”* signifies worship of the Lord from the truths of faith; a statue signifying worship from the truths of faith, and the border of Egypt signifying the extreme things of the natural man which are merely sensual. Again, in the same prophet: *“By this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin: when he shall lay all the stones of the altar as stones of chalk dispersed, the groves and solar statues shall not rise again”* (xxvii. 9). These things are spoken concerning Jacob and Israel, by whom the church is signified, in the present case the church to be destroyed: the destruction thereof as to the truths of worship is described by laying the stones of the altar as stones of chalk dispersed, the stones of the altar denoting the truths of worship, and chalk stones dispersed denoting falsities not cohering; the groves and solar statues not rising again, signifies that there shall no more be any worship from spiritual and natural truths, groves signifying worship from spiritual truths, and solar statues worship from natural truths. Again, in Lamentations: *“The Lord hath forsaken his altar, he hath abhorred his sanctuary, he hath shut up into the hand of the enemy the walls of her palaces”* (ii. 7). This is a lamentation over the total devastation of the things of the church; their

<sup>r</sup> As may be seen, *A. C.*, n. 3448, 7236, 7988, 8019.

devastation as to goods is signified by, "*The Lord hath forsaken his altar*," and their devastation as to truths is signified by, "*He hath abhorred his sanctuary*."<sup>s</sup> That falsities and evils had entered into all things of the church is signified by, "*He hath shut up into the hand of the enemy the walls of her palaces*;" the enemy signifying evil and falsity; to shut up into his hand, signifying that they had entered and taken possession; and the walls of the palaces signifying all truths of defence; palaces denoting those things which are of doctrine. Again, in Isaiah: "*Whosoever keepeth the Sabbath from polluting it, and observeth my covenant: even them will I bring upon the mountain of my holiness, and make them joyful in the house of my prayer: their burnt-offerings and their sacrifices shall be well pleasing upon mine altar; for my house shall be called a house of prayer for all people*" (lvi. 6, 7). By the sabbath is here signified the conjunction of the Lord with heaven and the church, thus with those who are therein; wherefore by keeping the sabbath is signified to be in conjunction with the Lord; and by observing his covenant is signified conjunction by a life according to the precepts of the Lord; for a covenant denotes conjunction, and conjunction is effected by a life according to the precepts, whence the precepts of the decalogue were called a covenant. "*Even them will I bring upon the mountain of my holiness*," signifies that they shall be gifted with the good of love, the mountain of holiness signifying that heaven in which the good of love to the Lord prevails, and, consequently, also the good of love itself according to its quality in that heaven. "*And make them joyful in the house of my prayer*," signifies that they shall be gifted with spiritual truths, the house of prayer, or the temple, signifying the heaven where spiritual truths are, and thus also such spiritual truths as there prevail. "*Their burnt-offerings and their sacrifices shall be well pleasing upon mine altar*," signifies acceptable worship from the good of love by spiritual truths, burnt-offerings signifying worship from the good of love, and sacrifices, worship from truth derived from that good; truths from good are what are called spiritual truths; upon the altar, signifies in heaven and the church. Again, in David: "*Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Then shalt thou be delighted with the sacrifices of justice, with burnt-offering and whole burnt-offering: then shall they cause bullocks to ascend upon thine altar*" (Psalm li. 18, 19). By Zion is understood the church which is principled in the good of love, and by Jerusalem, the church which is principled in the truths of doctrine; hence by "*do good in thy good pleasure unto Zion; build thou the walls of Jerusalem*" is signified to restore the church by leading it into the good of

<sup>s</sup> That sanctuary is predicated of the church as to truths, may be seen above, n. 204.

love and by instruction in truths of doctrine. Worship from the good of love in this case is signified by "*then shalt thou be delighted with the sacrifices of justice, with burnt-offering and whole burnt-offering;*" justice being predicated of celestial good, and burnt-offering signifying love; and worship in such case from the good of charity is signified by "*then shall they cause bullocks to ascend upon thine altar,*" bullocks signifying natural spiritual good, which good is the good of charity. Again: "*God Jehovah who enlighteneth us: bind the feast with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee*" (Psalm cxviii. 27, 28). Here by, "*who enlighteneth us,*" is signified illumination in truths; by binding the feast with cords, even unto the horns of the altar, is signified to conjoin all things of worship, to bind with cords denoting to conjoin, the feast at the horns of the altar denoting all things of worship; horns, as being ultimates, denoting all things, and feast and altar denoting worship. All things of worship are conjoined when externals are conjoined with internals, and when goods are conjoined with truths. So in Luke: "*That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, it shall be required of this generation*" (xi. 50, 51). It is not to be understood by these words, that the blood of all the prophets, from the foundation of the world, from the blood of Abel, was required of the Jewish nation, according to the sense of the letter, for blood cannot be required of any one but of him who shed it; but the meaning is, that, by that nation all truth was falsified, and all good adulterated; for the blood of all the prophets, shed from the foundation of the world, signifies the falsification of all truth which was ever in the church, blood denoting falsification, prophets, truths of doctrine, and, "*from the foundation of the world,*" denoting what was ever in the church, the foundation of the world denoting the establishment of the church. "*From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple,*" signifies the adulteration of all good, and thence the extinction of the worship of the Lord; "*from the blood of Abel unto the blood of Zacharias,*" denoting the adulteration of all good; to be slain between the altar and the temple denoting the extinction of all good and truth in worship; for altar signifies worship from good, and temple, worship from truth, as has been shewn above; and between both, denotes the place or state of conjunction, and where there is not conjunction there is neither good nor truth. The altar was out of, or, without the tent of assembly, and out of, or, without the temple, and therefore what was done between both signified communication and conjunc-



tion.<sup>t</sup> That neither Abel nor Zacharias is here understood in the spiritual sense, appears from this circumstance, that names in the Word signify things. Again, in Matthew: "*Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift*" (v. 23, 24). By offering a gift upon the altar, in the spiritual sense, is understood to worship God; and by worshiping God is understood the worship which is both internal and external, namely, which is of love and faith, and thence of life; this is understood because worship in the Jewish church principally consisted in offering sacrifices or gifts upon the altar, and what is principal is here assumed for the whole. Hence then it may appear how these words of the Lord are to be understood in the spiritual sense, namely, that divine worship primarily consists in charity towards our neighbour, and not in piety without charity; to offer a gift upon the altar denotes worship from piety; and to be reconciled to our brother denotes worship from charity, and that this latter is truly worship, and that the quality of the latter constitutes the quality of the former.<sup>u</sup> That to offer a gift upon the altar was significative of all worship appears also from the Lord's words in Matthew, where it is said, "*Then Peter came to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven*" (xviii. 21, 22; Luke xvii. 3, 4). Here it is plainly intimated that a brother is to be forgiven as often as he offends, seventy times seven signifying continually, or always. Forasmuch as such things were signified by the altar, therefore it was to be made either of wood, or of earth, or of entire stones, upon which iron was not to be moved, and also surrounded with brass. The reason of the altar being made of wood, was, because wood signified good, and earth the same; and the reason of its being also built of entire stones, was, because those stones signified truths formed from good, or good itself in form, wherefore it was prohibited to fit them with a hammer, an axe, or any instrument of iron, to denote that nothing of self-derived intelligence should enter into the formation thereof; its being encompassed with brass signified that it represented good on every side, for brass signifies good in externals. That the altar was made of wood appears in Moses: "*And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad; the altar shall be*

<sup>t</sup> See in the *Arcana Cœlestia*, n. 10,001, 10,005; and that Abel signifies the good of charity, n. 342, 374, 1179, 9325.

<sup>u</sup> Concerning this subject see the *Doctrine of the New Jerusalem*, n. 123—129, 325; and the work concerning *Heaven and Hell*, n. 222, 224, 358, 359, 360, 528, 535; and above, n. 325.

*four-square ; and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof : his horns shall be of the same : and thou shalt overlay it with brass. And thou shalt make for it a grate of network of brass, and upon the net shalt thou make four brazen rings, in the four corners thereof. Hollow with boards shalt thou make it : as it was shewed thee in the mount, so shalt thou make it”* (Exod. xxvii. 1—8). And in Ezekiel : “ *The altar was of wood three cubits high, and the length thereof two cubits ; and the corners thereof, and the length thereof, and the walls thereof, were of wood : and he said unto me, This is the table that is before Jehovah”* (xli. 22). The altar being made of wood, and overlaid with brass, was also for the sake of use, that it might be carried about, and removed from place to place in the wilderness, where the children of Israel then were ; likewise because wood signified good, and shittim-wood, the good of justice, or of the merit of the Lord.” That the altar was also built of earth, and of entire stones, which were not to be hewn by any instrument of iron, appears also in Moses : “ *An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and peace-offerings. And if thou makest to me an altar of stone, thou shalt not build it of hewn stones : for if thou lift up thy tool upon it, thou wilt profane it”* (Exod. xx. 24, 25). And in another place it is said, “ *And there shalt thou build an altar unto Jehovah thy God, an altar of stones : thou shalt not lift up any iron tool upon them”* (Deut. xxvii. 5). Hitherto it has been shewn what is signified by an altar in the genuine sense, and hence it is evident what is signified by the same in the opposite sense, namely, idolatrous, or infernal worship, which only has place with those who do indeed make a profession of religion, but still love themselves and the world above all things, and thus worship themselves and the world ; and, when this is the case, they love evil and what is false ; by the altar, therefore, when predicated of such, is signified worship from evil ; and by statues, which also belonged to them, worship from what is false, consequently, also hell. That such is the signification of altar, in the opposite sense, is evident from the following passage in Isaiah : “ *At that day shall a man have respect to his Maker, and his eyes shall look to the Holy One of Israel. And he shall not have respect to altars, the works of his hands, nor look to that which his fingers have made, either the groves or the statues thereof”* (xvii. 7, 8). The subject here treated of is the establishment of a new church by the Lord ; that they shall then be led into goods of life, and informed in truths of doctrine, is understood by a man at that day having respect to his Maker, and his eyes looking to the

<sup>v</sup> That wood signifies good may be seen, n. 643, 3720, 8354 ; and that shittim-wood signifies the good of justice, or of merit, which belongs to the Lord alone, see A. C., n. 9472, 9486, 9528, 9715, 10,178.

Holy One of Israel. The Lord is called Maker, by reason of his leading into goods of life, for these 'make man'; and he is called the Holy One of Israel, by reason of his teaching the truths of doctrine; wherefore it is also said, "*A man shalt have respect to his Maker, and his eyes shall look to the Holy One of Israel,*" man being called man [*homo*] from the good of life, and eyes being predicated of the understanding of truth, thus of the truths of doctrine. That in such a case there will be no worship from self-love, in which evils of life originate, nor from self-derived intelligence, in which falsities of doctrine originate, is understood by his not having respect to altars, the work of his own hands, and not looking to what his fingers have made. By the altars, the work of his own hands, is understood worship grounded in self-love, from which evils of life are derived; and by what his fingers have made, is understood worship grounded in self-derived intelligence, from which are derived falsities of doctrine. By the groves and the statues of the groves is signified the religious principle grounded in falsities, and thence in evils; by groves, the religious principle grounded in falsities; and by statues that principle grounded in the evils of falsity. And in Jeremiah: "*The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars; as I remember their sons, their altars, and their groves, with the green tree upon the high hills*" (xvii. 1, 2). These words imply that idolatrous worship was so deeply rooted in the hearts of the Jewish nation, that it could not be removed. This is signified by the sin of Judah being written with a pen of iron, and with the point of a diamond, and by its being graven upon the table of their heart, and upon the horns of their altars; the falsity so rooted in is signified by its being written with a pen of iron, and with the point of a diamond, and the evil so rooted in is signified by its being graven upon the table of the heart, and upon the horns of their altars, which latter are mentioned because idolatrous worship is understood. By the sons of whom remembrance is predicated, are signified the falsities of evil; by the altars is signified worship grounded in evil; by the groves with the green tree, worship grounded in falsity; and by the high hills, the adulteration of good, and the falsification of truth are signified. The reason of this was, that at that time, when all things of worship were representative of celestial and spiritual things, they had worship in groves, and upon hills; because trees, of which groves consist, signify knowledges and perceptions of truth and good, and this according to the species of the trees; and inasmuch as hills signified the goods of charity, in which the spiritual angels are principled who dwell upon hills in the spiritual world, hence it was that in ancient times worship was performed.



upon hills ; but this was prohibited to the Jewish and Israelitish nation, lest they should profane the holy things which were represented ; for that nation was only in externals as to worship, their internal being merely idolatrous.\* Again, in Hosea : "*Israel is an empty vine, he bringeth forth fruit like unto himself ; according to the multitude of his fruit he multiplieth the altars ; according to the goodness of his land they have made goodly statues. Their heart is flattered, already are they desolated : he shall overturn their altars, he shall spoil their statues*" (x. 1, 2). In this passage Israel signifies the church, which is said to be an empty vine, because there was no longer any truth in it ; the worship of the church from evils is understood by the altars which he multiplies ; and worship from falsities is understood by the goodly statues which he makes : that they do this in proportion as they abound, is signified by "*according to the multitude of his fruit,*" and "*according to the goodness of his land.*" That such worship grounded in evils and falsities shall be destroyed, is signified by, "*He shall overturn their altars, he shall spoil their statues.*"† So in Ezekiel : "*Thus saith the Lord Jehovih to the mountains, and to the hills, to the channels, and to the valleys, Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be destroyed, and your solar statues shall be broken ; and I will make your slain to fall before your idols*" (vi. 3, 4, 6, 13). In this passage by the Lord Jehovih saying to the mountains, the hills, the channels, and the valleys, "*Behold, I, even I, will bring a sword upon you,*" is not meant that this is said to all who dwell there, but that it is so said to all idolaters, who instituted worship upon mountains, and hills, at channels, and in valleys, which they did on account of the representations and thence the significations of such places. To bring upon them the sword, and to destroy the high places and the altars, and to break the solar statues signifies to destroy all things of idolatrous worship by falsities and evils, for idolatrous worship destroys itself by those things ; for the sword signifies falsities destroying ; high places signify idolatrous worship in general ; altars the same from evil loves, and the solar statues, the same from falsities of doctrine. To make the slain fall before their idols, signifies the damnation of those that perish by falsities ; the slain signify those who perish by falsities ; idols signify falsities of worship in general ; and to fall signifies to be damned. Again, in Hosea : "*Ephraim hath*

\* That trees signify knowledges and perceptions of truth and good, according to their species, may be seen, *A. C.*, n. 2163, 2682, 2722, 2972, 7692 : that hence the ancients worshipped in groves under trees according to their significations, n. 2722, 4512 ; that this was prohibited to the Jewish and Israelitish nations, and the reason thereof, n. 2722 ; that hills signify the goods of charity, and the reason thereof, n. 6435, 10,438.

† That statues signified worship from truth, and, in an opposite sense, worship from falsities, and thus idolatrous worship, may be seen, *A. C.*, n. 3727, 4580, 10,643.

*multiplied altars to sin, they have made altars for him to sin*" (viii. 11). By Ephraim is here meant the intellectual principle of the church in a perverted state; to multiply altars to sin, signifies to pervert worship by falsities; and to make altars to sin, signifies to pervert worship by evils; for in the Word to multiply, is predicated of truths, and in the opposite sense of falsities; and to make is predicated of good, and in the opposite sense of evil; hence it is that both are mentioned, and yet it is not a vain repetition. Again, in the same prophet, "*As for Samaria, her king is as the foam upon the faces of the waters. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle come up on their altars*" (x. 8). Here by Samaria is signified the spiritual church, or the church in which charity and faith make a one; but after it became perverted, then by Samaria was signified the church in which charity is separated from faith, until the latter is pronounced to be the essential of the church; hence by Samaria is also signified where there is no more any truth, because good is no more, but evil of life in the place of good, and the falsity of doctrine in the place of truth. This is what is here signified by Samaria being cut off; the falsity of its doctrine is signified by her king being as the foam upon the faces of the waters, king signifying truth, and in the opposite sense, as in this case, what is false; the foam upon the faces of the waters, signifying what is empty and separate from truth, waters denoting truths. By the high places of Aven which shall be destroyed, is signified the destruction of the false principles, and the reasonings thence derived, of those who are in that worship, which, viewed in itself, is interiorly idolatrous; for they who are in evils of life and false doctrines, worship themselves and the world. By the thorn and the thistle coming up on their altars, are signified truth falsified, and evil thence derived in all their worship, altars denoting all worship. Thus again, in Amos: "*In the day that I shall visit the prevarications of Israel upon him I will also visit upon the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground*" (iii. 14). By visiting the prevarications of Israel upon him, is signified their ultimate state, in the spiritual sense, their state after death, when they are to be judged; it is here said to visit, instead of to judge, because visitation always precedes judgment; by the altars of Beth-el is signified worship from evil; by the horns of the altar, worship from falsities; thus by both expressions are signified all things of worship, and that these should be destroyed, is signified by the horns of the altar being cut off and falling to the ground. Visitation is said to be made upon the altars of Beth-el, because Jeroboam separated the Israelites from the Jews, and erected two altars, one in Beth-el and one in Dan; and by Beth-el and Dan are signified the ultimate things of the church, and the ultimate things of

those who compose the church, which are called natural sensual things, or natural, worldly, and corporeal things. These, therefore, are signified by Beth-el and Dan; by Beth-el is signified the ultimate of good, and by Dan the ultimate of truth; hence by those two altars is signified worship in the ultimate or extreme parts or principles, such as has place with those who separate charity from faith, and acknowledge the latter alone as the medium of salvation. Hence such persons think of religion in the natural sensual principle; wherefore they neither understand nor desire to understand any thing which they profess to believe, asserting that the understanding must be under obedience to faith. Such are they who are represented by the Israelites separated from the Jews, or by Samaria separated from Jerusalem, and whose worship was represented by the altars in Beth-el and Dan; which worship, so far as it is separated from charity, is no worship, for therein the mouth speaks without the understanding and the will, or without the mind; without the understanding, because such persons say that men ought to believe, although they do not understand; and without the will, because they remove good works, or the goods of charity. That such worship is no worship, may be clearly perceived from what is said of it in the first book of Kings: "*And behold, there came a man of God out of Judah by the word of Jehovah unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of Jehovah, and said, O altar, altar, thus saith Jehovah; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which Jehovah hath spoken; Behold the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of Jehovah*" (xiii. 1—5). In these verses, and in what follows, to the end of the chapter, the total destruction of the worship of those who separate faith from charity, is evidently understood. The altar being rent, and the ashes being poured out, signified that there was altogether no worship. The reason also why faith separate from charity is here signified by Samaria, is, because the Jewish kingdom signified the celestial church, which is principled in the good of love, and the Israelitish kingdom signified the spiritual church, which is principled in truths from that good. This was signified by the kingdom of the Jews and Israelites, when they



were under one king, or when they were conjoined; but when they were separated, then, by the Israelitish kingdom was signified truth separated from good, or, what is the same, faith separated from charity. Moreover worship is signified by altar, because of the burnt-offerings and sacrifices that were offered upon it, as mentioned in a variety of passages in the Word, too copious to be adduced; and because idolatrous worship was signified by the altars of the gentiles, therefore it was commanded that they should be every where destroyed (Deut. vii. 5; xii. 3; Judges ii. 2; and elsewhere). Hence it is evident that altars were in use among all the posterity of Eber, consequently, with all who were called Hebrews, who, for the most part, were in the land of Canaan, and proximately around it, as likewise in Syria, whence Abraham was. That altars were in the land of Canaan, and proximately around it, appears from the altars which are said to have been there destroyed; that they were also in Syria appears from the altars built by Balaam, who was from Syria (Numb. xxiii. 1); and from the altar in Damascus (2 Kings xvi. 10—15); and from the circumstance of the Egyptians abominating the Hebrews on account of their sacrifices (Exod. viii. 22); even so that they would not eat bread with them (Gen. xliii. 32); the reason of which was, because the ancient church, which was a representative church, and extended through a great part of Asia, was ignorant of sacrifices, and when they were instituted by Eber, looked upon them as abominable, in that they were desirous to appease God by the slaughter of different animals, and thus by blood. Amongst those who were of the ancient church, were also the Egyptians; but inasmuch as they applied representatives to magical purposes, that church became extinct amongst them. The reason, however, why they would not eat bread with the Hebrews was, because at that time by dinners and by suppers was represented, and thence signified, spiritual consociation, which is consociation and conjunction by those things which pertain to the church, and by bread was signified in general all spiritual food, and thence by dining and supping all conjunction.<sup>2</sup>

392. *The souls of them that were slain for the Word of God, and for the testimony which they held*—That hereby is signified,

<sup>2</sup> That the ancient church was extended through great part of Asia, as through Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia, even to Tyre and Zidon, through the land of Canaan, on this side and beyond Jordan, may be seen, *A. C.*, n. 1238, 2385; and that it was a representative church, n. 519, 521, 2896. Concerning the church instituted by Eber, which was called the Hebrew church, see n. 1238, 1241, 1343, 4516, 4517. That sacrifices were first begun by Eber, and afterwards in use with his posterity, n. 1128, 1343, 2180, 10,042. That sacrifices were not commanded, but only permitted, shewn from the Word; the reason why they are said to be commanded, n. 922, 2180, 2818; and that because the Word was written in that nation, and the historical Word concerning it, altars and sacrifices were necessarily mentioned, and signified divine worship, n. 10,453, 10,461, 10,603, 10,604.

who were rejected and hidden on account of divine truth, and their confession of the Lord, appears from the signification of the slain, as denoting such as are rejected by the evil, and concealed by the Lord, of whom we shall treat presently; and from the signification of "*the Word of God*," as denoting divine truth. What the Lord spake is called the Word of God, and this is divine truth. The Word or sacred scripture is nothing else; for all divine truth is there contained, but the truth itself does not therein appear in its glory except before the angels, inasmuch as the interior things of the Word, which are things spiritual and celestial, come within their perception, and also constitute their wisdom; wherefore by the Word of God, in the genuine sense, is signified divine truth, and in the supreme sense, the Lord himself, who spake it, for he spake from himself, or from his divine principle, and what proceeds from himself that also is himself. That the divine proceeding is the Lord himself, may be illustrated by this circumstance. About every angel there is a sphere which is called the sphere of his life, and effuses itself to a considerable distance from him, flowing out, or proceeding from the life of his affection or love, wherefore it is an extension of his life without him, such as it is in him, which extension is effected in the mediate atmosphere, or spiritual aura, which is the aura of heaven. By that sphere an angel is perceived at a distance by others as to the quality of his affection, which it has also been granted me sometimes to perceive. But about the Lord there is a divine sphere, which near him appears as a sun, being his divine love, from which that sphere proceeds into the universal heaven and fills it, and constitutes the light which is there; this sphere is the divine proceeding from the Lord, which in its essence is divine truth. A comparison is here made with the angels for the sake of illustration, in order that it may be known that the divine proceeding from the Lord is the Lord himself, because it is the proceeding of his love, and the proceeding is himself without, or out of himself; and from the signification of testimony, as denoting confession of the Lord, and the Lord himself, of which we shall speak presently. That by the slain are here understood those that were rejected by the wicked spirits, and concealed by the Lord, or removed from the eyes of others, and reserved to the day of the last judgment, may appear from what was said in the article above, and also from what follows in the two verses which treat solely concerning them. In the article above it was observed, that the former heaven which passed away consisted of those who lived morally in externals, and yet were not spiritual, but merely natural, or who lived as it were a spiritual life, being influenced solely by the desire of fame, honour, glory, and gain, thus acting for the sake of appearance. These, although they were inwardly evil, were still tolerated, and constituted societies in the higher places

in the spiritual world; which societies, taken collectively, were called heaven, but the former heaven which afterwards passed away. Hence it came to pass, that all those who were spiritual, that is, who were not only outwardly but also inwardly good, could not be together with such spirits, but withdrew from them, either of their own accord or from compulsion, and where any were found they suffered persecutions; wherefore they were concealed by the Lord, and reserved in their places to the day of judgment, that they might constitute a new heaven; these are therefore they who are understood by the souls of the slain that were seen under the altar. Hence it is evident that by the slain are signified those who were rejected and hidden, for they were hated by the others on account of divine truth and their confession of the Lord; and they who are hated are said to be slain, for to hate is spiritually to kill. This may further appear from what is afterwards said concerning them in the following verses; namely: "*And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth! And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and brethren, that should be killed as they were, should be fulfilled.*" That they, who are here spoken of, are understood by the slain, no one can know except he to whom it has been revealed; for who, unless it were revealed to him, could know of whom the former heaven, mentioned in the twenty-first chapter of this book, consisted, and of whom the new heaven was formed, and that they of whom the new heaven was to be formed were in the meantime concealed and reserved by the Lord? and unless these things had been revealed to some one, the internal contents of the Apocalypse must have remained hidden and unknown, forasmuch as they principally treat of such things as were to take place in the spiritual world before the last judgment, as likewise in the judgment, and after it. That by testimony is signified confession of the Lord, and the Lord himself, will appear from the passages in the Word which we shall adduce presently. This signification derives its origin from this circumstance, that the Word, as a whole, and even in every particular of its contents, testifies concerning the Lord; for, in its inmost sense, it treats of the Lord alone, and in the internal sense, of the celestial and spiritual things which proceed from him, and in the particular sense the Lord testifies concerning himself with every one who is in the life of love and charity; for the Lord flows into the hearts and lives of such, and teaches them, especially concerning his divine human principle, for he gives to those who are in a life of love, to think of God under a human form, and God under a human form is the Lord. Thus do the simple think in the Christian world, and thus also do the gen-



tiles think who live in charity according to the principles of their religion. Both the former and the latter are astonished when they hear the learned speak of God, as not to be perceived in any human form, knowing that, in this case, they cannot see any God in their thought, and hence that they have but little faith in the existence of a God, inasmuch as the faith which is a faith of charity desires to comprehend in some manner what is believed, for faith is of the thought, and to think what is incomprehensible is not to think, but only to know and thence to speak without any idea. The angels who most excel in wisdom think no otherwise of God than as in the human form: to think otherwise is a thing impossible to them, because their perceptions flow according to the form of heaven, which form is human from the Lord's divine human principle;<sup>a</sup> and likewise because the affections from which their thoughts are derived, are from influx, and that influx is from the Lord. These observations are made, in order that it may be known whence it is that testimony signifies the Lord, namely, that it is because the Lord testifies concerning himself in all who receive his testimony, and they are such as live in love to him, and in charity towards their neighbour. The reason why such persons receive the testimony of the Lord, and confess him, is, the life of love and charity opens the interior mind by the influx of light from heaven, the life of love and charity being the divine life itself, for the Lord loves every one, and does good to every one from love; wherefore, where that life is received, there the Lord is present, and is conjoined to the recipient, consequently, he flows into his superior mind, which is called the spiritual mind, and by light from himself opens it. That testimony signifies the Lord, and in man confession of the Lord from the heart, and in particular the acknowledgment of the Lord's divine principle in his human, may appear from this circumstance, that the law which was published on Mount Sinai, and written upon two tables, and afterwards deposited in the ark, is called the testimony; whence the ark also was called the ark of the testimony, and the tables also were called tables of testimony: and inasmuch as this was most holy, therefore the propitiatory, or mercy-seat, was placed over the ark, and upon it were sculptured two cherubim, between which Jehovah, that is the Lord, spake with Moses and Aaron. Hence it is evident that the testimony signifies the Lord himself: unless this had been the case the propitiatory would not have been placed over the ark, nor would the Lord have spoken with Moses and Aaron from between the cherubim over the propitiatory. When Aaron also entered within the veil, which he did once every year, he was first sanctified, and afterwards he burnt incense till the smoke of it covered the propitiatory, which, unless he had done, it is said that he would have died.

<sup>a</sup> On which subject see the work concerning *Heaven and Hell*, n. 59—86.

From these considerations it manifestly appears, that the testimony which was in the ark, and which was the law promulgated on mount Sinai, and written on two tables of stone, signified the Lord himself. That the law is called the testimony, appears from the following passages in Moses: "*And thou shalt put into the ark the testimony which I shall give thee*" (Exod. xxv. 16). Again, it is said, "*And he took and put the testimony into the ark*" (Exod. xl. 20). And again: "*And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not*" (Levit. xvi. 13). And again, respecting the rods of the tribes, Jehovah thus commanded Moses: "*And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you*" (Numb. xvii. 4). That the tables and the ark were thence called the tables and the ark of the testimony, appears in Exod. xxv. 22; xxxi. 7, 18; xxxii. 15. That the propitiatory was placed over it, and that the two cherubim were sculptured over the propitiatory, Exod. xxv. 17—23; xxvi. 34. That the Lord spake with Moses and with Aaron from between the two cherubim, Exod. xxv. 16, 21, 22; Numb. xvii. 19, and elsewhere. That they sanctified themselves before they entered thither, and that the smoke of the incense covered the propitiatory, lest they should die, Levit. xvi. That the testimony signifies the Lord, may also appear from this circumstance, that what was over the ark was called the propitiatory, and the Lord is the propitiator: the ark also, from the testimony in it, was called the holy of holies, both in the tent and in the temple, and hence the tent was holy, and also the temple: both the tent and the temple represented heaven, and heaven is heaven from the Lord's divine human principle; whence it follows also that by the testimony is signified the Lord as to his divine human principle.<sup>b</sup> The reason why the law promulgated from mount Sinai was called the testimony, is because that law, in an extended sense, signifies the whole Word, as well the historical as the prophetic; and the Word is the Lord, according to these words in John: "*In the beginning was the Word, and the Word was with God, and God was the Word, and the Word was made flesh*" (i. 1, 14). The reason why the Word is the Lord is, because it is divine truth, and all divine truth proceeds from the Lord, for it is the light in heaven which illuminates the minds of the angels and also the minds of men, and communicates to them wisdom; this light in its essence is the divine truth proceeding from the Lord as a sun.<sup>c</sup> Hence it is, that after its

<sup>b</sup> That the tent of assembly represented heaven, may be seen, *A. C.*, n. 9457, 9481, 9485, 10,505. That the temple signified the same, may be seen above, n. 220; and that heaven is heaven from the Lord's divine human principle, may be seen in the work concerning *Heaven and Hell*, n. 59—86.

<sup>c</sup> Concerning which light see the work on *Heaven and Hell*, n. 126—140.

being said that, "*The Word was with God, and God was the Word,*" it is also said, "*In him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world*" (ver. 4, 9). From these considerations it is also evident that, by the testimony, the Lord himself is understood; for the law which was written on two tables, and which was called the testimony, signifies the Word in its whole compass, and the Lord is the Word.<sup>d</sup> The law was also called a covenant, and hence the tables on which it was written were called the tables of the covenant, and the ark likewise was called the ark of the covenant, as may be seen in Exod. xxiv. 7; Numb. xiv. 44; Deut. ix. 9, 15; Rev. xi. 19, and elsewhere; the reason of this was, because a covenant signifies conjunction, and the Word, or divine truth, is what alone conjoins man with the Lord.<sup>e</sup> The reason why that law is called both a covenant and a testimony, is, because when it is called a covenant, the Word, by which conjunction is effected, is thereby understood; and when it is called a testimony, the Lord himself who effects conjunction is understood, also on the part of man confession of the Lord, and acknowledgment of his divine principle in his human, which conjoin. From these considerations it may be seen whence it is that, in the church, the Word is called a covenant; the Word which was before the advent of the Lord, the old covenant, and that which was after his advent, the new covenant: it is called also the old and new testament, but it is properly testimony. That by testimony is signified the Lord, and, on the part of man, confession of the Lord, and acknowledgment of his divine principle in his human, appears also from these passages in the Word; as in the Revelation: "*And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ*" (xii. 11, 17). So again: "*I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. The testimony of Jesus is the spirit of prophecy*" (xix. 10). By the testimony of Jesus being the spirit of prophecy is signified, that confession of the Lord, and the acknowledgment of his divine principle in his human, form the life of all truths, both of those in the Word, and of those in doctrine drawn from the Word. And in another place: "*And I saw the souls of them that were slain with the axe for the testimony of Jesus, and for the word of God, and which had not*

<sup>d</sup> That the law, in an extended sense, signifies the Word in its whole compass, in a sense less extensive the historical Word, and in a strict sense the ten precepts of the decalogue, may be seen, *A. C.*, n. 6762.

<sup>e</sup> That covenant signifies conjunction, may be seen, *A. C.*, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10,632.



worshipped the beast, nor his image, nor received his mark upon their foreheads, or in their hands" (xx. 4); but this will be explained in what follows. So in David: "*Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of JAH, unto the testimony of Israel, to confess unto the name of Jehovah. For there are set thrones for judgment, the thrones of the house of David*" (Psalm cxxii. 3—5). By Jerusalem is signified the church as to doctrine, which is said to be built when it is established by the Lord: as a city that is compact together, signifies doctrine in which all things are in order, a city denoting doctrine. "*Whither the tribes go up, the tribes of Jah,*" signifies that therein are all truths and goods in the aggregate. "*Unto the testimony of Israel, to confess unto the name of Jehovah,*" signifies that therein the Lord is confessed and acknowledged; "*For there are set thrones for judgment,*" signifies divine truths according to which judgment is executed.<sup>f</sup> Again: "*For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, to make known to their sons*" (Psalm lxxviii. 5). Here by Jacob and Israel is signified the church; by Jacob is signified the external church, and by Israel the internal church, and by the law and the testimony is signified the Word; by the testimony is signified that in the Word, which teaches the goods of life; and by the law, that which teaches the truths of doctrine. Inasmuch as they who are in the external church are in the good of life according to truth of doctrine, and they who are in the internal church are in the truths of doctrine according to which the life is formed, therefore testimony is predicated of Jacob, and the law, of Israel. Again: "*If thy sons will keep my covenant and my testimony that I shall teach them, thy sons shall also sit upon thy throne for evermore*" (Psalm cxxxii. 12). These things are said concerning David, but by David is there understood the Lord; by his sons are understood those who practise, or keep the precepts of the Lord; and of them it is said, "*If thy sons will keep my covenant and my testimony;*" and by covenant is understood the same as by the law mentioned above, namely, the truth of doctrine, and by testimony the same as above by testimony, namely, the good of life according to truths of doctrine. Similar things are signified by covenant and testimonies, Psalm xxv. 10. Testimonies are mentioned in many passages in the Word; and at the same time the law, the precepts, commandments, statutes and judgments; and by testimonies and commandments are there signified such things as teach life; by the law and precepts, those which teach doctrine; and by statutes and judgments, those which teach rituals; as in the following passages in David: "*The law of Jehovah is perfect, restoring the soul: the testimony*

<sup>f</sup> Concerning which see above, n. 253.

of Jehovah is sure, making wise the simple. The commandments of Jehovah are right, rejoicing the heart: the precept of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, enduring for ever: the judgments of Jehovah are true, they are altogether just" (xiv. 7—9). Again: "Blessed are the perfect in the way, who walk in the law of Jehovah. Blessed are they that keep his testimonies, and that seek him with the whole heart. Thou hast commanded thy precepts, that they may be diligently kept. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy precepts. I will confess to thee with uprightness of heart, when I shall have learned the judgments of thy justice" (Psalm cxix. 1—8); and the same may be seen throughout the whole Psalm.

393. *And they cried with a loud voice*—That hereby is signified their grief of mind, appears from the signification of crying, as denoting vehement grief of mind, inasmuch as this manifests itself by the sound of a cry in speech; wherefore cry also in the Word signifies grief. Every affection also, whether it be of grief or joy, expresses itself by sounds, and the ideas of the thought by the articulations of sound, which are words; hence it is that sound in speech manifests both the quality and quantity of the affection, and this more clearly in the spiritual world than in the natural, for this reason, that it is not permitted there to produce other affections than what properly belong to the mind; wherefore any one that is wise, can there hear and perceive the affection of another, solely from his speech.<sup>g</sup> That to cry out, and a cry, in the Word signifies grief, appears from many passages, of which it is sufficient to adduce one only from Isaiah: "*And Heshbon cried, and Elealeh: the voice was heard even to Jahaz: therefore the armed soldiers of Moab shall cry out; his soul shall be grievous unto him. My heart crieth over Moab; his fugitives shall flee unto Zoar, an heifer of three years old. For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof into Bezelem*" (xv. 4, 5, 8). From this signification of a cry, arises the common expression of crying unto God, when the mind is in a state of grief, as in Isaiah xix. 20; xxx. 19; lxxv. 19; Jerem. xiv. 2, and elsewhere.<sup>h</sup>

394. *Saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth*—That hereby are signified sighings to the Lord who is justice,

<sup>g</sup> That with spirits and angels sounds proceed from the affection, and words from the ideas of the thought, may be seen in the work concerning *Heaven and Hell*, n. 241, and above, n. 323.

<sup>h</sup> Concerning the further significations of the word cry, as predicated of various affections, such as of interior lamentation, of imploration, and supplication from anguish, of contesting, and indignation, of confession, &c., see what is said in the *Arcana Cœlestia*, n. 2240, 2821, 3782, 5016, 5018, 5027, 5323, 5365, 5870, 6801, 6802, 6862, 7119, 7142, 8179, 8353, 9202.

concerning judgment and the removal of those who persecute and infest them that profess the Lord, and are in the life of charity, appears from the signification of crying, and saying, "*How long, O Lord,*" as denoting utterance to the Lord of sighs from grief, for they are expressions of those that groan and sigh, and supplicate for justice; and from the signification of, "*Holy and true,*" as denoting who is justice; for justice, when predicated of the Lord, signifies that he does not tolerate such things, and this because he is holy and true; and from the signification of, "*Dost thou not judge and avenge our blood,*" as denoting to judge, and to remove those who persecute and infest them that profess the Lord, and are in a life of charity. The reason of this signification is, because blood, in a perverted sense, signifies all violence offered to divine good and divine truth, and thus to the Lord; consequently it signifies also violence offered to those who are in the life of charity and faith, which is the same as offering violence to the Lord himself, according to the Word of the Lord in Matthew: "*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*" (xxv. 40, 45). That this is signified by blood in that sense may be seen above;<sup>i</sup> and from the signification of "*Them that dwell on the earth,*" as denoting those who were in the former heaven, which afterwards passed away, for they dwelt upon the earth on mountains, hills, and rocks, in the spiritual world, and they who acknowledged the Lord and were in the life of charity then abode under the earth, or under heaven, and were there hid and reserved.<sup>j</sup> From these considerations it may be seen what is understood by those words in their genuine sense, which it would be impossible for any to have known, unless it had been revealed to him; for who otherwise could know who are meant by the souls of the slain, and what is understood by avenging their blood on them who dwell upon the earth? Without a revelation, it would be supposed that none but the martyrs were understood by the souls of the slain, when, nevertheless, not the martyrs only, but all those are understood who suffered persecution, and were infested by those that were in the former heaven which passed away; for these latter were of such a nature as to eject from themselves all such as professed the Lord and were in the life of charity, inasmuch as they were inwardly evil.<sup>k</sup> To what has been already said upon this subject, it may be added, that all in the spiritual world, who are inwardly evil, how moral soever their external life in the world has been, cannot at all bear any one who adores the Lord, and lives a life of charity; as soon as they see such persons, they infest and injure or treat them opprobriously. I have frequently wondered at this circumstance, as also all must do

<sup>i</sup> N. 329.<sup>j</sup> As may be seen above, n. 391, 392.<sup>k</sup> As has been said above, n. 391, 392.



who are unacquainted with it, inasmuch as the same persons, when in the world, could bear to hear preachings concerning the Lord, and also concerning charity, and even spoke doctrinally upon such things themselves, and yet when they become spirits they cannot bear them: the reason however is, because this aversion is implanted or inherent in the evil in which they are immersed; for in their evil there exists enmity, yea hatred against the Lord, and also against those who are led by the Lord, that is, who are in the life of charity; but this enmity and hatred lies concealed in their spirit, wherefore they are in them when they become spirits, and then is disclosed that antipathy or opposition to the Lord and to such as are led by him, which is inherent in evil. Take, for example, those in whom the love of ruling has predominated; the delight of such persons is to rule over others, and, if they can, over all; this delight remains with them after death, nor can it be removed, inasmuch as every delight is of the love, and the predominating love of every man constitutes his life, and that life remains to eternity; when such therefore become spirits, and find they cannot exercise the dominion over others, which, from the delight of their love, they continually affect, as they did in the world, they are enraged against the Lord; and because they are unable to injure the Lord himself, they exercise their rage against those who profess him; for the delight of their love is opposed to the delight of celestial love, this latter delight being that the Lord may rule, whereas the former delight is that they themselves may rule, which is the reason why there is inserted in this delight hatred against the Lord, and against all who are led by him, or who are in the life of charity. From these considerations it may be seen why those who professed the Lord, and lived in charity, were taken away by the Lord from the violence of such spirits, and concealed in the lower earth, and there reserved by the Lord until the judgment; and why after the judgment, they who dwelt above the earth, upon the mountains, hills or rocks, who were inwardly evil, were cast out, and they who had been hid under the earth, or under heaven, were elevated, and obtained an inheritance in the places from whence the former were ejected. From what has been observed, it may now be more fully comprehended, what is to be understood by what is said to them in the following part of this verse, namely, that they should rest for a little season until their fellow-servants and brethren, who should be killed as they were, should be fulfilled.

395. *And white robes were given unto every one of them—* That hereby are signified divine truth from the Lord, and protection, appears from the signification of white robes, as denoting divine truth from the Lord, for a robe signifies truth in general, because it is the common or general covering, and white is pre-

dedicated of truths, which are from the Lord, for whiteness is from light, and the light proceeding from the Lord as a sun is in its essence divine truth. That by white robes being given to every one of them, is also signified protection or defence, will be explained below. First, however, it shall be explained whence it is that divine truth from the Lord is here signified by white robes. All spirits and angels are clothed according to their intelligence, or according to their reception of truth in the life, for this is intelligence, and the light of their intelligence is formed into garments, which, when they are thence formed, not only appear as garments, but also are garments; for all things which exist in the spiritual world, and appear before the eyes, exist from the light and heat which proceed from the Lord as a sun. From this origin not only all things in the spiritual world are created and formed, but also all things in the natural world; for the natural world exists and subsists through the spiritual world from the Lord. Hence it is plain that the appearances which exist in heaven before the angels are altogether real, and in like manner also their garments. Inasmuch as spirits and angels are clothed according to their intelligence, and as all intelligence is of truth, and angelic intelligence of divine truth, therefore they are clothed according to truths; on this account garments signify truths; garments which are next to the body, and thence interior, signify interior truths; and the upper garments, or those which are girt about the former, signify exterior truths; whence a robe, a gown, and a cloak, which are common or general coverings, signify truths in common or general, and a white robe signifies the divine truth in general, pertaining to them from the Lord.<sup>1</sup> The reason why white robes being given to them that were under the altar, also signifies protection or defence by the Lord, is, because those robes represented the presence of the Lord with the divine truth around them, and the Lord by divine truth protects his own, for he surrounds them with a sphere of light, from which they have white robes; and when they are thus encompassed, they can no more be infested by the evil spirits who before infested them, in consequence of which they were hid by the Lord. The case is the same also with those who are elevated by the Lord into heaven, being then clothed with white robes, which is an indication that they are in divine truth, and so in safety; but concerning those who are thus clothed, more will be seen in the explication of the chapter following at verses 9, 13—17. That a robe, a gown or mantle, and a cloak, signify divine truth in general, may appear also from the following passages, as in Zechariah: “*And it shall come to*

<sup>1</sup> Concerning the garments with which the angels are clothed, more may be seen in the work concerning *Heaven and Hell*, n. 177—182; and where the signification of garments is treated of above, n. 64, 65, 195, 271.

*pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a mantle of hair to deceive"* (xiii. 4). By prophets are here signified those who teach truths from the Word, and in an abstract sense, the truths of doctrine which are from the Word, and on account of such signification, the prophets were clothed with a mantle of hair; for by a mantle of hair was signified divine truth in ultimates, which is divine truth in general, for the ultimate contains all things interior; hair also signifies the ultimate. Hence it was, that Elias from his mantle was also called a hairy man (2 Kings i. 7, 8), and that John the Baptist, who was as Elias, by reason of similar representation, had a garment of camel's hair (Matt. iii. 4). Hence it is evident, what is signified by the prophets not wearing a mantle of hair to deceive, namely, that they shall not declare truths to be falsities, and falsities to be truths, this being signified by lying or deceiving. Inasmuch as Elias represented the Lord as to the Word, which is the essential doctrine of truth, and Elisha continued the representation, and a mantle signified divine truth in general, which is the Word in ultimates, therefore the mantle of Elias was cast upon Elisha, and by it also the waters of Jordan were divided, according to what is written in the books of the Kings: "*So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him"* (1 Kings xix. 19). "*And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah the God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over"* (2 Kings ii. 8, 11—14). Here by Elijah casting his mantle upon Elisha, is signified the transferring upon Elisha the representation of the Lord as to the Word; and the mantle falling from Elijah, when he was taken away, and being taken up by Elisha, signified the same thing completed, for Elijah and Elisha represented the Lord as to the Word, and were clothed according to what they represented; the mantle signifying the Word in ultimates, which is divine truth in general, or in its whole compass. The waters of Jordan being first divided by the



mantle of Elijah, and afterwards by Elisha, signified the power of divine truth in ultimates. The waters of Jordan also signified the first truths which introduce into the church, and these first or introductory truths are such as are in the ultimates of the Word. Hence also it may appear that a mantle and robe signify divine truth in general.<sup>m</sup> The first truths are also ultimate truths, such as are in the literal sense of the Word, for by these truths man is introduced into the church, for they are first learnt, and in them are contained all interior truths which constitute the internal sense of the Word. He who does not know what a robe or mantle signifies, does not know what a cloak signifies, for a cloak, in like manner as a mantle, was a common garment, inasmuch as it encompassed the waistcoat, or interior garment, whence it has also a similar signification; consequently neither does he know what was signified by Saul's rending the skirt of Samuel's cloak, and by David's rending the skirt of Saul's cloak, also by Jonathan's giving David his cloak and garments, and by the daughters of a king being arrayed in cloaks variegated with divers colours, with many other cases in which cloaks are mentioned in the Word. Concerning Saul's rending the skirt of Samuel's cloak it is thus written: "*And as Samuel turned about to go away, he laid hold upon the skirt of his cloak, and it rent. And Samuel said unto him, Jehovah hath rent the kingdom of Israel from thee this day, and hath given it to thy companion, that is better than thou*" (1 Sam. xv. 27, 28). From these words of Samuel it is evident that the rending of the skirt of the cloak signified the rending of the kingdom from Saul, for he said, after it was done, "*Jehovah hath rent the kingdom of Israel from thee this day*" for by a king and his kingdom is signified the divine truth of the church, and by the skirt of his cloak divine truth in ultimates, or all divine truth in general; for the kings who reigned over the children of Israel represented the Lord as to divine truth, and their kingdom signified the church as to that truth; wherefore by that historical circumstance was signified that king Saul was become such that he could no longer represent the Lord, and that if the kingdom were not taken from him, the representative of the church would perish.<sup>n</sup> The same was also signified by David's rending the skirt of Saul's cloak, concerning which it is thus written: "*Then David arose, and cut off the skirt of Saul's robe privily.*"

<sup>m</sup> That Elias represented the Lord as to the Word, and in like manner Elisha, may be seen, *A. C.*, n. 2762, 5247. That what is ultimate contains interior things, and thence signifies all things in general, n. 634, 6329, 6465, 9216, 9217, 9828; that hence strength and power are in ultimates, n. 9836; that Jordan signifies entrance into the church, and that hence the waters of Jordan signify the first truths, which serve and introduce, n. 1585, 4255; and that waters denote truths, see above, n. 71.

<sup>n</sup> That kings represented the Lord as to divine truth, and that a kingdom thence signified the church as to that truth, may be seen above, n. 29, 31.

*And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And David said to Saul, Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And now, behold, I know well that thou shalt surely be king, and the kingdom of Israel shall be established in thy hand"* (1 Sam. xxiv. 4 to the end). This was done by David of the divine providence, that the same thing might be represented as above, for by the skirt of the robe, and by king Saul and his kingdom, similar things are signified. The same is also signified by Jonathan, the son of Saul, stripping himself of his robe and his garments, and giving them to David, concerning which it is thus written: "*And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle"* (1 Sam. xviii. 4). By this was signified, that Jonathan, the heir of the kingdom, transferred all his right to David; for all the things which Jonathan gave to David were representative of the kingdom, that is of the divine truth of the church, which Saul represented; for, as was said above, all the kings who reigned over the children of Israel represented the Lord as to divine truth, and their kingdom, the church as to that truth. On account of garments signifying divine truth in general, it is said of Tamar, "*And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled"* (2 Sam. xiii. 18). By the king's daughters who were virgins, are here signified the affections of truth, and thence they signified the church, as may appear from a thousand passages in the Word where mention is made of the king's daughter, of the daughter of Zion, and the daughter of Jerusalem, and also of the virgin Zion, and the virgin Jerusalem; wherefore the king's daughters also represented the truths of that affection by garments, and in general by mantles, which thence were variegated with divers colours; as also truths from good, or truths from affection, are represented by the garments of virgins in heaven; which truths are described at large by the garments of the king's daughter in David (Psalm xlv. 8, 9, 13, 14). Inasmuch as mourning in the ancient churches signified spiritual mourning, which takes place on account of the deprivation of truth, therefore this deprivation was at that time represented by mourning, and by their rending their mantles or cloaks, as appears in Job: "*Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither"* (i. 20, 21). And again, when Job's

three friends heard of the evil that was come upon him, and had made an appointment together to come to mourn with him, and to comfort him, it is said, "*And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads towards heaven*" (ii. 11, 12).<sup>o</sup> And again, in Ezekiel: "*Then all the princes of the sea shall come down from their thrones, and shall cast away their cloaks, and put off their brodered garments: they shall be clothed with terrors; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee*" (xxvi. 16). These things are said of Tyre, by which is signified the church as to the knowledges of truth and good, and in this passage the church where these knowledges are destroyed. That they have no longer any truths by which the church is formed, is signified by, "*all the princes of the sea shall come down from their thrones,*" the princes of the sea denoting primary scientific truths, and to come down from their thrones, denoting the destruction thereof, and thereby of intelligence. The same is signified by their casting away their cloaks, and putting off their brodered garments, robes denoting truths in general, and brodered garments the knowledges of truth. Their state of condemnation thence is signified by, "*they shall be clothed with terrors; they shall sit upon the earth.*" So in Micah: "*My people have accounted every one as an enemy to them for the sake of a garment, ye draw off the mantle from them that pass securely, that are returning from the war*" (ii. 8). By these words it is not to be understood that the sons of Israel have accounted any for an enemy for the sake of a garment, and that they drew off the mantles of those that passed on securely; the meaning is, that they had become enemies to those who spoke truths, and deprived of all truth those who lived well, and who had shaken off all falsities; robes and garments denoting all truth, or truth in general. By "*them that pass by securely,*" are meant those who live well; and by "*men returning from war,*" are meant those who have shaken off falsities, war denoting the combat of truth against what is false. Who cannot see that such is the spiritual import of this passage of the Word; and that the people of Israel did not account any one as an enemy for a garment, or draw off the mantle from those who passed by securely? Again, it is written in Matthew; speaking of the scribes and pharisees, the Lord says, "*But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments*" (xxiii. 5). These things the scribes and pharisees literally did, but still, by their doing so, was represented and signified that they spoke many things from the ultimates of the Word, and applied to life, and

<sup>o</sup> That to rend garments was representative of mourning on account of truth being injured or destroyed, may be seen, *A. C.*, n. 4763.



to their traditions, in order that they might appear holy and learned. By their phylacteries, which they made broad, are signified goods in the outward form, for the phylacteries were worn upon the hands, and by the hands are signified actions, because the hands are employed to act. By the borders of their garments which they enlarged, are signified external truths, such as are in the sense of the letter; garments denoting truths in general, and borders the ultimates of the same.<sup>p</sup> Again, in Isaiah: "*I will greatly rejoice in Jehovah, my soul shall exult in my God; for he hath clothed me with the garments of salvation; he hath covered me with a cloak of justice*" (lxi. 10). In this passage, by rejoicing greatly in Jehovah, is signified rejoicing in divine good; and by exulting in God, is meant exulting in divine truth; for the Lord is called Jehovah from divine good, and God, from divine truth, and from good and truth all spiritual joy is derived. To be clothed with the garments of salvation signifies to be instructed and gifted with truths; and to be covered with a cloak of justice, signifies to be filled with all truth derived from good, a cloak denoting all truth, because it denotes truth in general, and justice being predicated of good. Again, in the same prophet: "*For he put on justice as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak*" (lix. 17). These things are said of the Lord, and of his combats with the hells; for when he was in the world he reduced all things in the hells and also in the heavens to order, and this by divine truth from divine love. The garments of vengeance signify the truths by which he fought: zeal, as a cloak, signifies the divine love from which he fought; hence it is evident why the cloak is mentioned, namely, to signify the Lord's combating by divine truths from divine love.<sup>q</sup>

396. *And it was said unto them, that they should rest yet for a little time*—That hereby is signified some further duration in that state, appears without further explication; the reason why it denotes in that state, is, because time signifies state.<sup>r</sup>

397. *Until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled*—That hereby is signified until evils should be consummated, appears from the signification of their fellow-servants and brethren being to be killed as they were, as denoting evils, for to kill them is evil; and from the signification of fulfilment as denoting the consum-

<sup>p</sup> That the borders of the garments signify such truths, may be seen in the *Arcana Cœlestia*, n. 9917.

<sup>q</sup> The robe of the ephod, with which Aaron was clothed, and upon the borders of which were embroidered bells and pomegranates, as described, Exod. xxxix. 22—27; Levit. viii. 7, had a similar signification, as may be seen in the *Arcana Cœlestia*, n. 9910—9929.

<sup>r</sup> That time signifies state of life may be seen in the work concerning *Heaven and Hell*, n. 162—169.

mation. By fellow-servants are understood those who are in truths, and by brethren those who are in goods; and by fellow-servants and brethren together are understood those who are in truths from good, for in the internal sense the two are conjoined into one. Consummation is sometimes mentioned in the Word, and also the consummation of evils, but scarcely any one at this day knows what the term signifies. In three preceding articles,<sup>s</sup> it was shewn, that the former heaven consisted of such as had lived a moral life in externals, and yet in their internals were evil, and that they dwelt in high places in the spiritual world, and thence supposed that they were in heaven. Now these, because of their being inwardly evil, would not tolerate amongst them those that were inwardly good, and this on account of the disagreement of affection and thought; for all consociations in the spiritual world are effected according to the agreement of the affections, and thence of the thoughts, for angels and spirits are nothing but affections and thoughts thence derived in a human form; and inasmuch as those who on this occasion were on high, could not suffer the presence of those who were inwardly good, they therefore cast them out from amongst them, and wherever they saw them they did them evil and reproached them, wherefore they were taken away by the Lord from their violence, and concealed under heaven and preserved. These things were taking place from the time when the Lord was in the world until the time of judgment, when they who were on high places were cast down, and they who were under heaven were elevated. The reason why the evil were so long tolerated upon high places, and the good so long detained under heaven, was in order that both the latter and the former might be fulfilled or completed, that is, that the good might amount to such a number as to be sufficient to form a new heaven, and also that the evil might fall down of themselves into hell; for the Lord never casts any one down into hell, but the evil itself which is in evil spirits, cast them down.<sup>t</sup> This is effected at the time when evils are consummated, that is, are completed. The same things are evidently understood by the parable of the tares, in Matthew; in which it is said, "*So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. As therefore the tares are gathered and*

<sup>s</sup> N. 391, 392, 394.

<sup>t</sup> As may be seen explained in the work concerning *Heaven and Hell*, n. 545, 550.

*burned in the fire; so shall it be in the consummation of the age"* (xiii. 27—30, 42). Here the consummation of the age obviously signifies the last time when judgment takes place; the time of harvest is when all things are consummated or completed; the tares signify evils or those in whom evils are, and the wheat signifies goods or those who are principled therein." From what has been said, it may now in some degree be understood why it was said to them that were under the altar, that they should rest yet for a little time until their fellow-servants and their brethren, who should be killed as they were, should be fulfilled. By being killed is here signified the same as being slain," namely, to be rejected by the evil on account of the divine truth, and on account of their confession of the Lord. From these considerations it may appear what is signified by consummation, and by iniquity being consummated in the following passages. Thus in Moses, speaking of Sodom, Jehovah says, "*I will go down now, and see whether they have made a consummation, according to the cry of it which is come unto me; and if not, I will know*" (Gen. xviii. 21). Again: "*But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet consummated [fulfilled]*" (Gen. xv. 16). So again, in Isaiah: "*Now therefore be ye not mockers, lest your bands be made strong: for I have heard from with the Lord Jehovih of hosts a consummation, even a decision upon the whole earth*" (xxviii. 22). Again, in the same prophet: "*For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consummation is determined, justice is inundated. For the Lord Jehovih of hosts maketh consummation, and a decision, in the whole earth*" (x. 22, 23). Again, in Zephaniah: "*Neither their silver nor their gold shall be able to deliver them in the day of the wrath of Jehovah; but the whole land shall be devoured by the fire of his zeal: for he maketh a speedy consummation with all the inhabitants of the land*" (i. 18). And in Daniel: "*At length upon the bird of abominations shall be desolation, even to the consummation and decision it shall drop upon the devastation*" (ix. 27). The same things are mentioned in numerous other passages. By consummation and decision, in these passages, is signified the last state of the church, which takes place when there is no truth remaining, because no good, or when there is no faith in consequence of there being no charity; and when such is the state of the church, then the last judgment takes place. The reason why the last judgment then takes place, is also because the human race is the basis or foundation of the angelic heaven, for the conjunction of the angelic heaven with the human race is perpetual, and the one subsists by the

<sup>u</sup> This passage may be seen further explained in the small work concerning the *Last Judgment*, n. 65—72.

<sup>v</sup> Which is explained above, n. 392.



other ; wherefore when the basis does not correspond, the angelic heaven as it were totters ; therefore a judgment is then accomplished upon those who are in the spiritual world, that all things, in the heavens as well as in the hells, may be reduced into order.<sup>w</sup> Hence it may be known, that by consummation is understood the last state of the church, when there is no faith remaining in consequence of there being no charity. This state of the church is also called in the Word vastation and desolation, and by the Lord it is called the consummation of the age (Matt. xiii. 39, 40, 49 ; xxiv. 3 ; xxviii. 20).

398. Verses 12—14. *And I beheld when he had opened the sixth seal, and lo, there was a great earthquake ; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll, when it is rolled together ; and every mountain and island were moved out of their places.* “*And I beheld when he had opened the sixth seal,*” signifies still further predictions concerning the church : “*and lo, there was a great earthquake,*” signifies the state of the church altogether changed : “*and the sun became black as sackcloth of hair, and the moon became as blood,*” signifies that all the good of love disappeared, and thence all the truth of faith was falsified. “*And the stars of heaven fell unto the earth,*” signifies that the knowledges of good and truth perished ; “*as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind,*” signifies which the natural man has laid waste by reasonings. “*And the heaven departed as a scroll when it is rolled together,*” signifies that the spiritual man became shut. “*And every mountain and island were moved out of their places,*” signifies that all the good of love and all the truth of faith had perished.

399. *And I beheld when he had opened the sixth seal*—That hereby is signified prediction of the state of the church still further, appears from the signification of opening the seals of the book which was in the hand of the Lord, as denoting to reveal things hidden, and to predict things future.<sup>x</sup>

400. *And lo, there was a great earthquake*—That hereby is signified the state of the church entirely changed, appears from the signification of an earthquake, as denoting a change in the state of the church, for the earth denotes the church, and its quaking denotes a change of state.<sup>y</sup> That this prediction, which is signified by the opening of the sixth seal, involves a total

<sup>w</sup> That the human race is the basis and foundation of the angelic heaven, and that there is a perpetual conjunction between them, may be seen in the work concerning *Heaven and Hell*, n. 291—310.

<sup>x</sup> Concerning which see above, n. 352, 361, 369, 378, 390.

<sup>y</sup> That the earth denotes the church may be seen above, n. 304 ; and that its quaking, or moving, denotes a change of state, may be seen in the *Arcana Cœlestia*, n. 1273, 1274, 1275, 1377, 3356.

change in the state of the church, is evident from the preceding and the following part of this chapter. In what precedes it was predicted that the understanding of the Word would perish as to good, and afterwards as to truth, and at length that there would be no understanding of the Word in consequence of the prevalence of evils of life and falsities of doctrine thence derived. The destruction of the understanding of the Word as to good was signified by the red horse, which was seen to go out from the opening of the second seal;<sup>z</sup> the same thing as to truth was signified by the black horse;<sup>a</sup> and that thence there was no understanding of the Word in consequence of evils of life, and falsities of doctrine was signified by the pale horse.<sup>b</sup> Hence then it follows, from what precedes this prediction, that the church was altogether changed; the same appears also from what follows, forasmuch as it is said that "*the sun became black as sackcloth of hair, and the moon became as blood, and that the stars of heaven fell unto the earth,*" with other circumstances, signifying that there was no more any good of love, or truth of faith, and that there were no longer the knowledges of good and truth; from all which it is evident that by a great earthquake, is here signified that the state of the church was altogether changed. Moreover, that an earthquake signifies a change in the state of the church is manifest from several passages in the Word, some of which shall be adduced in what follows. The ground of this signification of an earthquake is from appearances in the spiritual world; in that world, as well as in the natural world, there are earths, valleys, hills and mountains, upon which dwell societies of spirits and angels. Those places, before the new heaven was formed upon them, were seen to undergo remarkable changes: some appeared to subside, some to be in states of concussion and commotion, and some to be rolled together as the volume or scroll of a book is sometimes rolled, and so to be taken away; some also were seen to quake and tremble as by a great earthquake. Such things were often seen by me before the new heaven was formed, and were always indications or signs that the state of the church there was changed. When they were shaken, and trembled as by an earthquake, it was a sign of such change taking place in a greater or lesser degree, and of a quality according to that of the earthquake; and when the state of the church was totally changed from good to evil and from truth to what is false, the earth then appeared to be rolled together as the scroll of a book and taken away: this is what is understood in the 14th verse of this chapter by the heaven departing as a scroll when it is rolled together. Similar things were also seen by John, for when he saw them he was in the spirit, as it is expressly said (i. 10;

<sup>z</sup> Concerning which see above, n. 364.<sup>a</sup> See n. 372.<sup>b</sup> Concerning which see n. 381.

iv. 2); and he who sees in the spirit sees the things which exist and appear in the spiritual world. From these considerations it is now evident, that by an earthquake is signified a change in the state of the church, namely, from good to evil, and from truth to what is false. The same may also appear from the signification of quakings and tremblings of the earth mentioned in the following passages; thus in Joel: "*The earth was moved before him; the heavens trembled; the sun and the moon were darkened, and the stars withdrew their shining*" (ii. 10). By the earth and the heavens in this passage, as in several other passages, is signified the church; by the earth, the external church; and by the heavens the internal church. By the external church is understood worship from good and truth in the natural man; and by the internal church, the good of love and faith, which is in the spiritual man, whence worship is derived; for there is an internal and an external, or a spiritual and a natural man; and the case is similar with respect to the church, for the church is in man, and consists of the men in whom it is. The change and perversion of the church is signified by the earth quaking, and the heavens trembling. By the sun and the moon being darkened, is signified that there remained no good of love, nor any truth of faith; and by the stars withdrawing their shining, is signified that there were no longer any knowledges of truth and good. So in Isaiah: "*I will make a man man [virum hominem] more rare than pure gold. Therefore I will shake the heaven, and the earth shall be moved out of its place, in the indignation of Jehovah of hosts, and in the day of the wrath of his anger*" (xiii. 12, 13). By a man man, in this passage, is understood intelligence, the scarcity of which is meant by being more rare than pure gold. By intelligence is meant that which is derived from truths, for truths are the foundation of all intelligence. By shaking the heaven, and by the earth being moved out of its place, is signified the dissipation of the good of love and the truth of faith, and of worship in externals thence derived; the heaven and the earth signifying here, as above, the internal and the external of the church, the former being the good of love and faith, and the latter the worship thence derived; for according to the quality of the internal of the member of the church, such is his external, inasmuch as the latter proceeds entirely from the former. Without this there are only external inanimate worship and expression without spirit, and thought from which expression flows, and will from which gesture comes, without life, for there is no spiritual principle therein from which life is derived. What is signified by the indignation of Jehovah, and the wrath of his anger, will be explained in treating upon the 17th verse below. Again, in the same prophet: "*The windows from on high are opened, and the foundations of the earth are shaken, in breaking the earth is*



*broken, in commotion the earth is moved, in nodding the earth nods as a drunkard, it totters like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again*" (xxiv. 18—20). That these things are not said of the earth but of the church, must be evident to every one; for who can understand from them that the foundations of the earth are shaken, that the earth is moved, and nods like a drunkard, and also that it totters like a cottage? but when instead of the earth the church is thought of, these expressions are easily understood. That the change and perversion of the church are here signified is evident from its being said, "*the transgression thereof shall be heavy upon it, and it shall fall and shall not rise again;*" by the windows from on high, which are said to be open, is understood an inundation of evil and of what is false. So in David: "*Then the earth shook and trembled: the foundations of the mountains trembled, because he was wroth*" (Psalm xviii. 7). By these words also it is not to be understood that the earth shook and trembled, and that the foundations also of the hills were moved, but the church and the truths upon which the church is founded are meant; for the earth signifies the church, and the foundations of the mountains signify the truths on which it is founded, which are truths derived from good; "*Because he was wroth,*" signifies the same thing as the expression, "*The wrath of Jehovah,*" which occurs in different parts of the Word. The reason why these things are thus described is from appearances in the spiritual world, where such commotion takes place when the state of the church is changed with those who dwell there. Moreover, in that world they who are principled in truths dwell below in mountains, for all the habitations of the angels are in such order that they who are principled in the good of love to the Lord dwell upon mountains, and they who are principled in truths from that good dwell below them, and when the state of these latter is changed as to truths, then their habitations tremble, and thus the foundations of the mountains are moved. That such things are in the spiritual world, and that they exist from the changes of the state of the church there, could be known to no one unless it had been revealed. So in Nahum: "*The mountains quake before Jehovah, and the hills melt, and the earth is burned at his presence, yea the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are overturned before him*" (i. 5, 6). Mountains, in the Word, in a good sense, signify the church in which love to the Lord is the reigning principle, and hills signify the church in which neighbourly love is the reigning principle; hence by mountains is signified love to the Lord, and by hills love towards our neighbour; the reason of which is, because the

angels who are principled in love to the Lord dwell upon mountains, and they who are principled in love towards their neighbour dwell upon hills. When therefore, instead of love to the Lord, the love of self reigns, and instead of neighbourly love, the love of the world, then the mountains are said to tremble, and the hills to melt; for such is actually the case in the spiritual world, but not with the angels who are in heaven, but with the spirits who made to themselves the likeness of heaven upon mountains and hills before the last judgment. Inasmuch as the love of self and of the world is here understood, therefore the mountains are said to melt, and the earth to be burned, also the world, and all that dwell therein, likewise that the fury of Jehovah is poured out like fire; for fire signifies those loves, and to melt and to be burned signify to perish by them. By the rocks which are overturned are signified the truths of faith, because they who are principled in faith, and do good from obedience, although not from charity, dwell upon rocks in the spiritual world. So in Job: "*Jehovah who maketh the earth to quake out of its place, so that the pillars thereof tremble*" (ix. 5, 6). And in Jeremiah: "*But Jehovah is God in truth, he is the living God, and king of the age: from his anger the earth trembleth, and the nations shall not be able to abide his indignation*" (x. 10). Here also by the earth is signified the church, but the church as immersed in falsities, and which is said to tremble when these are believed and called truths. By nations are signified evils of falsity, the casting down of which into hell, and their destruction, are signified by, "*And the nations shall not be able to abide his indignation.*" In consequence of the earth here signifying the church immersed in falsities, it is said of Jehovah that he is God in truth, the living God, and King of the age; for he is called God and King from divine truth, the living God from divine truth in the heavens, and King of the age from divine truth in the earths; and inasmuch as where truth is treated of in the Word, good is treated of at the same time, on account of the heavenly marriage in every part of the Word, and hence, on the other hand, where what is false is treated of, evil is also treated of, mention is therefore made of the nations, by which are signified the evil of what is false. What these evils are, or the evils which flow from the falsities of doctrine, shall be illustrated by this instance: where the doctrine prevails that faith alone saves man, and not the good of life, likewise that nothing of evil can be imputed to him who has faith, and that man may be saved by faith alone, even in the last moment of his life, if he then only believe that the Lord has liberated all from the yoke of the law by his fulfilment thereof, and made propitiation by his blood, then the evils which man does in consequence of such a faith are the evils of that which is false. Again, in Ezekiel: "*In the day*"

*in which Gog shall come upon the land of Israel, wrath shall rise up in my anger, and in my zeal, and in the fire of indignation will I speak: Surely there shall be in this day a great earthquake upon the land of Israel so that they shall tremble together before Me, the fishes of the sea, and the bird of the heavens, and the wild beast of the field, and every reptile creeping upon the earth, and every man who is upon the faces of the earth, and the mountains shall be overturned, and the steps shall fall, and every wall shall fall in ruins to the earth"* (xxxviii. 18—20). By Gog is signified external worship without internal, and by the land of Israel is signified the church. Hence it is evident what is signified by Gog coming upon the land of Israel in that day. That then there shall be a great earthquake, signifies the change of the church, and the inversion thereof; for external worship derives all its quality from internal worship, so that according to the quality of the internal, such is the external; hence where there is not internal worship, the external worship is not properly worship, but only gesture and speech, the thought which is then exercised being from the natural memory alone, and the affection being in the gesture of the body only, as customary before men. By the fishes of the sea, the bird of the heavens, the wild beast of the field, and every reptile creeping upon the earth which shall tremble, are signified all things appertaining to man; for by the fish of the sea are signified natural things, either in common or in general, and specifically the scientifics of the natural man; by the bird of the heavens are signified intellectual things in general, and specifically thoughts derived from truths, but in the present case from falsities; by the wild beast of the field are signified the affection and lust of what is false, and of evil thence derived; and by the reptile creeping upon the earth, is signified the sensual principle, which is the ultimate of the natural, together with its delights and scientifics. All things pertaining to man being thus signified by these expressions, it is therefore said, "*And every man who is upon the faces of the earth,*" every man here denoting, in the spiritual sense, all things pertaining to man, as to intelligence and wisdom. That all the good and all the truth of love shall perish, and that thus everything evil and false will break in without resistance, is signified by the mountains being overturned, the steps, and every wall falling to the ground. By the mountains are signified the goods of love; by the steps, truths thence derived; and by the wall is signified defence; and where there is no defence, there everything evil and false breaks in without resistance. Any one may see that these expressions are not to be taken literally, as such things as are here mentioned cannot be said to shake or tremble at the presence of Jehovah. Again, in Jeremiah: "*At the noise of the fall of Edom and of the inhabitants of Theman, the earth trembled, a cry and the voice thereof was*



*heard in the sea Suph*" (xlix. 21). This is spoken of Edom and the inhabitants of Theman, and by these are understood, not the inhabitants themselves, but the evils and falsities which are opposed to the Lord's celestial kingdom. Hence by the earth trembling at the noise of their fall, is signified the change of the church, and also its perishing by those evils and falsities; the cry, the voice whereof was heard in the Red Sea [the sea Suph], signifies damnation, this being signified by that sea,<sup>c</sup> a cry being predicated of the damnation of evil, and voice, of what is false. Again, in David: "*O God, thou hast forsaken us, thou hast made a breach in us, thou hast been displeased; do thou restore to us rest. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh*" (Psalm lx. 1, 2). Here the falling away of the church, and thence the irruption of falsities and the perversion of truth are signified by the breach; for this is what is meant by, "*Thou hast made the earth to tremble, thou hast broken it,*" the earth denoting the church. Again, in Haggai: "*For thus saith Jehovah of hosts; Yet once, a little while, and I will shake the heavens, and the earth, and the sea, and the dry [land]; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith Jehovah of hosts*" (ii. 6, 7). These things are said concerning the rebuilding of the temple in Jerusalem, and by the new temple there is signified the new church to be established by the Lord. By, "*Yet once, a little while,*" and by, "*I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory,*" are signified all who are in good.<sup>d</sup> By house is signified the church, and by glory, divine truth. This new church is further described in the same chapter in these words: "*The glory of this latter house shall be greater than of the former, saith Jehovah of hosts; for in this place will I give peace, saith Jehovah of hosts*" (verse 9). And the judgment which shall precede the establishment of this church, and shall take place in the spiritual world, is described in the following words: "*I will shake the heavens, and the earth, and the sea, and the dry land;*" and by the heavens and the earth are understood all the interior things of the church, and by the sea and the dry land, all the exterior things thereof. So in the Evangelists: "*For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places*" (Matt. xxiv. 7; Mark xiii. 8; Luke xxi. 11). By nation rising against nation, and kingdom against kingdom, is here signified that evil shall combat with evil, and the falsity with falsity; nation signifying the good of the church, and in an opposite sense its evil, and kingdom signifying the truth of the church, and in an op-

<sup>c</sup> As may be seen in the *Arcana Cælestia*, n. 8099.

<sup>d</sup> See above, n. 175, 131.

posite sense what is false. By there being famines, and pestilences, and earthquakes in divers places, is signified that goods and truths, and the knowledges of good and truth, will be no more, and thus that the state of the church will be changed, which is signified by the earthquakes. In these chapters of the Evangelists the successive states of the church even to its consummation are predicted, but they are described by mere correspondences.<sup>e</sup> It is recorded also in the Word that there was a great earthquake when the Lord suffered upon the cross, and also when the angel descended and rolled away the stone from the door of the sepulchre, each of which signified the change in the state of the church. Concerning the earthquake which took place when the Lord suffered, it is thus written: "*And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God*" (Matt. xxvii. 51, 54). Again concerning the earthquake which took place when the angel rolled away the stone from the door of the sepulchre, it is said: "*And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it*" (Matt. xxviii. 2). Those earthquakes took place as signs of the state of the church being then changed; for the Lord, by his last temptation, which he sustained in Gethsemane and upon the cross, conquered the hells, and reduced all things in them and in the heavens to order, and also glorified his human principle, that is, made it divine, and therefore it was that the earth quaked and the rocks were rent. By the veil of the temple being rent in twain from the top to the bottom, was signified that the Lord's human principle was made divine; for within the veil was the ark in which was the testimony, and by the testimony was signified the Lord as to his divine human principle,<sup>f</sup> the veil signifying the external of the church which was with the Jews and Israelites, and which covered their eyes, so that they could not see the Lord and the divine truth, or the Word in its own light. The same was also signified by the earthquake which took place when the angel descended from heaven and rolled away the stone from the door of the sepulchre, namely, the state of the church being altogether changed; for the Lord then rose again, and as to his human principle, glorified, or made divine, took upon him all dominion over heaven

<sup>e</sup> Which are explained in the *Arcana Cœlestia*, n. 3353—3356, 3486—3489, 3650—3655, 3751—3759, 3897—3901; 4056—4060, 4229—4231, 4332—4335, 4417—4424.

<sup>f</sup> As was shewn above, n. 392.

and earth, as he said himself in Matthew (xxviii. 18). The angel rolling away the stone from the door of the sepulchre and sitting upon it, signified that the Lord removed all the falsity, which intercepted and hindered approach to him, and thus that he opened divine truth; for stone signifies divine truth, which the Jews falsified by their traditions; hence it is said that the chief priests and Pharisees sealed the stone and set a watch (Matt. xxvii. 66); but that an angel from heaven came and rolled it back, and sat upon it. The circumstances, however, mentioned respecting the earthquakes, the veil of the temple, and the stone before the door of the sepulchre, are but few in number; nevertheless they have an extensive signification, for every particular recorded in the gospels concerning the passion of the Lord involves and signifies heavenly arcana. By the earthquakes mentioned in other parts of the Revelation, are also signified changes in the state of the church, as in chap. viii. 5; xvi. 18, 19.

401. *And the sun became black as sackcloth of hair, and the moon became as blood*—That hereby is signified that all the good of love disappeared, and thence that all the truth of faith was falsified, appears from the signification of the sun, as denoting, in the supreme sense, the Lord as to divine love, and thence the good of love to the Lord, which is from the Lord in man, of which we shall speak presently; and from the signification of "*black as sackcloth of hair*," as denoting that it disappeared; black being predicated of darkness, and thus of what does not appear from any light. It is said, "*as sackcloth of hair*," because the sensual principle of man is understood, which is the lowest part of the natural, and consequently surrounding the interiors, in which it induces darkness. There are two minds pertaining to man, a spiritual mind, and a natural; the spiritual mind thinks and perceives from the light [*lux*] of heaven, but the natural mind thinks and perceives from the light of the world; from this latter, man has a light [*lumen*], which is called natural light. This latter mind is what is called the natural man, but the former is what is called the spiritual man. Inasmuch as the natural mind is below or without the spiritual mind, it is consequently also around it, for it covers and includes it, and on this account it is that the expression sackcloth of hair is here used; for when the spiritual mind, which is the superior and interior mind, is shut, then the natural mind, which is inferior and exterior, is in darkness as to all things pertaining to heaven and the church, for all light which pertains to man's natural mind, and constitutes the intelligence thereof, is derived from the light of his spiritual mind, which light is the light of heaven. The sensual principle, which is the ultimate of the natural, appears also as it were hairy in the



light of heaven ; hence it is that hair signifies the ultimate of the natural man, which is his sensual principle.<sup>g</sup> These things are mentioned in order that it may be known why it is said that the sun became black as sackcloth of hair. The same appears from the signification of moon, as denoting spiritual truth, which is called the truth of faith, concerning which we shall treat presently ; and from the signification of its becoming as blood, as denoting that truth was falsified, for blood, in the genuine sense, signifies divine truth, and in the opposite sense, violence offered to it, thus divine truth falsified<sup>h</sup> ; hence it is manifest why it is said that the moon became as blood. The reason why the sun signifies the Lord as to divine love, and thence in man the good of love to the Lord, which is from the Lord, and that the moon signifies spiritual truth, is, because the Lord in the heaven where the celestial angels are, appears as a sun, and in the heaven where the spiritual angels are, as a moon. His appearance as a sun is from his divine love, for the divine love appears as fire, whence the angels in the heavens have their heat ; and hence by celestial and spiritual fire, in the Word, is understood love ; but the Lord's appearance as a moon is from the light of that sun, for the moon derives her light from that sun, and the light in heaven is divine truth, which is therefore signified by light in the word.<sup>i</sup> That by sun in the Word is signified the Lord as to divine love, and in man the good of love to the Lord, and that by moon is signified the Lord as to divine spiritual truth, appears from the following passages ; as in Matthew : "*And after six days Jesus taketh Peter, and James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them : and his face did shine as the sun, and his raiment was white as the light*" (xvii. 1, 2). The Lord, on this occasion, as to his face, appeared as the sun, and as to his raiment, as the light, because he was then seen in his divinity, for the face corresponds to love, and garments corresponds to truths ; and because the divine love was in him, therefore his face shone as the sun, and because the divine truth was from him, therefore his raiment became as the light ; the light also in heaven is the divine truth proceeding from the Lord as a sun.<sup>j</sup> The Lord appears in like manner in heaven before the angels, when he presents himself to them, but on such occasions he appears out of, or without, the sun. Thus he was also seen by John when he appeared to

<sup>g</sup> As may be seen, *A. C.* n. 3301, 5247, 5569—5573.

<sup>h</sup> Concerning which signification see above, n. 329.

<sup>i</sup> Concerning the sun and moon in the heavens, and concerning the heat and light thence proceeding, see what is said in the work concerning *Heaven and Hell*, n. 116—125, and n. 126—140.

<sup>j</sup> That the face, when it is predicated of the Lord, denotes love and every good, may be seen in the *Arcana Coelestia*, n. 5585, 9306, 9546, 9888 ; and that raiment, when predicated of the Lord, signifies divine truth, may be seen above, n. 64, 195.

him, at which time John was in the spirit; as where it is said of the Son of Man, that "*his countenance was as the sun shineth in his strength*" (Rev. i. 16). That it was the Lord who was thus seen is evident from what has been said above,<sup>k</sup> where this subject is treated of. In like manner, when the Lord was seen by John as an angel, it is written, "*And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire*" (Rev. x. 1); for by angels, in the spiritual sense of the Word, are not understood angels, but something divine from the Lord, inasmuch as the Divine principle which appears from them is not of the angels themselves, but of the Lord in them. In like manner with respect to the divine truth which they speak, and which is full of wisdom, they do not speak it from themselves, but from the Lord, for they once were men, and men derive all their wisdom and intelligence from the Lord. Hence it may appear, that by an angel, in the Word, is understood the Lord, and that it was the Lord who appeared as a sun, as described in the above passage.<sup>l</sup> Hence also when the church was represented by a woman, she appeared to be encompassed with the sun; concerning which it is thus written: "*And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars*" (Rev. xii. 1). That by the woman here mentioned is signified the church, will be seen in the explication of the passage in its proper place;<sup>m</sup> and because the church is from the Lord, therefore she was seen encompassed with the sun. What is signified by the moon under her feet, and by the crown of twelve stars upon her head, will also be shewn in the explication of that chapter. Hence it is said by David, "*The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain*" (2 Samuel xxiii. 3, 4). By the God of Israel, and by the rock of Israel, is here understood the Lord as to the church, and as to divine truth therein; by the God of Israel, as to the church, and by the rock of Israel, as to divine truth therein; and inasmuch as the Lord is the sun of the angelic heaven, and the divine truth proceeding from him is the light of that heaven, it is therefore said of the divine per-

<sup>k</sup> N. 63.

<sup>l</sup> That by an angel in the Word is understood something divine from the Lord may be seen in the *Arcana Cælestia*, n. 1925, 2821, 3039, 4085, 6280, 8192; that on this account angels in the Word are called gods, n. 4295, 4402, 7268, 7873, 8301.

<sup>m</sup> That woman signifies the church, may be seen in the *Arcana Cælestia*, n. 252, 253, 749, 770.

son who here spake, and who is the divine truth, "*And he shall be as the light of the morning when the sun riseth;*" and inasmuch as this is pure, and proceeds from his divine love, it is therefore added, "*even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain,*" for the shining or splendour of the light, or of the divine truth proceeding from him, is from the divine love; "*after rain,*" signifies after communication and reception, for its splendour in this case is with angels and men to whom it is communicated, and by whom it is received." In like manner it is said, in the book of Judges, respecting those who love Jehovah. "*But let them that love him be as the sun when he goeth forth in his might*" (v. 31).<sup>o</sup> Concerning those who love Jehovah, it is here said, "*Let them that love him be as the sun when he goeth forth in his might,*" by which is signified the operation of the Lord's divine love in them. Again, respecting the same characters, it is said in Matthew: "*Then shall the just shine forth as the sun in the kingdom of their Father*" (xiii. 43). In the Word, they are called just, who love the Lord, that is, who from love to the Lord do his commandments; and the faces of such shine with an effulgence like that of the sun, because the divine love of the Lord is communicated to them and received by them, by virtue of which the Lord is in the midst of them, that is, in their interiors, which manifest themselves in the face.<sup>p</sup> Again, in David: "*His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in the clouds*" (Psalm lxxxix. 36, 37). These things are said concerning the Lord, and concerning heaven and his church, for by David, who is there treated of in the literal sense, is understood the Lord.<sup>q</sup> By his seed which shall continue for ever, are signified the divine truth, and also all those who shall receive it. By his throne which shall endure as the sun, are signified heaven and his church, which are principled in celestial good, which is the good of love. By his throne which shall be established as the moon for ever, is signified heaven and the church, which are principled in spiritual good, which is the divine truth. By a faithful witness in the clouds, is signified the Word in the literal sense, which is called a witness because it testifies, and because the clouds sig-

<sup>n</sup> That the rock and the stone of Israel signify the Lord as to divine truth, may be seen, *A. C.*, n. 6426, 8581, 10,580; and that light is the divine truth proceeding from the Lord as a sun, and thus from his divine love, may be seen in the work concerning *Heaven and Hell*, n. 126—140.

<sup>o</sup> That Jehovah, in the Word, is the Lord as to the divine good of divine love, may be seen in the *Arcana Cœlestia*, n. 1736, 2921, 3035, 5041, 6303, 6281, 8864, 9315, 9373, 10,146.

<sup>p</sup> That they are called just who are in the good of love to the Lord, may be seen above, n. 204.

<sup>q</sup> As may be seen above, n. 205.



nify the literal sense of the Word. Again: "*They shall fear thee with the sun, and before the moon, a generation of generations. In his day shall the just flourish; and abundance of peace until the moon is not. His name shall endure for ever, before the sun shall the name of the Son continue: and all nations shall be blessed in him*" (Psalm lxxii. 5, 7, 17). These things also relate to the Lord, for this psalm treats concerning him; and inasmuch as the Lord appears in heaven to those who are in his celestial kingdom as a sun, and to those who are in his spiritual kingdom as a moon, therefore it is said, "*They shall fear thee with the sun, and before the moon, a generation of generations. In his day shall the just flourish; and abundance of peace until the moon is not,*" signifies, that they who are principled in love to the Lord, shall continue in truths from that good, forasmuch as truths with those who are in the celestial kingdom, or who are in love to the Lord, are implanted in them, for they are called just who are principled in the good of love, and peace is predicated of that good. But that it may be known how the other words are to be understood, namely, "*until the moon is not,*" it may be necessary to make the following observations. The light proceeding from the Lord as a sun, differs from the light which proceeds from him as a moon in the heavens, as much as the light of the sun in the world in the day-time differs from the light of the moon in the night; in like manner the intelligence of those who are in the light of the sun of heaven, differs from the intelligence of those who are in the light of the moon there; wherefore, they who are in the light of the sun there are in pure divine truth, but they who are in light of the moon there are not in pure divine truth, for they are in many falsities, which they have derived from an imperfect understanding of the literal sense of the Word, which falsities still appear to them as truths. Hence it may appear what is signified by these words, "*until the moon is not,*" namely, until what is false with them, and which appears as truth, is no more, but instead thereof, pure truth which makes a one with the good of love. It is however to be observed, that the falsities of those who are in the light of the moon in the heavens, are falsities in which there is no evil, and that, therefore, they are accepted by the Lord as if they were truths.<sup>r</sup> This, therefore, is what is signified by, "*until the moon is not,*" as having relation to those who are understood by the just, in whom there is abundance of peace. But, in the supreme sense, these words have relation to the Lord as to his divine human principle, denoting that this shall become the divine good of the divine love, wherefore it is also added, "*before the sun shall the name of the Son continue,*" and by the Son is understood the Lord's

<sup>r</sup> Concerning these falsities, see what is said in the *Doctrine of the New Jerusalem*, n. 21.

divine human principle ; and inasmuch as by nations are understood those who are in good, or who receive the good of love from the Lord, it is therefore said, "*and all nations shall be blessed in him.*"<sup>s</sup> Again, in Isaiah : "*And there shall be upon every high mountain, and upon every lofty hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days*" (xxx. 25, 26). These things are said concerning the last judgment, which is understood by the day of the great slaughter when the towers shall fall. By the towers which shall fall are understood those who are in evils, and thence in falsities, specifically those who are in the love of ruling by the holy things of the church.<sup>t</sup> That it shall then be given to those who are in love to the Lord and in charity towards their neighbour, to understand truths, is signified by, "*And there shall be upon every high mountain, and upon every lofty hill, rivers and streams of waters.*" They who are upon the high mountains, are those who are principled in the good of love to the Lord, high mountains signifying that good ; and they who are upon lofty hills, are those who are principled in the good of charity towards their neighbour, hills signifying that good ; rivers and streams of waters signify intelligence from truths. That then the truth of the Lord's spiritual kingdom shall be such as the truth of his celestial kingdom had formerly been, and truth in the celestial kingdom shall become the good of love, is understood by, "*Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days ;*" for by light is understood the divine truth proceeding from the Lord ; by the light of the moon is meant the divine truth in the spiritual kingdom, and by the light of the sun, the divine truth in the celestial kingdom ; by sevenfold is signified full and perfect, and truth is then full and perfect when it becomes good, or is good in form. It may be evident to any one, that the sun and moon in the heavens are here understood, and not the sun and moon in the earths. It is also to be observed, that when the last judgment is performed or executed, the Lord appears in the heavens in much greater effulgence and splendour than at other times, and this because the angels there are then to be more powerfully defended, for things inferior, with which the exteriors of the angels have communication, are then in a state of perturbation ; and hence also it is that, the last judgment being treated of in this place, it is said "*the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven*

<sup>s</sup> That by nations are signified those who are in good, and by people those who are in truths, may be seen above, n. 331.

<sup>t</sup> As may be seen in the work concerning the *Last Judgment*, n. 56, 58.

*days ;*" and hence also it is said that there shall then be rivers and streams of waters upon every high mountain, and upon every lofty hill, by which is signified abundant intelligence with those who are upon the superior mountains and hills, forasmuch as it is the inferior mountains and hills upon which judgment is executed." Again, in the same prophet: "*Thy sun shall no more go down, neither shall thy moon withdraw itself: for Jehovah shall be thy everlasting light, and the days of thy mourning shall be fulfilled*" (lx. 20). These words treat of the Lord, and of the new heaven and the new earth, that is, concerning the church to be established by him. That the good of love to the Lord should not perish, nor the good of charity towards their neighbour in those who belong to that church, is understood by, "*thy sun shall no more go down, neither shall thy moon withdraw itself;*" for, to those who are in the good of love to him, the Lord appears as a sun, and to those who are in truths from the good of charity towards their neighbour, as a moon; hence by thy sun is signified the good of love to the Lord, and by thy moon the good of charity, which, in its essence, is truth from good. That they shall continue to eternity in truths from the good of love, and in truths from the good of charity, is understood by "*Jehovah shall be thy everlasting light, and the days of thy mourning shall be fulfilled.*" Everlasting light is predicated of those who are in the good of love to the Lord, and the fulfilling of the days of mourning, of those who are in the good of charity towards their neighbour, or in truths originating in good; for mourning in the ancient churches represented grief on account of the loss or deprivation of truth and good; the days of mourning, therefore, being fulfilled, signifies that thus they shall be for ever in truths from good. From these considerations it is evident, what is signified by the sun becoming black as sackcloth of hair, and by the moon becoming as blood, namely, the disappearance of the good of love to the Lord, and thence the falsification of truth. Things nearly similar are also signified in the following passages; as in Isaiah: "*Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of the heavens and the constellations thereof shine not with their light: the sun shall be darkened in his rising, and the moon shall not cause her light to shine. And I will visit upon the world for their wickedness, and upon the impious for their iniquity*" (xiii. 9—11). Here, by "*the day of Jehovah coming, cruel both with wrath and fierce anger,*" is signified the day of the last judgment; by the stars of heaven

" That the Lord appears to those who are in his celestial kingdom as a sun, and to those who are in his spiritual kingdom as a moon, may be seen in the work concerning *Heaven and Hell*, n. 116—127; and that the light from them is the divine truth, n. 127—140.



and the constellations thereof not shining with their light, the sun being darkened in his rising, and the moon not causing her light to shine, is signified, that the knowledges of good and truth have perished, likewise the good of love to the Lord, and the good of charity towards the neighbour, and consequently, the truth which is called the truth of faith; for by stars are signified the knowledges of good; by constellations, the knowledges of truth; by the sun is signified the good of love to the Lord, and by the moon, the good of charity towards our neighbour, which, in its essence, is truth from good, and is called the truth of faith. The sun is said to be darkened in his rising, and the moon not to cause her light to shine; not that the sun and moon in the angelic heavens are darkened, for the sun there is always in its effulgence, and the moon in its splendour; but before those who are in evils and falsities thence derived, this is the case with respect to goods and truths; wherefore these things are said according to appearance, for they who are in evils, and in falsities thence derived, avert themselves from the good of love and charity, consequently from the Lord, and then they will nothing but evil, and see nothing but what is false, and they who so will and think, see nothing but darkness and obscurity in such things as pertain to heaven and the church. Inasmuch as such persons are understood, with whom the sun is darkened and the moon does not cause her light to shine, therefore mention is made of laying the land desolate, and of destroying the sinners thereof out of it, and afterwards of visiting upon the world for their wickedness, and upon the impious their iniquity; and by the land and the world is signified the church; by laying it desolate, is signified that good is no more; and by visiting upon the world their wickedness, and upon the impious their iniquity, is signified the last judgment. Again, in Ezekiel: "*And when I shall put thee out, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine. All the luminaries of light in the heavens will I make dark over thee, and set darkness upon thy land, saith the Lord Jehovah*" (xxxii. 7, 8). These things are said concerning Pharaoh, king of Egypt, by whom is there signified the natural man separate from the spiritual, which, when it is so separated, man is altogether in thick darkness as to all things of heaven and the church, and in proportion to the degree of such separation those things are denied; for the natural man can see nothing in such things from itself, but by the spiritual man from the Lord, the latter man being in the heat and light of heaven, whereas the former is only in the heat and light of the world. Hence it may appear how all the particulars in the above passage are to be understood, namely, that by the heavens, which are said to be covered, are signified man's interiors which are in the light of

heaven; by the stars thereof, which are said to be made dark, are signified the knowledges of good and truth; by the sun being covered with a cloud, the good of love to the Lord; by the moon, which does not cause her light to shine, is signified the good of neighbourly love or charity, and the truth of faith thence derived; by all the luminaries of light, which are said to be made dark, are signified all truths, and by the darkness, which shall be set upon the land, are signified falsities. So in Joel: "*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand. A day of darkness and of thick darkness, a day of cloud and obscurity, as the morning spread upon the mountains, a great people and a strong. Before him the earth is moved; the heavens tremble: the sun and the moon are darkened, and the stars withdraw their shining. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of Jehovah come. Multitudes, multitudes in the valley of decision: for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining*" ii. 1, 2, 10, 31; iii. 14, 15). So in the Evangelists: "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken*" (Matt. xxiv. 29; Mark xiii. 24, 25). And again, in the Revelation: "*And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise*" (viii. 12). And again: "*And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit*" (ix. 2). That in these passages, by the sun and the moon being darkened, is signified that there no longer remained any good and truth, may appear from what has already been said, without any further explanation. On account of this signification of the sun being darkened, the sun was darkened when the Lord was upon the cross, because in the church, which was then amongst the Jews, he was entirely rejected, and they were consequently in dense darkness, or falsities. Thus it is said in Luke: "*And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst*" (xxiii. 44, 45). This was done for a sign and a token that the Lord was denied, and that hence there was not any good and truth remaining amongst those who were of the church; for all signs from the heavens which took place amongst them represented, and thence signified, things pertaining to the church, because the church with

them was a representative church, or consisted of such things in externals as represented, and thence signified, internal things of the church. The darkness over the whole land signified that, with those who were of the church, there were nothing but falsities of evil, the whole earth denoting the whole church, and darkness denoting falsities; the darkness continuing for three hours, namely, from the sixth to the ninth hour, signified that they were altogether destitute of truth, and in principles merely false, for the number three signifies what is full, whole, and complete, and six and nine signify all things in the aggregate, in the present case falsities and evils; and inasmuch as their being in falsities and evils was a consequence of their denial of the Lord, it is therefore added, "*and there was darkness, and the sun was darkened,*" the Lord being thereby understood, who is said to be darkened when falsities so prevail in the church that he is not acknowledged, and when evils so prevail as to crucify him." Again, it is written in Micah: "*Thus saith Jehovah concerning the prophets that seduce the people, that bite with their teeth, and cry, peace; therefore night shall be unto you, that ye shall not have a vision; and darkness shall rise upon you, that ye shall not divine; and the sun shall set over the prophets, and the day shall grow black over them*" (iii. 5, 6). What these words signify in the spiritual sense, may be seen above,<sup>v</sup> where they are explained. Again, in Amos: "*And it shall come to pass in that day, saith the Lord Jehovah, that I will cause the sun to set in mid-day, and I will darken the earth in the day of light*" (viii. 9). By these words is signified that in the church, where the Word is, from which Word it may be known what is good and true, there is nevertheless nothing but evil and falsity. To cause the sun to set, and to darken the earth, are expressions denoting the evil of the life, and the falsity of doctrine in the church; for by the rising of the sun is signified the good of love, which is the good of life, and by the setting of the sun is signified the evil of the love, which is evil of the life; and by the darkening of the earth is signified the falsity of doctrine thence derived, darkness signifying falsities, and the earth the church. By noon, and the clear day is signified, that the knowledges of good and truth may be there, because they have the Word; the mid-day having reference to the knowledges of good, and the day of light, to the knowledges of truth. The reason why they are from the Word is, because these things are said of the church where the Word is. So in Habakkuk: "*The mountains saw thee, and were moved: the overflowing of the waters passed by; the deep*

<sup>v</sup> That all things, even to the most minute particular, which are recorded in the Word concerning the passion of the Lord, are significative of things spiritual, may be seen above, n. 64, 83, 195.

<sup>w</sup> N. 372.



*uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitations; for light thine arrows went abroad, for splendour the lightning of thy spear"* (iii. 10, 11). In this chapter the advent of the Lord, and the last judgment consequent on that event, are treated of. By the mountains being moved, and the overflowing of the waters passing by, is signified the rejection of those who are in the love of self and of the world, through the falsities of evil into which they are let. Mountains signify the loves of self and of the world; and the overflowing of the waters signifies the immersion into falsities thence derived; waters denoting falsities, and overflowing denoting immersion therein. That genuine truths and goods do not then appear to them, but instead thereof imaginary truths and goods, which in themselves are falsities and evils, is signified by, "*For light thine arrows went abroad, for splendour the lightning of thy spear;*" arrows, or lightnings, signifying imaginary truths, which in themselves are falsities, and the lightning of the spear signifying imaginary goods, which in themselves are evils of what is false. Such signs also appear in the spiritual world, among those who are in falsities from the loves of self and the world, when the last judgment takes place, at which time they are rejected. Inasmuch as in the above prophet it is said, "*The sun and moon stood still in their habitations,*" it shall also be explained what is signified by the sun resting in Gibeon, and the moon in the valley of Ajalon; concerning which it is thus written in Joshua: "*Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the sons of Israel, and he said in the eyes of Israel, Sun, rest thou in Gibeon; and thou, moon, in the valley of Ajalon. And the sun rested, and the moon stayed, until the nation was avenged upon its enemies. Is not this written on the book of Right [Recti]? So the sun stood in the midst of heaven, and hasted not to go down about a whole day"* (x. 12, 13). In this passage its being said that the sun stood in Gibeon, and the moon in the valley of Ajalon, signified that the church was altogether vastated as to all good and truth, for this took place on the occasion of a battle against the king of Jerusalem and the kings of the Amorites; and by the king of Jerusalem is signified the truth of the church altogether vastated by falsities, and by the kings of the Amorites, the good of the church vastated by evils; wherefore those kings were smitten with hailstones, by which were signified dire falsities of evil. It is said that the sun stood still, and the moon stayed, namely, in the sight of the children of Israel, that they might see their enemies; but this was prophetic, although historically related, as may appear from the circumstance of its being said, "*Is not this written on the book of Right?*" and this was a prophetic book from which the words were taken; wherefore from the same book it is also said, "*Until the nation was avenged*"

upon its enemies," and not, "*Until the sons of Israel had avenged themselves upon their enemies,*" the word, "*nation,*" being used prophetically. The same may also appear from this circumstance, that this miracle, if it had been literally accomplished, would have inverted the whole order of nature, which is not the case with the rest of the miracles recorded in the Word. In order therefore that it might be known that this was said prophetically, it is added, "*Is not this written on the book of Right?*" but nevertheless, that there was a light given to them out of heaven, as the light of the sun in Gibcon, and a light as that of the moon in the valley of Ajalon, is not to be doubted. Again, in Jeremiah, "*She that hath borne seven shall languish: shall breathe out her soul; her sun shall set while it is yet day: shall blush and be ashamed: and the remains of them will I deliver to the sword before their enemies, saith Jehovah*" (xv. 9). Here, by "*She that hath borne seven shall languish, shall breathe out her soul;*" is signified the perishing state of the church, to which the Word is given, and thus all truths are given. To bear seven, signifies to be gifted with all the truths of the church, in like manner as in the first book of Samuel (ii. 5).<sup>x</sup> By her sun having gone down while it was yet day, is signified, that the good of the church had perished, although in possession of the Word, whence it might have had light. By the sun being ashamed and blushing, is signified, that good and truth were not received, but only evil and falsity, as will also appear from the next quotation from Isaiah. "*The remains of them will I deliver to the sword before their enemies,*" signifies that all the remaining good and truth will perish by falsity from evil, remains denoting all that is left, and to be delivered to the sword denoting to perish by falsities; enemies denote evils. Again, in Isaiah: "*And it shall come to pass in that day, that Jehovah shall visit upon the host of the height in the height, and upon the kings of the earth upon the earth. Then the moon shall blush, and the sun be ashamed, when Jehovah of hosts shall reign in Zion*" (xxiv. 21, 23). To visit, signifies to destroy, because visitation precedes judgment, when they are destroyed who are in evils and thence in falsities. By "*The host of the height in the height,*" are signified all the evils which originate in the love of self, the host denoting all evils. By the kings of the earth are signified falsities of every kind, the earth denoting the church; hence it may appear what is signified by "*Jehovah shall visit upon the host of the height in the height, and upon the kings of the earth upon the earth.*" The reason why it is said, "*Upon the host of the height in the height,*" is, because they who are principled in the love of self, in the spiritual world seek high places. By the moon then blushing and the sun being

<sup>x</sup> Which may be seen explained above, n. 356.

ashamed, is signified that there was no longer any reception of divine truth and divine good, the moon and the sun signifying the truth of faith and the good of love, which are said to blush and be ashamed when they are no longer received, but instead thereof what is false and evil. So again, in David: "*O give thanks unto Jehovah; for he is good: for his mercy endureth for ever. To him that by his intelligence made the heavens. To him that stretched out the earth upon the waters. To him that made great luminaries: the sun to rule by day: the moon and stars to rule by night. To him that smote Egypt in their first born; and brought out Israel from the midst of them; for his mercy endureth for ever*" (Psalm cxxxvi. 1, 5—11). Unless something be known of the spiritual sense of the Word, it may be supposed that there is nothing more involved in these words than what appears in the sense of the letter, when notwithstanding each particular here mentioned involves such things as relate to angelic wisdom, all which things are divine, celestial, and spiritual. The new creation, or regeneration of the men of whom the church consists, is here described. By the heavens which Jehovah made by his intelligence, are signified the internal things of the men of the church, which, in one expression, are called the spiritual man, where intelligence resides, and where their heaven is. By the earth which Jehovah stretched out upon the waters, is signified the external of the church, which is called the natural man, and is here said to be stretched out upon the waters, because therein are the truths by which man is regenerated, waters signifying truths. By the great luminaries, the sun, the moon, and the stars, are signified the good of love, the truth from that good, and the knowledge of good and truth. By the sun is signified the good of love; by the moon, the truth from that good; and by the stars are signified the knowledges of good and truth. The reason why it is said, that the sun was made to rule by day, is, because the day signifies the light of the spiritual man, which has illumination and perception from the good of love; and the moon and the stars are said to be made to rule by night, because the night signifies the light of the natural man, for this light, with respect to the light of the spiritual man, is comparatively as the light of the night from the moon and the stars, to the light of the day from the sun. Because the regeneration of those who compose the church is treated of in this Psalm, it is therefore added, "*To him that smote Egypt in their first-born: and brought out Israel from the midst of them,*" for by Egypt is signified the natural man, such as he is from birth, namely, in mere falsities from evil; the first-born thereof denote the things which are primary, and the destruction of these during regeneration, is understood by Jehovah smiting Egypt in their first-born. By Israel is signified the spiritual man, and by bringing him out from the midst of them, is signified



to open that man, and thus to regenerate him; for the man of the church is regenerated from the Lord by the dissipation of the falsities derived from evils, which are in the natural man, and by the opening of the spiritual man, which the Lord effects by spiritual light, which is the divine truth. Similar things are signified by these words in Genesis: "*And God made two great luminaries; the great luminary to rule in the day, and the less to rule in the night: he made the stars also*" (i. 16). The subject treated of in this chapter is the new creation, or regeneration of man, that is, of those who constituted the most ancient church, which is here described, in the literal sense of the Word, by the creation of the heavens and the earth. Similar things also are signified by these words in Jeremiah: "*Thus saith the Lord Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for light by night*" (xxx. 35). By the ordinances of the moon and of the stars, are signified all things which are effected in the natural man according to the laws of order. Again, in David: "*Praise ye Jehovah. Praise ye him, all his angels: praise ye him, all his host. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heaven of heavens*" (Psalm cxlviii. 1—4). Here by praising Jehovah is signified to worship him. By the angels are signified those who are in divine truths from the good of love, for all such are angels. By all his hosts are signified goods and truths in their whole compass. By the sun and moon are signified the good of love, and the truth from that good. By the stars of light are signified the knowledges of truth from good. By the heavens of heavens are signified goods and truths, both internal and external. Inasmuch as man worships the Lord from those things which he receives from the Lord, thus from the goods and truths which are in him, and as it is also by virtue of these that man is man, it is therefore said to such things, namely, to the sun, moon, and stars, by which are signified goods and truths, that they shall praise, that is, worship Jehovah. Who does not know that this cannot be said to the sun, moon, and stars, that is, that they should worship Jehovah? for how can such things offer praise or worship? Again, in Moses: "*And of Joseph he said, blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that lieth beneath, and for the precious things of the produce of the sun, and for the precious things of the produce of the months*" (Deut. xxxiii. 13, 14). These words occur in the blessing pronounced by Moses on the children of Israel. This particular blessing was pronounced on Joseph, and for this reason, because by Joseph are understood the spiritual celestial, who are the highest or supreme in the spiritual kingdom, and thence communicate proximately with those who are in the Lord's celestial kingdom. By his

land is signified that spiritual kingdom, likewise the church thence derived. By the precious things of heaven, the dew, and the deep that lieth beneath, are signified things that are spiritual celestial in the internal and external man. By the precious things of the *produce* of the sun, and the precious things of the produce of the months, are signified all things which proceed from the Lord's celestial kingdom, and all things which proceed from his spiritual kingdom, consequently all the goods and truths which are thence derived; for by the sun is signified the good of love to the Lord derived from the Lord, and which all possess who are in his celestial kingdom, and by the produce thereof are signified all things which thence proceed. By the produce of the months, are signified all things which proceed from the Lord's spiritual kingdom, thus the goods and truths thence derived; for in the Word, moons or months denote truths derived from good, the same word being used for both in the original tongue; but these things will appear obscure to those who are not informed respecting the two kingdoms of heaven, the celestial and the spiritual, and the conjunction of both by intermediates.\* Again, in Isaiah: "*And I will make thy suns a ruby, and thy gates into stones of carbuncle, and all thy border into stones of desire*" (liv. 12). These things are said of the Gentiles who are without the church, and from whom a new church was to be established by the Lord. By "*I will make thy suns a ruby,*" is signified, that good shall be brilliant from the fire of love, suns there denoting the goods of love, and the ruby denoting a brilliancy as from fire. By, "*And thy gates into stones of carbuncle,*" is signified, that truths shall be resplendent from good, gates denoting introductory truths, specifically the doctrinal truths which are derived from good; for all truths of doctrine, which are genuine, proceed from good, and are themselves goods; and carbuncles signify their splendour from good, all precious stones signifying truths derived from good, and the colour, splendour, and fire thereof, indicating the quality of truth from good. By, "*And all thy border into stones of desire,*" is signified, that the scientific truths which pertain to the natural man shall be pleasant and delightful from good; for by a border is understood the same as by a foundation, and this is the natural man, inasmuch as in the things which are therein the goods and truths of the spiritual man are terminated, and stones of desire denote truths that are pleasant and delightful from good. The nature and quality of the goods and truths of the Word which they will have who are of the new church, are therefore described in this passage. That the sun signifies the good of love, is also evident from the circumstance of their being called suns in the plural

\* Which are treated of in the work concerning *Heaven and Hell*, n. 20—28.

number. Again, in Job: "*If I rejoiced because my wealth was great, and because my hand had found much; if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my hand hath kissed my mouth: this also were an iniquity to be punished by the judge: for I should have denied the God that is above*" (xxx. 25—28). These words of Job, understood in their spiritual sense, signify that he had not acquired to himself intelligence from proprium or selfhood, and that he had taken no merit to himself, nor gloried in it; for "*if I rejoiced because my wealth was great, and because my hand had found much,*" signifies, whether he had gloried in having intelligence, and in having acquired it to himself from proprium, wealth denoting the knowledges of good and truth, which are the means of intelligence, and the hand finding much denoting acquisition from proprium. "*If I beheld the sun when it shined, or the moon walking in brightness,*" signifies spiritual truths which constitute intelligence; the sun and the moon signifying spiritual truths. "*And my heart hath been secretly enticed, or my hand hath kissed my mouth,*" signifies whether he thence gloried inwardly, and claimed them to himself. According to this signification of the sun, it is also said in Matthew, "*That ye may be the sons of your Father which is in the heavens; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*" (v. 45). The subject here treated of is neighbourly love, or charity, as is evident from what precedes and from what follows, and specifically concerning the Jews, who accounted the Gentiles as enemies, and their own people only as friends. That the former were beloved equally as the latter, is illustrated by the Lord by this comparison; but whereas all comparisons in the Word are from correspondences, and thence signify, as do other things which are not said comparatively, so it is the case also with respect to this comparison: and by the Father who is in the heavens making his sun to rise on the evil and the good, and sending his rain on the just and on the unjust, is signified that the Lord flows in out of heaven with the divine good of love, and with the divine truth, with those who are out of the Jewish church, and with those who are in it, the sun also there signifying the good of love, and the rain the divine truth. The evil and the unjust signify, in the internal sense, those who were of the Jewish church, inasmuch as they did not receive; and the good and the just signify those who were without that church and did receive. In general all the evil and the good, and all the just and the unjust, are here understood, for the Lord flows in with good and truth equally with all, but all do not equally receive. Inasmuch as the sun signifies the Lord as to divine love, therefore he is called the sun of justice in Malachi iii. 20; and a sun and shield in David



(Psalm lxxxiv. 11). Inasmuch as the sun signifies the good of love to the Lord in man, hence by, "*From the rising of the sun unto the going down thereof*," are signified all who are in the good of love to the Lord, from the first to the last, from the rising of the sun denoting from the first, and to the going down of the sun denoting to the last, as appears in the following passages. Thus in Malachi: "*For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles*" (i. 11). And in David: "*From the rising of the sun unto the going down of the same, the name of Jehovah is to be praised*" (Psalm cxiii. 3). And again: "*God, God, Jehovah, speaketh, and shall call the earth from the rising of the sun unto the going down thereof*" (l. 1). So in Isaiah: "*That they may know from the rising of the sun, and from the setting, that there is none beside me*" (xlv. 6). Again, in the same prophet: "*From the setting of the sun shall they fear the name of Jehovah, and from the rising of the sun his glory*" (lix. 19). And again: "*I will stir up from the north him that shall come, and from the rising of the sun him that shall invoke my name*" (xli. 25). The reason why, "*From the rising of the sun unto the going down thereof*," signifies all, from first to the last, who are in the good of love to the Lord, is because all who are in heaven have their habitations according to the quarters, and they who are in the good of love to the Lord dwell from the east to the west; in the east those who are in the clear good of love, and in the west those who are in the obscure good of love; hence by the words, "*From the rising of the sun to the going down thereof*," are signified all who are in that good, from the first to the last. Its being said in Isaiah: "*I will stir up him that shall come from the north and from the rising of the sun*," signifies both those who are without the church, and those who are within it; for the north signifies where truth is in obscurity, and thus those who are without the church, because they are in an obscure principle as to truths, since they have not the Word, and hence do not know any thing concerning the Lord; and the rising of the sun signifies those who are within the church, because they have the Word in which the Lord is always present, and so in his rising.<sup>z</sup> By the setting of the sun is also signified the state of the church when it is in ignorance, which is its first state, and by the rising of the sun is signified its state when it is in light. By the setting of the sun is also signified the state of the church when it is in evils, and in falsities thence derived; and by the rising of

<sup>z</sup> That by the east, or rising of the sun, and by the west, or setting of the sun, is understood the good of love in clearness, and the good of love in obscurity, may be seen in the work concerning *Heaven and Hell*, n. 141, 148—150; and that by the north is signified truth in obscurity, may be seen in the same chapter, the quarters in the spiritual world being there treated of.

the sun, when it is in goods, and in truths thence derived. The first state of the church, when it is as yet in ignorance, is signified by the commencement of the passover in the evening when the sun was set; according to these words of Moses: "*But at the place which Jehovah thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, in the stated time of thy going forth out of Egypt*" (Deut. xvi. 6). The reason of this was, that by the feast of the passover was signified the celebration of the Lord on account of deliverance from damnation, which is effected by regeneration, and in the supreme sense it signified remembrance of the glorification of the Lord's human principle, because thence is deliverance.<sup>a</sup> And inasmuch as the first state of regeneration is a state of ignorance, therefore that feast commenced in the evening, when the sun was going down; that state is also signified by the departure of the sons of Israel from Egypt, for in Egypt they were in a servile state, and thence in a state of ignorance, wherefore it is said, "*In the stated time of thy going forth out of Egypt.*" The last state of the church, which is when the church is in falsities and evils, is signified by the going down of the sun; hence it is thus written in Moses: "*And when the sun was about to go down, a deep sleep fell upon Abram; and, lo, a terror and great darkness fell upon him. And it came to pass, that, when the sun went down, and it was dark, behold, a furnace of smoke, and a torch of fire that passed through between those pieces*" (Gen. xv. 12, 17). These things are said of the posterity of Abram from Jacob, or of the Israelitish and Jewish nation; and by the sun, when it was going down, and when at length it was set, is signified the last state of the church in that nation, when they were in mere falsities and evils. The great darkness, and the furnace of smoke, signify falsities from evil, and the torch of fire signifies the hideous love of self from which their evils and falsities were derived. As most things in the Word have an opposite sense, so likewise have the sun and moon, and, in that sense, the sun signifies the love of self, and the moon, falsities thence derived; the reason of which significations is, because they who are in natural ideas alone, and not in spiritual ideas, do not think beyond nature, and hence when they see that from those two luminaries, or from their heat and light, all things arise, and, as it were, live upon the earth, they suppose that the universe is thereby governed, and do not elevate their thoughts higher. This is the case with all those who are in the love of self, and thence in evils and falsities, for such are merely natural and sensual men, and the merely natural and sensual man does not think beyond nature, for what he does not see and touch he believes to be nothing. Among the ancients, with whom all

<sup>a</sup> As may be seen. n. 7093, 7867, 9286—9295, 10,655.

things of the church consisted of representatives of spiritual things in natural, and with whom, therefore, the sun signified the Lord as to divine good, and the moon signified the Lord as to divine truth, and who, on this account, when they worshipped, turned their faces to the rising of the sun, they who were in the love of self, and thence were merely natural and sensual, began at length to worship, as their chief gods, the sun and the moon which they saw with their eyes; and because they only did this, or persuaded others to do it, who were in the love of self, and thence in evils and falsities, therefore, by the sun is signified the love of self, and by the moon the falsity thence derived. This appears still more evident from spirits in the other life who had been of such a disposition in the world, for they then avert the face from the Lord, and turn it to objects that are dark and black, and which are in place of the sun and moon of the world, in opposition to the sun and moon of the angelic heaven.<sup>b</sup> By such persons was the worship of the sun and moon introduced in ancient times, when all divine worship was representative; but at this day, in which representatives have ceased, the worship of the sun and moon does not exist in the christian world, but instead thereof the worship of self, which exists with those in whom the love of rule predominates. Hence it is now evident what is signified by the sun and moon in the opposite sense. That in ancient times they worshipped the sun and the moon is manifest from the Gentiles, who dedicated temples to them, as is recorded in various histories: that the Egyptians also, and the Jews and the Israelites, worshipped the sun and moon, appears from the Word. Concerning the Egyptians it is written in Jeremiah: "*Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon the stones that I have hid; and he shall spread his royal pavilion over them. He shall break in pieces the statues of Bethshemesh [the house of the sun] that is in the land of Egypt*" (xliii. 10, 13). Again, concerning the Jews and the Israelites it is thus written in Ezekiel: "*And he brought me into the court of the house of Jehovah, and, behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs towards the temple of Jehovah, and their faces towards the east: and they bowed themselves towards the rising of the sun*" (viii. 16). So in the second book of Kings, it is said of Josiah the king, "*And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun and to the moon, and to the planets, and to all the host of the heavens. And he took away the horses that the kings of Judah had set up*

<sup>b</sup> Concerning which more may be seen in the work concerning *Heaven and Hell*, n. 122, 123.



to the sun, at the entering in of the house of Jehovah, and burned the chariots of the sun with fire" (xxiii. 5, 11). Again, in Jeremiah: "*At that time, saith Jehovah, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of his priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the host of heavens, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be buried; they shall be for dung upon the face of the earth*" (viii. 1, 2; and also xliv. 17—19, 25; Deut. iv. 19; xvii. 3, 5). Inasmuch as by Moab in the Word are signified those who are in the life of the false principle derived from the love of self, and as by their worship is signified the worship of self, therefore, when the people of Israel approached to worship with the people of Moab, it was commanded, that the heads of the people should be hung up before the sun; concerning which circumstance it is thus written in Moses: "*And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor; and the anger of Jehovah was kindled against Israel. And Jehovah said unto Moses, Take all the heads of the people, and hang them up before Jehovah against the sun, that the fierce anger of Jehovah may be turned away from Israel*" (Numb. xxv. 1—4).<sup>c</sup> From these considerations it is also evident, that the sun of the world signifies the love of self. Inasmuch as the love of self lets man into his proprium, and detains him therein, for he looks to himself continually, and the proprium of man is nothing but evil, and from evil is derived every false principle, therefore by the heat of the sun is signified adulterated truth, which in its essence is the falsity of evil. This is signified by the heat of the sun in the following passages; thus in the Revelation: "*And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire*" (xvi. 8). And, in another place: "*They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat*" (vii. 16). Again, in David: "*The sun shall not smite thee by day, nor the moon by night. Jehovah shall guard thee from all evil; he shall guard thy soul*" (Psalm cxxi. 6, 7). By the sun is here understood the love of self, and by the moon the false principle thence derived; inasmuch as all evil is from that love, and from evil what is false, therefore it is said, "*Jehovah shall guard thee from all evil, he shall*

<sup>c</sup> That Moab signifies those who are in the life of the false principle grounded in the love of self, and who thence adulterate the goods of the church, may be seen, A. C., n. 2468, 8315.

*guard thy soul,"* the soul signifying the life of truth. The sun has the same signification in these words of the Lord in Matthew: "*Some fell upon stony places, where they had not much earth: and forthwith they sprung up because they had no deepness of earth. And when the sun was up they were scorched; and because they had no root, they withered away*" (xiii. 5, 6; Mark iv. 5, 6). By the seeds which the sower sowed, are signified truths from the Word, or truths which man receives from the Lord, for it is afterwards said, "*The sower soweth the Word,*" and, "*he that soweth the good seed is the Son of Man.*" By stony places, is signified an historical faith, which is the faith of another in himself, for he believes it to be true, not because he sees it in himself, but because another, in whom he has faith, has said it. By ground, is signified spiritual good, inasmuch as this receives truths, as the ground does seeds. By the sun being risen, is signified the love of self; and by the seed being scorched and withering away, are signified the adulteration of truths, and their perishing. Hence it may be evident what is signified by these words of the Lord, in a connected series, namely, that the truths implanted from infancy, from the Word, or from preaching, when man begins to think from himself, are adulterated and perish by the concupiscences originating in the love of self. All things indeed, which are in the Word are truths, but they are adulterated by the ideas of the thought concerning them, and by wrong applications, whence truths, with such persons, are not truths except as to the mere utterance of them. The reason of this is, because all the life of truth is from spiritual good, and spiritual good resides in the superior or interior mind, which is called the spiritual mind. This mind cannot be opened with those who are in the love of self, for such look to themselves in everything; and even if they elevate their eyes to heaven, still the thought of their spirit is intuitively fixed in self, which, from the fire of its own glory, excites the sensual, external, and corporeal principles, which have been taught from childhood to imitate such affections as pertain to the spiritual man. We read in Jonah that the gourd withered away, which came up over him, and that the sun smote his head, so that he fell sick; these words, inasmuch as they are not intelligible without explication by the internal sense, shall be briefly explained; on this occasion, it is thus written in Jonah: "*And Jehovah God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to avert his evil. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a drying east wind; and the sun beat upon the head of Jonah, and he was sick, whence he wished that his soul*

might die. And God said to Jonah, *Is it just that thou shouldest be angry for the gourd?* And he said, *It is just for me to be angry, even unto death.* Then said Jehovah, *Thou hast had pity on the gourd, for which thou hast not laboured; thou hast not done what is perfect, because thou wast made a son of death, and a son of death perisheth: shall not I have pity upon Nineveh, a great city, in which are more than twelve thousand souls?"* (iv. 6—11). By these things is described the genius of the Jewish nation, that they were in the love of self, and thence in falsities. Jonah was from that nation, and therefore was sent to Nineveh; for the Jewish nation possessed the Word, whence they were able to teach those nations who were without the church, and were called Gentiles; these are signified by Nineveh; and inasmuch as the Jews, above all other nations, were in the love of self, and in falsities from that love, they wished well to none but themselves, consequently not to the Gentiles, but, on the contrary, hated them; and because the disposition of the Jewish nation was such, and Jonah represented it, therefore he was very angry that Jehovah should spare Nineveh, and said, *"Therefore now, O Jehovah, take, I beseech thee, my soul from me; for it is better for me to die than to live"* (verse 3). This evil in that nation was signified by the gourd, which the worm smote, so that it withered away. By the sun, which beat upon the head of Jonah, was signified the love of self, which prevailed in that nation; and by the drying east wind, the falsity thence derived; and by the worm which smote the gourd, the destruction of the evil and the falsity. This signification of the gourd is evident, from these considerations, that Jonah, at first, was glad of the gourd, and that after it was smitten by the worm and withered, that he was angry for it, even unto death, and also from its being said, that he had pity, or used clemency upon the gourd. That the Jewish nation, as being in such kind of love, and in the falsity thence derived, was liable to damnation, is understood by these words to Jonah, *"Thou hast not done what is perfect, because thou wast made a son of death, and a son of death perisheth."*<sup>d</sup> The reason of the love of self being signified here, and in the preceding passages, is, because the sun, in the spiritual genuine sense, signifies love to the Lord, and to this love is opposed the love of self. The divine love of the Lord also, which is present with every one, is turned into the love of self in the evil; for every thing that flows into a recipient subject is changed into what is in agreement with its own nature, as the pure heat of the sun is turned into offensive smells in subjects of such a nature, and the pure light of the sun, into hideous colours in objects of such reception; hence it is, that by the sun which beat upon the head of Jonah,

<sup>d</sup> What was the quality of the Jewish nation may be further seen in the *Doctrine of the New Jerusalem*, n. 248.



is signified the love of self, namely, in him, and also by the sun mentioned above in Matthew, which, when it was risen, scorched the seed upon the stony places. Again, in the Revelation: "*And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof*" (xxi. 23; xxii. 5). By the sun here mentioned, of which the city of the New Jerusalem shall have no need, is signified natural love, which, viewed in itself, is the love of self and of the world; and by the moon is signified natural light, which viewed in itself is from natural love, and the quality thereof according to the quality of the love; but spiritual love and spiritual life are signified by, "*the glory of God did lighten it, and the Lamb is the light thereof.*" That this is the sense of those words, is further manifest from this passage in Isaiah: "*The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but Jehovah shall be unto thee an everlasting light, and thy God thy gracefulness. Thy sun shall no more go down; neither shall thy moon withdraw itself; for Jehovah shall be thy everlasting light, and the days of thy mourning shall be fulfilled*" (lx. 19, 20). Similar things are here signified by the sun and moon, as in the passage adduced above from the Revelation, namely, by the sun is signified the love which is merely natural, and by the moon, the natural light thence derived; but by the sun and the moon last mentioned are understood the sun and moon of the angelic heaven, and by that sun is signified the divine love of the Lord, and by the moon the divine truth, as was explained above. This may appear from its being first said, "*the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee,*" and afterwards, "*thy sun shall no more go down; neither shall thy moon withdraw itself.*" From these considerations, it is now evident what the sun and the moon signify in both senses.

402. *And the stars of heaven fell unto the earth*—That hereby is signified, that the knowledges of good and truth perished, appears from the signification of stars, as denoting knowledges of good and truth;<sup>e</sup> and from the signification of falling unto the earth, as denoting to perish; for when the stars fall to the earth, they perish. The same is signified by the stars falling from heaven, mentioned in Matt. xxiv. 29, and in Mark xiii. 25. Any one may see, that by the stars here mentioned are not understood stars, for these cannot fall from heaven, being fixed or stated in their place; neither can they fall to the earth, because they are greater than the earth; wherefore they signify such things as pertain to the light of heaven, and thence give light, and these are the knowledges of good and truth.

<sup>e</sup> Concerning which see above, n. 72.

There appear also stars in the angelic heaven, but they are appearances from the knowledges of good and truth, wherefore they appear about those who are in those knowledges, especially when they turn them over in the mind, and when they are in the desire of knowing them.

403. *As a fig-tree casteth her untimely figs, when she is shaken by a mighty wind*—That hereby is signified, which the natural man has laid waste by his reasonings, appears from the signification of a fig-tree, as denoting the natural man, of which we shall speak presently; and from the signification of “*untimely figs*,” as denoting the things which are in the natural man, which especially are the knowledges therein implanted from infancy, and not yet mature, having been only heard and thence received; and from the signification of being shaken by a mighty wind, as denoting, which the natural man has laid waste by reasonings, to be shaken by a mighty wind here signifying reasonings from the falsities of evil; for great or mighty in the Word is predicated of good and of evil; wind, of truth and of what is false; and to be shaken thereby is predicated of reasoning thence derived. The reason why such things are signified by these words, although they are comparatively said, is, because all comparisons in the Word are significative in like manner as all other things, for they are equally correspondences. With respect to these things, the case is this: every man is born natural from his parents, but becomes spiritual from the Lord, which is meant by being born again, or regenerated; and inasmuch as he is born natural, therefore the knowledges which he imbibes from infancy, before he becomes spiritual, are implanted in his natural memory; but as he advances in years, and begins to view rationally the knowledges of good and truth, which he has imbibed from the Word or from preaching, if he then lives an evil life, he seizes upon and imbibes the falsities which are opposite and contrary to these knowledges, and when this is the case, as he is then endued with the gift of reasoning, he reasons from falsities against the knowledges of his infancy and childhood, in consequence of which these are cast out, and falsities succeed in their place: this, therefore, is what is signified by the stars falling to the earth, as the fig-tree casteth her untimely figs, when she is shaken by a mighty wind. The reason why a fig-tree signifies the natural man is grounded in correspondence; for in heaven there appear gardens and paradises, in which are trees of all kinds, and every tree signifies somewhat of the Divine Being or principle which is communicated to angels from the Lord. In general, the olive signifies what is celestial pertaining to the good of love; the vine, what is spiritual pertaining to the truth from that good; and the fig-tree, what is natural, which is derived from what is spiritual, or from what is celestial. And inasmuch as those trees signify

such things, they also signify the angel, or the man, in whom such things exist, but in a general sense they signify a whole society, because every society in the heavens is formed so as to present the image of one man; but in the spiritual sense those trees signify the church; the olive signifies the celestial church; the vine, the spiritual church; and the fig-tree, the natural church, which is the external church corresponding to the internal. From these considerations it may appear whence it is that the fig-tree is said to signify the natural man, that is, the natural principle in man. That the fig-tree signifies this, and likewise, in a general sense, the external church, is also evident from other passages in the Word, where it is mentioned, of which we adduce the following, as in Isaiah: "*And all the host of the heavens shall consume away, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree*" (xxxiv. 4). These things were said concerning the day of the last judgment, which was about to come, and which also came, for the last judgment predicted by the prophets of the Old Testament, was accomplished by the Lord when he was in the world; and inasmuch as similar things then took place as in the last judgment which was predicted in the Revelation, and which is at this day accomplished by the Lord, therefore things nearly similar are said concerning it. Thus in the prophet Isaiah it is said, that, "*all the host of heaven shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree, 'likewise that' the heavens shall be rolled together as a scroll.*" In the Revelation it is said, that the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, and that the heaven departed as a scroll. All the host of the heavens consuming away, signifies all goods and truths of love and faith being corrupted; for by the host of the heavens are understood all the goods and truths of love and faith; the sun, the moon, and stars, by which those things are signified, being called the host of heaven. The heavens being rolled together as a scroll, signifies their dissipation; all the host falling down as the leaf from off the vine, and as the falling fig from the fig-tree, signifies depopulation by the falsities of evil. So in Jeremiah: "*In consuming, I will consume them, saith Jehovah: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade*" (viii. 13). By there being no grapes on the vine is signified that there will be no spiritual good; for the vine signifies the spiritual man, and the grape, as being the fruit, signifies the good of that man, which is called spiritual good; "*nor figs on the fig-tree,*" signifies that there will be no natural good, for the fig-tree signifies the natural man, and the fig, as being the fruit, signifies the good of that man, which is called natural good. That the vine here mentioned does not signify the vine,



nor the fig-tree the fig-tree, is evident, for it is said, "*In consuming, I will consume them, there shall be no grapes on the vine, nor figs on the fig-tree,*" for they will not be consumed on that account. The vastation of the church is there also treated of, as manifestly appears from what precedes and what follows. So in Hosea: "*I will also cause all her joy to cease, her feast, her new moon and her sabbath, and all her solemn feasts. And I will devastate her vine and her fig-tree, whereof she hath said, These are the rewards of my whoredom: and I will make her a forest, and the wild beast of the field shall devour*" (ii. 11, 12). These things are said concerning the church, and the falsification of truth therein. That it is the church which is treated of, is evident from the second verse of the chapter, where it is said, "*Contend with your mother; for she is not my wife, neither am I her husband:*" and by a mother and a wife is signified the church; the holy things of the church also, from which worship is performed, and the worship itself, are signified by the feast, the new moon, and the sabbath which shall cease; wherefore by, "*I will devastate her vine and her fig-tree,*" is signified that both spiritual good and natural good would perish; and "*I will make her a forest, and the wild beast of the field shall devour,*" signifies, that both shall be merely natural, and that what is spiritual shall be consumed by falsities and lusts; the forest signifying what is merely natural, and the wild beast of the field, falsities and lusts. And inasmuch as falsities in the church are more especially falsified truths, and the falsification of truth is the subject treated of in this chapter, therefore it is added, "*whereof she hath said, These are the rewards of my whoredom,*" by which is signified falsification. So in Joel: "*For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the great cheek teeth of a lion. He hath reduced my vine to wasteness, and my fig-tree to froth: in baring he hath made it bare, and cast it away; the branches thereof are made white. The vine is dried up, and the fig-tree languisheth; the pomegranate tree, the palm-tree also, and the apple-tree, even all the trees of the field are withered*" (i. 6, 7, 12). The subject treated of throughout the whole of this chapter is the devastated church; and by the nation, which is said to come up upon the land, strong, and without number, having the teeth of a lion, and the great cheek teeth of a lion, is not meant any nation of that description, but the direful evil and the falsity thence derived are signified. By the land upon which this nation is come up, is signified the church; by the teeth of a lion are signified the falsities of that evil; and because these destroy all the goods and truths of the church, the great cheek teeth of a lion are also mentioned; a lion signifying what destroys. Hence by "*he hath reduced my vine to wasteness, and my fig-tree to froth,*"

is signified that the church both internal and external is thereby vastated; for the vine signifies the internal church, and the fig-tree the external, and froth signifies where there is inwardly no truth; by making it bare, and casting it away, is signified there being no more any good or truth which is not destroyed; to make bare, namely, of fruits and leaves, denoting to deprive of goods and truths; and to cast away denoting entirely to destroy. By, "*the branches thereof are made white,*" is signified, that there is no more any thing spiritual. By the pomegranate, the palm, and the apple, and all the trees of the field which are withered, are signified species of goods and truths of the church, and the knowledges thereof, which are consumed by reason of evils and falsities; trees of the field, in general, signifying the knowledges of good and truth. Again: "*Be not afraid, ye beasts of my fields: for the dwelling places of the wilderness are made grassy, for the tree beareth her fruit, the fig-tree and the vine shall yield their strength*" (ii. 22). The subject treated of in these words is the establishment of the church; wherefore by the beasts of the field are not understood beasts, but the affections of good in the natural man, consequently those in whom such affections are; any one may see that they are not beasts to whom it is said, "*Be not afraid.*" By the dwelling places of the wilderness being made grassy, or being full of herb, is signified that there will be knowledges of truth where there were none before, the pastures of the wilderness denoting the interior things of the mind pertaining to those in whom they did not exist before; and to be made grassy, or full of herb, denoting the increase and multiplication thereof; for "*the tree beareth her fruit, the fig-tree and the vine shall yield her strength,*" signifies, that they have natural good and spiritual good, for strength, in this passage, denotes the production of fruit. So in Amos: "*Your many gardens, and your vineyards, and your fig-trees, and your olive-trees, the palmer-worm hath devoured: yet have ye not returned unto me, saith Jehovah*" (iv. 9). By gardens are here signified all things of the church which constitute intelligence and wisdom; by vineyards are signified spiritual goods and truths; by fig-trees, natural goods and truths; by olive-trees, celestial goods and truths; the palmer-worm signifies the falsity which destroys; the fig-tree, the vine, and the olive, properly signify the church, and the men who compose it; but inasmuch as the church is a church and man is man by virtue of goods and truths, therefore these also are signified by those trees, the goods thereof by their fruits, and the truths by their branches and leaves. So in Haggai: "*Set your heart from this day and henceforwards. Is there not yet seed in the barn, and even to the vine and fig-tree, and the pomegranate, and the tree of oil?*" (ii. 18, 19). By these words, in the spiritual sense, is meant, that there are

yet remaining goods and truths; all goods and truths, from first to last, are understood by the vine, the fig-tree, the pomegranate, and the tree of oil: by the vine, good and truth spiritual; by the fig-tree, good and truth natural; by the pomegranate, the principle of knowledge and perception in general, and specifically the knowledges and perceptions of good and truth; and by the tree of oil, the perception of good and truth celestial; the barn signifies where those things are, whether it be the church, or the man in whom the church is, or the mind of man, which is the subject. So in Habakkuk: "*The fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall deceive, and the fields shall yield no meat*" (iii. 17). By the fig-tree not blossoming is signified that there shall be no natural good; "*neither shall fruit be in the vines,*" signifies that there shall be no spiritual good; "*the labour of the olive shall deceive,*" signifies that there shall be no celestial good; "*the fields shall yield no meat,*" signifies no spiritual nourishment. So in Moses: "*For Jehovah thy God leadeth thee to a good land, a land of brooks of water, of fountains and depths that spring out of the valley and the mountain; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive, and honey*" (Deut. viii. 7, 8). By the good land here described, is meant the land of Canaan, by which is signified the church, wherefore by the vine, the fig-tree, and the pomegranate, and the olive, are signified the same things as where they are explained above.<sup>f</sup> Inasmuch as the land of Canaan signifies the church, and the vine, the fig-tree, and the pomegranate, things internal and external pertaining to the church, therefore it came to pass, that they who went to explore that land brought away such things from thence, concerning which it is thus written in Moses: "*And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and they brought of the pomegranates, and of the figs*" (Numb. xiii. 23). In consequence of the vine and the fig-tree signifying both spiritual and natural good and truth, therefore it is said in the Word, of those who are in the goods and truths of the church, and thence in safety from evils and falsities, that they shall sit under their own vine, and under their own fig-tree, and none shall make them afraid. Thus in the first book of kings: "*And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon*" (iv. 25). And in Zechariah: "*Behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day. In that day, saith Jehovah of hosts, ye shall say every man to his companion, to the vine and to the fig-*

<sup>f</sup> What the other things signify, may also be seen explained, n. 374.



tree" (iii. 9, 10). And in Micah: "*But in the last days it shall come to pass, that the mountain of the house of Jehovah shall be established on the head of the mountains, and it shall be exalted above the hills; and people shall flow unto it. Nation shall not lift up the sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid*" (iv. 1, 3, 4). These things are said concerning the kingdom of the Lord, which is with those in the heavens, and in the earths, who are principled in love to him. The kingdom of the Lord is signified by the mountain of Jehovah, which is established on the head of the mountains, for the mountain of Jehovah signifies the kingdom of the Lord, which consists of those who are principled in love to him; and inasmuch as these dwell above the rest in the heavens, it is said of that mountain, that it is to be established on the head of the mountains.<sup>g</sup> And because these have truths inscribed on their hearts, and therefore do not dispute concerning them, it is said that "*Nation shall not lift up the sword against nation, neither shall they learn war any more,*" by which is signified, that in that kingdom there shall be no disputation concerning truths.<sup>h</sup> That by the goods and truths which they possess, they shall be safe from evils and falsities, is signified by sitting under their vine and under their fig-tree, and none making them afraid. Again, in Jeremiah: "*Lo, I will bring a nation upon you from far, O house of Israel, saith Jehovah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not. And they shall eat up thine harvest, and thy bread, shall eat up thy sons and thy daughters: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword*" (v. 15, 17). By a nation from far, is signified the evil opposed to celestial good; by, "*from far,*" is signified distant and remote from goods and truths, also opposed to them. "*And they shall eat up thine harvest, and thy bread,*" signifies that it shall destroy all truths and goods which are for spiritual nourishment; "*Shall eat up thy sons and thy daughters,*" signifies all the spiritual affections of truth and good; "*They shall eat up thy flocks and thine herds,*" signifies truths and goods internal and external; "*They shall eat up thy vines and thy fig-trees,*" signifies thus the internal and external of the church. Again, in Hosea: "*I saw Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig-tree, in the beginning I saw your fathers*" (ix. 10). Here by Israel and their fathers, are not understood the fathers of the tribes of the sons of Jacob, but they who were of the ancient church, because they

<sup>g</sup> Concerning which see the work concerning *Heaven and Hell*, n. 188.

<sup>h</sup> Concerning which, also see the work concerning *Heaven and Hell*, n. 25, 26, 270, 271.

were in good.<sup>i</sup> And because of their being in good, but at the beginning, in ignorance of truth, which is nevertheless the means of good, it is said, "*I found Israel like grapes in the wilderness; as the first ripe in the fig-tree, in the beginning I saw your fathers;*" grapes signifying spiritual good, wilderness signifying ignorance of truth, and the first ripe in the fig-tree signifying natural good from spiritual good in infancy. Thus also in Luke: "*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things, know ye that the kingdom of God is nigh at hand*" (xxi. 28—31; Matthew xxiv. 32; Mark xiii. 28, 29). The subject here treated of is the consummation of the age, which is the last judgment, and the signs which precede are enumerated, which are understood by the things which shall begin to come to pass; that a new church will then commence, which in its beginning will be external, is signified by, "*Behold the fig-tree, and all the trees; when they now shoot forth.*" This parable or similitude is made use of, because the fig-tree signifies the external church, and all the trees signify in general the knowledges of truth and good. The kingdom of God, which is said to be then near, signifies the new church of the Lord; for at the time of the last judgment, the old church perishes, and a new church commences. Again, in Luke: "*For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes*" (vi. 44). Inasmuch as by fruit is signified the good of life, and the good of life is external good from internal, or natural good from spiritual, and man is known from this good, therefore the Lord here says, "*Every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush do they gather grapes,*" the fig here denoting the good of the external or natural man, and the grape, the good of the internal or spiritual man; the thorn, and the bramble-bush, denote the evils opposed to them. Inasmuch as the kings of Judah and Israel represented the Lord as to divine truth, and divine truth, is, as it were, tortured, and labours with man when he does not live according to it, and it is not made the good of his life, but when it becomes such it lives; this therefore is signified by what is written concerning Hezekiah, namely, that, when he was sick, Isaiah said, "*Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover*" (Isaiah xxxviii. 21; 2 Kings xx. 7). From these considerations it may be seen, that the fig-tree, in the genuine sense, signifies the natural man as to good and truth,

<sup>i</sup> As may be seen in the *Arcana Cœlestia*, n. 6050, 6075, 6846, 6876, 6884, 7648, 8055.

the tree itself, the natural man, the fruit, the good of the natural man, and the leaf, the truth of that good; but that fig-tree also signifies, in an opposite sense, the natural man as to what is evil and false, the tree denoting the natural man himself, its fruit the evil of that man, and the leaves the falsity of that evil, appears from the following passages. Thus in Jeremiah: "*Jehovah shewed me, and behold, two baskets of figs were set before the temple of Jehovah. One basket had very good figs, as of fig-trees bearing the first fruits; and the other basket had exceedingly bad figs, which could not be eaten, they were so bad. Thus saith Jehovah, the God of Israel, Like these good figs, so will I acknowledge the migration of Judah into the land of the Chaldeans for good. For I will set mine eye upon them for good, and I will bring them back upon this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And like the figs that are bad: surely thus saith Jehovah, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt, to commotion and to evil in all nations; and I will send upon them the sword, the famine, and the pestilence, that they may be consumed from off the land that I gave unto them and to their fathers*" (xxiv. 1 to the end). By the captivity of the Jews in the land of the Chaldeans, is signified the same as by the spiritual captivity, or the removal of the good from the evil in the spiritual world;<sup>j</sup> namely, that those who were inwardly evil, and could nevertheless live externally in a moral manner, resembling a spiritual life, remained upon the earth in the spiritual world, and made themselves habitations there upon high places; and that those who were inwardly good were removed from them, and concealed by the Lord in the lower earth. This was represented by the leading captive of the Jews into the land of the Chaldeans, and by the continuance of the rest in the land; wherefore it is said concerning those who suffered themselves to be taken captive into the land of the Chaldeans, "*So will I acknowledge the migration of Judah into the land of the Chaldeans for good; for I will set mine eye upon them for good, and I will bring them back upon this land; and I will build them, and I will plant them;*" whereas, concerning those that remained, it is said, "*I will give them that are left in this land to commotion, and to evil in all nations, and I will send upon them the sword, the famine, and the pestilence, that they may be consumed.*" That these were the things represented, may appear also from these circumstances, that the temple of Solomon was destroyed before they were carried away, and that a new temple was built when they returned. By the temple is signified divine worship; and by the new temple, that worship restored. From

<sup>j</sup> According to what has been shewn above, n. 391, 392, 394, 397.



these considerations it is plain what is signified by the two baskets of figs set before the temple of Jehovah, in one of which were figs that were very good, "*as of fig-trees bearing the first fruits*;" and in the other were figs exceedingly bad, which could not be eaten, they were so bad; namely, that they who are inwardly good, from whom a new heaven is to be formed, are understood by the basket of good figs, and they who are inwardly evil, who are to be cast down into hell, are understood by the basket of bad figs. Wherefore it is said concerning the latter, that they could not be eaten, they were so bad; by which is signified their being inwardly bad; and concerning the former it is said, they were "*very good, as of fig-trees bearing the first fruits*," by which is signified their being inwardly good, so that a new heaven could be formed from them; for the fig, as a fruit, signifies the good of life in the internal, and at the same time in the external form, and, in an opposite sense, it signifies good of life solely in the external form, which is evil of life, because it is inwardly evil; for every thing external derives its quality from the internal, as an effect from its cause. The reason why, with such persons, evil appears in the externals as good, is, because they feign what is good for the sake of the evil which is within, in order to obtain some end, to which apparent good serves as a means. Similar things are said elsewhere concerning those who remained in the land of Canaan. Thus, in the same prophet: "*Know that thus saith Jehovah of the king that sitteth on the throne of David, and all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity: thus saith Jehovah of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and I will make them like vile figs, that cannot be eaten, they are so evil*" (xxix. 16, 17). That the fig-tree, in an opposite sense, signifies the merely natural man, and the church which is from such or those with whom there is no natural good, because it is not inward good, appears also in Luke: "*He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none, cut it down, as what also maketh the ground unfruitful. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down*" (xiii. 6—9). By the vineyard, in which the fig-tree was planted, is signified the church, in which also they are who are in externals; for the church of the Lord is both internal and external; the internal of the church consists of charity, and faith thence derived, but the external of the church is the good of life. Inasmuch as the works of charity and faith, which constitute the good of life, pertain to the natural man,

and charity itself with the faith thence derived pertain to the spiritual man, hence by the vineyard is signified the internal of the church, and by the fig-tree its external. In the Jewish nation there was only the external of the church, inasmuch as they were in representative worship; wherefore by the fig-tree is understood the church with that nation; but inasmuch as they were in external worship merely, for they were inwardly evil, and as external worship without internal is no worship, and with the evil is evil worship, therefore with them there was nothing of natural good. Hence it is said, that for three years the lord of the vineyard had come seeking fruit on the fig-tree, and found none, and therefore he commanded the vinedresser to cut it down; by which is signified, that from beginning to end, there was not any natural good with that nation; for by three years is signified a whole period, or a time from beginning to end, and by the fruit of the fig-tree is signified natural good; by natural good, is meant good which is spiritual natural, or good in the natural man from the spiritual. Inasmuch as a church composed of such as are not in natural good, as was the case with the Jewish nation, is not a church, therefore it is also said of the fig-tree, that it makes the ground unfruitful, and the ground or earth signifies the church. By the vinedresser saying, "*Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down,*" is signified that the nation should remain, and that hereafter they should be instructed by the Christians, in the midst of whom they would be; but as no answer was made to this, it is understood that the fig-tree would still remain barren; that is, that the Jewish nation would do no good, proceeding from any spiritual ground or principle. This is signified by the fig-tree withering away on account of the Lord's finding no fruit thereon; as recorded in Matthew: "*Now in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away*" (Matthew xxi. 18, 19; Mark xi. 12—14). By the fig-tree is here also understood the church with the Jewish nation. That with that nation there was not any natural good, but only truth falsified, which, considered in itself, is mere falsity, is signified by the Lord coming to the fig-tree, and finding on it nothing but leaves; fruit, which he did not find, signifying the natural good which is above described; and the leaf signifying truth falsified, which, in itself, is falsity; for leaf, in the Word, signifies truth, but the leaf of a tree which is without fruit signifies what is false, and with respect to that nation, truth falsified, because they had the Word, in which truths are, but which they falsified by application to themselves, whence arose their

traditions. That the Jewish nation would never be principled in any natural good from a spiritual origin, which good is called spiritual natural, is signified by the words of the Lord, "*Let no fruit grow on thee henceforward for ever,*" whence, from that time it withered away, to wither away denoting that good and truth were no more. The reason why this circumstance took place when the Lord was returning into the city, and hungered, is, because by the city of Jerusalem is signified the church; and by hungering, when predicated of the Lord, is signified to desire good in that church.<sup>k</sup> They who do not know what the fig-tree signifies, and that by the fig-tree there mentioned was understood the church with that nation, think no otherwise than this was done by the Lord from indignation, because he hungered; whereas it was not done on this account, but that the quality and state of the Jewish nation might be thereby signified; for all the miracles of the Lord involve and signify such things as pertain to heaven and the church, whence those miracles were divine.<sup>l</sup> The perverted church, or the man of the church perverted as to his natural or external man, is also signified by the fig-tree in the following passage in David: "*He gave them hail for rain, fire of flames in their land. He smote their vines also and their fig-trees; and brake the tree of their border*" (Psalm cv. 32, 33). These things are said concerning Egypt, by which is signified the natural man who is in falsities and evils; and by the vine, the fig-tree, and the tree of their border, are signified all things of the church. By the vine are signified the internal or spiritual things of the church: by the fig-tree, the external or natural things; and by the tree of their border, every thing pertaining to knowledge and perception; the border or boundary signifying the ultimate ground or principle into which interior things fall and terminate, and in which they are contained together, and trees signifying knowledges and perceptions. Inasmuch as all these things were perverted and therefore damned, it is said of them, that they were smitten and broken, by which is signified destruction and damnation. That this was from the falsities or evils originating in the love of the world, is signified by hail given for rain, and a fire of flames in their land; rain and hail signifying the falses of evil, and a fire of flames, the love of the world. So in Nahum: "*All thy strongholds shall be like a fig-tree with the first ripe figs: if they be shaken, they shall even fall upon the mouth of the eater*" (iii. 12). This is said of the city of bloods, namely, Nineveh, by which is signified doctrine in which truths are falsified and goods adulterated. This doctrine is compared to a fig-tree with its first fruits, which, if they be shaken, fall upon the mouth of the eater, by which is signified that the goods therein are not goods, how muchsoever they

<sup>k</sup> As may be seen above, n. 386.

<sup>l</sup> As may be seen, n. 7337, 8364, 9031, in the *Arcana Cœlestia*.



may resemble them, and that they are not received, and even if they are received, it is only in the memory and not in the heart. That they fall when they are shaken, signifies that they are not goods although they appear as goods, because they are the first fruits; and their falling upon the mouth of the eater signifies non-reception, not even in the memory. This signification is evident from appearances in the spiritual world; for they who commit things to the memory appear to receive with the mouth; wherefore by falling upon the mouth is signified not to receive, even in the memory, but only to hear, and also even if they do receive, that it is only in the memory, and not in the heart. By the fig-tree with its first ripe figs may also be understood genuine goods, with respect to which the case is the same as with those who are in falsities of evil.

404. *And the heaven departed as a scroll when it is rolled together*—That hereby is signified that the spiritual man was shut, appears from the signification of heaven, as denoting the church in general and in particular; for the church is the Lord's heaven on the earths, and also forms a one with heaven by conjunction;—wherefore when mention is made in the Word of heaven and earth, thereby is understood the church internal and external, for the internal of the men of the church is heaven in them, and the external is the world pertaining to them; and inasmuch as by heaven and earth is understood the church internal and external, hence also the internal and external, or spiritual and natural man is understood; for man is a church when he is principled in the good of love and faith, wherefore from men in whom the church is, exists the church in general; hence it is evident, from what ground it is, that by heaven is here understood the internal or spiritual man; by the spiritual man is here understood the spiritual mind, which is the superior or interior mind of man, whereas the inferior or exterior mind is called the natural man;—and from the signification of departing as a scroll when it is rolled together, as denoting its being closed up; for the spiritual mind, which, as was said, is the superior or interior mind in man, is opened by truths applied to life, thus by goods, whereas it is closed or shut by falsities applied to life, thus by evils, and the closing up is as the rolling together of the volume or scroll of a book. This was made evident by the appearances in the spiritual world when the last judgment was accomplished; for then the mountains and hills appeared sometimes to be rolled together like the scroll of a book, and they that were upon them were rolled down into hell. The cause of this appearance is grounded on this circumstance, that the interiors of their minds, through which somewhat of light out of heaven before flowed in, were then shut. What takes place in general, or with many, takes place also with every one of a like quality in particular, for in

the spiritual world according to the quality of the whole such is that of the parts or particulars.<sup>m</sup> By book is understood a volume or scroll, inasmuch as in ancient times there were no types and books, such as there are at this day, but scrolls of parchment or skin; hence by the books mentioned in the Revelation are understood such volumes or scrolls, and by heaven departing away as a scroll when it is rolled together, is understood as a volume or scroll rolled together; in like manner as in Isaiah: "*All the host of the heavens shall be dissolved, and the heavens shall be rolled together as a scroll*" (xxxiv. 4).

405. *And every mountain and island were moved out of their places*—That hereby is signified that all the good of love and the truth of faith perished, appears from the signification of a mountain, as denoting the good of love to the Lord, concerning which we shall treat presently; and from the signification of island, as denoting the truth of faith, which will be explained in the next article; and from the signification of being moved out of their places, as denoting to be taken away and to perish, inasmuch as the good of love and the truth of faith are understood, for when these are moved out of their places, then evils and falsities succeed, and by evils and falsities goods and truths perish. The reason why a mountain signifies the good of love, is, because in heaven they dwell upon mountains who are principled in the good of love to the Lord, and they who are principled in charity towards their neighbour upon hills, or what amounts to the same, they who are of the Lord's celestial kingdom dwell upon mountains, and they who are of his spiritual kingdom, upon hills, and the celestial kingdom is hereby distinguished from the spiritual kingdom, that they who belong to the former are principled in love to the Lord, and they who belong to the latter in charity towards their neighbour;<sup>n</sup> hence it is that by a mountain is signified the good of love to the Lord. A further reason why this is abstractedly signified by a mountain, is, because all things which are in the internal sense of the word are spiritual, and spiritual things are to be understood abstractedly from persons and places; wherefore also the angels, inasmuch as they are spiritual, think and speak abstractedly from such things, and thereby they are in intelligence and wisdom, for an idea of persons and places bounds the thought, inasmuch as it determines to those things, and thus limits it. Such idea of the thought is properly natural, whereas an idea abstracted from persons and places extends itself into heaven in every direction, and is no otherwise bounded than as the sight of the eye whilst it views the heavens without being obstructed by intervening objects, and such an idea is properly spiritual;

<sup>m</sup> As may be seen in the work concerning *Heaven and Hell*, n. 73.

<sup>n</sup> But for further information upon this subject, see what is said in the work concerning *Heaven and Hell*; n. 20—28.

hence it is that a mountain, in the spiritual sense of the Word, signifies the good of love. The case is similar with respect to the signification of the earth, as denoting the church; for an idea abstracted from places, and from nations and people on the earth, is that of the church on earth or with those who live on it; and this therefore is what is signified by earth in the Word. The case is similar with other things, which are mentioned in the natural sense of the Word, as with hills, rocks, valleys, rivers, seas, cities, houses, gardens, forests, and so on. That a mountain signifies love to the Lord, and thus all the good thence derived, which is called celestial good, and that, in an opposite sense, it signifies the love of self, and thence all evil thence derived, appears from the following passages in the Word; thus in Amos: "*Dispose thyself towards thy God, O Israel. For, lo, he that formeth the mountains, and createth the spirit, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, Jehovah, God of hosts, is his name*" (iv. 12, 13). God is here called the former of the mountains, because mountains signify the goods of love; and he is called the creator of the spirit, because spirit signifies the life thence derived; and inasmuch as he thereby gives intelligence to man, it is added, "*and declareth unto man what is his thought,*" for the intelligence which man has is of his thought, which flows in from the Lord through the good of love into his life, wherefore to declare here denotes to flow in. So in David: "*Who by his strength setteth fast the mountains; being girded with power*" (Psalm lxxv. 6). By mountains here also are signified the goods of love; these the Lord establishes in heaven and in the church by his divine truth, which is omnipotent, and therefore it is said, "*Who by his strength setteth fast the mountains; being girded with power.*" By the strength of God in the Word is signified divine truth; and by power, when predicated of the Lord, all power or omnipotence.<sup>o</sup> Again: "*I will lift up mine eyes to the mountains, whence cometh my aid*" (Psalm cxxi. 1). By mountains are here understood the heavens, and inasmuch as in the heavens they who are principled in the goods of love and charity dwell upon mountains and hills, as was said above, and the Lord is in these goods, therefore by lifting up the eyes to the mountains is also understood lifting them to the Lord, from whom is all aid. When mountains are mentioned in the plural number, both mountains and hills are understood, consequently both the good of love to the Lord, and the good of charity towards our neighbour. So in Isaiah: "*And there shall be upon every high mountain, and upon every high hill, rivers and*

<sup>o</sup> That all power is in divine truth which proceeds from the Lord, may be seen in the work concerning *Heaven and Hell*, n. 228—233, and above, n. 209, 333; and that power when predicated of the Lord denotes omnipotence, see above, n. 338.



*streams of waters in the day of the great slaughter, when the towers fall*" (xxx. 25). The last judgment, which is here treated of, is understood by the day of great slaughter, when the towers shall fall. The great slaughter denotes the destruction of the evil; the towers which shall fall, denote the falsities of doctrine originating in the love of self and of the world; the ground of this signification of towers is from appearances in the spiritual world, for they who seek to rule by such things as pertain to the church, there build themselves towers in high places.<sup>p</sup> That they who are in love to the Lord, and in charity towards their neighbour, are then elevated into heaven, and endued with intelligence and wisdom, is understood by its being said, "*there shall be upon every high mountain, and upon every high hill, rivers, and streams of waters.*" the high mountain signifying where they are who are in love to the Lord, and the high hill, where they are who are in neighbourly love or charity; rivers signify wisdom, and streams of waters, intelligence, for waters are truths from which intelligence and wisdom are derived. So in Joel: "*And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of Jehovah*" (iii. 18). The subjects here treated of are the Lord's advent, and the new heaven and the new earth to be then formed. By, "*the mountains shall drop down new wine,*" is understood that from the good of love to the Lord shall proceed all truth; by, "*the hills shall flow with milk,*" is understood spiritual life from the good of neighbourly love or charity; and by, "*all the rivers of Judah shall flow with waters,*" is understood that from each particular of the things of the Word shall be derived truths productive of intelligence.<sup>q</sup> So in Nahum: "*Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace;*" (i. 15.) And in Isaiah: "*How delightful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth*" (lii. 7). And again: "*O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength*" (xl. 9). These things are said concerning the advent of the Lord, and concerning the salvation, on that occasion, of those who are in the good of love to him, and thence in truths of doctrine from the Word; and inasmuch as the salvation of such is treated of, therefore it is said, "*Behold upon the mountains the feet of him that publisheth peace,*" and "*O Zion, that bringest good tidings, get thee up*"

<sup>p</sup> Concerning which see what is shewn in the work concerning the *Last Judgment*, n. 56, 58.

<sup>q</sup> These things may be seen more fully explained above, n. 376.

*into the high mountain."* By publishing peace, is signified to preach the advent of the Lord; for by peace, in the supreme sense, is signified the Lord, and, in the internal sense, all the good and truth which are from the Lord; and by Zion, that bringeth good tidings, is understood the church which is in the good of love to the Lord; and by Jerusalem, that bringeth good tidings, the church which is thence in truths of doctrine from the Word. Again: "*And I will set all my mountains into a way, and my highways shall be exalted. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted his people*" (xlix. 11, 13). By mountains here, in the plural number, are understood both mountains and hills, thus both the good of love and the good of charity. The mountains and hills being set into a way, and the highways being exalted, signifies, that they who are in those goods shall be in genuine truths; to be set into a way signifying to be in truths, and by the highways being exalted is signified to be in genuine truths; for ways and highways signify truths, which are said to be exalted by good, and truths derived from good are genuine truths. Their joy of heart in consequence thereof is signified by "*Sing, O heavens, and be joyful, O earth:*" internal joy by "*sing, O heavens,*" and external joy by "*be joyful, O earth.*" Confessions from joy originating in the good of love, are signified by "*break forth into singing, O mountains;*" that this is on account of reformation and regeneration, is signified by, "*for Jehovah hath comforted his people.*" That the mountains in the world are not here understood, is evident; for to what purpose would it be for mountains to be set into a way, for the highways to be exalted, and likewise for the mountains to break forth into singing? Again, in the same prophet: "*Sing, O ye heavens; for Jehovah hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for Jehovah hath redeemed Jacob, and glorified himself in Israel*" (xliv. 23). In this passage, by, "*Sing, O ye heavens, shout, ye lower parts of the earth, break forth into singing, ye mountains,*" are signified things similar to those explained above; but in this place the mountains signify the goods of charity; wherefore it is also said, "*O forest, and every tree therein,*" for by a forest is understood the external or natural man as to all things thereof, and by every tree, is signified whatever therein pertains to knowledge and science. The reformation of the natural man is signified by, "*Jehovah hath redeemed Jacob, and glorified himself in Israel.*" By Jacob and Israel are understood both the external and the internal of the church; thus the external and internal principles of those in whom the church is. Again:

" As may be seen above, n. 365.

*“The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands (iv. 12). And in David : “Praise Jehovah from the earth, ye dragons and all deeps ; mountains, and all hills ; trees of fruit, and all cedars” (Psalm cxlviii. 7, 9). In these words is described the joy of heart originating in the good of love and charity ; and mountains, hills, trees and cedars, are said to break forth into singing, to clap their hands and to praise, because thereby are signified the goods and truths which cause joys in man ; for man does not rejoice from himself, but from the goods and truths which are in him ; these are the things which rejoice, because they are the ground of man’s rejoicing. Again, in Isaiah : “Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains” (xlii. 11). By the wilderness is here signified an obscure principle of truth ; by the cities thereof are signified doctrinals ; and by the villages, natural knowledges and scientifics. By Kedar, or Arabia, is signified the natural man, for an Arabian in the wilderness is the natural man. By the inhabitants of the rock are signified the goods of faith, or those who are in the goods of faith. By the top of mountains is signified the good of love to the Lord. Hence it is manifest, that confession and joyful worship, originating in the good of love in such things as are mentioned, are here signified by different particulars of the things in their order ; for to shout from the top of the mountains denotes worship from the good of love. Again, in David : “The mountain of God is of the mountain of Bashan ; a mountain of hills is the mountain of Bashan. Why leap ye, ye mountains ? ye hills of the mountain which God desireth to dwell in ? Yea, Jehovah will dwell in it for ever” (Psalm lxviii. 15, 16). By the mountain of Bashan is signified voluntary good, or the good of the will principle, such as exists with those who are in the externals of the church ; for Bashan was a region beyond Jordan, which was given as an inheritance to the half tribe of Manasseh, as may be seen in Joshua xiii. 29—32 ; and by Manasseh is signified the voluntary good of the external or natural man. This voluntary good is the same with the good of love in the external man, for all good of love belongs to the will, and all truth thence derived, to the understanding. Wherefore by Ephraim, the brother of Manasseh, is signified the intellectual truth of that good ; and because the mountain of Bashan signifies that good, therefore by the hills of that mountain are signified goods in activity, inasmuch as the will is what acts, for all the active principle of the mind and body is from the will, as that of the thought and speech is from the understanding ; therefore the joy arising from the good of love is described and understood by leaping and skipping ; hence it is evident what is*



signified by the mountain of God being the mountain of Bashan, a mountain of hills as the mountain of Bashan; and also what is meant by its being said, "*Why leap ye, ye mountains, ye hills of the mountain?*" and because the Lord in man dwells in his voluntary good, whence are derived goods in activity, therefore it is said, "*God desireth to dwell therein, yea, Jehovah will dwell in it for ever.*" So again: "*When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled: Jordan turned back. The mountains leaped like rams, the hills like the sons of the flock. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou turnedst back? ye mountains, that ye leaped like rams; and ye hills, like sons of the flock? The earth bringeth forth at the presence of the Lord, at the presence of the God of Jacob: who turned the rock into a lake of waters, the flint into a fountain of waters*" (Psalm cxiv. 1 to the end). The departure of the Israelites out of Egypt is described in these words; nevertheless, without an explication of them by the internal sense, no one can know what they signify, as that the mountains then leaped like rams, and the hills like the sons of the flock, also that the sea saw it, and fled, and that Jordan turned back; wherefore the internal sense shall be explained. The establishment of the church is here understood, or the regeneration of the men of the church, for the church is signified by Israel, and the establishment thereof by their departure from Egypt. The shaking off of evils is signified by their passing through the Red Sea, concerning which it is said that it fled; and introduction into the church is signified by their passing over Jordan, concerning which it is said that it turned away backwards. But to be more particular. By Judah becoming a sanctuary, and Israel a dominion, is signified that the good of love to the Lord is the very holy principle of heaven and the church, and that government is effected by truth derived from that good; for Judah signifies celestial good, which is the good of love to the Lord, and the sanctuary, the very holy principle of heaven and the church; and by Israel is signified spiritual good, which is truth derived from celestial good, by which government is effected, for all government pertains to the Lord by divine truth proceeding from good. By, "*the sea saw it and fled; Jordan turned away backwards,*" is signified that the evils and falsities which were in the natural man, being shaken off, scientific truths and the knowledges of truths and good succeeded. "*The mountains leaped like rams, and the hills like the sons of the flock,*" signifies, that celestial good, which is the good of love, and spiritual good, which is truth from that good, through joy perform good actions, or produce effect; mountains signifying the good of love, and hills the goods of charity, which in their essence are truths from that

good; and to leap, when predicated of these things, signifying to do good from joy. It is said like rams, and like the sons of the flock, because rams signify the goods of charity, and sons of the flock truths thence derived. The establishment of the church thereby, or the regeneration of the men of the church, is signified by, "*The earth bringeth forth at the presence of the Lord, at the presence of the God of Jacob; who turned the rock into a lake of waters, the flint into a fountain of waters.*" The earth here denotes the church, and it is said to bring forth when it is established, or the member of the church when he is born anew, or regenerated: it is said, "*at the presence of the Lord, at the presence of the God of Jacob,*" because where the good of love is treated of in the Word the Lord is called the Lord, and when goods in activity are treated of he is called the God of Jacob. Regeneration by truths derived from good is signified by, "*who turned the rock into a lake of waters, and the flint into a fountain of waters.*" By a lake of waters are signified knowledges of truth, and by a fountain of waters is signified the Word from which those knowledges are derived. The rock signifies the natural man as to truth before reformation, and the flint, the natural man as to good before reformation. Again: "*Thou hast brought a vine out of Egypt: thou hast cast out the nations, and planted it. The mountains were covered with the shadow of it, and the cedars of God with its branches*" (Psalm lxxx. 8, 10). Here, by the vine brought out of Egypt, is signified the spiritual church, which commences with man by scientifics and knowledges in the natural man; the vine signifies the spiritual church, and Egypt the scientific principle which is in the natural man. By, "*Thou hast cast out the nations, and planted it,*" is signified that after evils were thence ejected, the establishment of the church took place; the nations denoting evils, and to plant the vine, denoting the establishment of the church. By, "*The mountains were covered with the shadow of it, and the cedars of God with its branches,*" is signified that the whole church was from spiritual goods and truths; the mountains denoting spiritual goods, and the cedars of God spiritual truths. That the bringing forth of the sons of Israel out of Egypt, and their introduction into the land of Canaan, whence the nations were expelled, are understood by these words, is evident; but still by the same words, in the internal sense, are understood such things as have been explained; nor is any thing else represented and signified by the introduction of the sons of Israel into the land of Canaan, and by the expulsion of the nations thence, for all the historical parts of the Word, as well as the prophetic parts, involve spiritual things. Again, in Isaiah: "*And on all mountains that shall be hoed with the mattock, there shall not come thither the fear of briars and thorns: but there shall be the sending forth of the ox, and the treading of the sheep*" (vii. 25). By the mountains

which it is here said shall be hoed with the mattock, are understood those who do good from the love of good.<sup>s</sup> Again, in the same prophet: "*And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: that mine elect may possess it, and my servants may dwell there*" (lxv. 9). In this passage, by Jacob and Judah is signified the church, by Jacob, the external church, which is in the knowledges of good and truth, and by Judah, the church which is in the good of love to the Lord; wherefore, by a seed from Jacob, are signified the knowledges of good and truth, and hence those who are principled therein; and by the mountains, the inheritor of which shall be from Judah, is signified the good of love to the Lord, and thence those who are principled in that good. By the elect who shall possess the mountain, are signified those who are in good, and by the servants, those who are in truths from good. Again, in Jeremiah: "*But Jehovah liveth, who brought up the sons of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again upon their land that I gave unto their fathers. Behold, I send to many fishers, saith Jehovah, and they shall fish them: and after will I send to many hunters, and they shall hunt them upon every mountain, and upon every hill, and out of the holes of the rocks*" (xvi. 15, 16). The subject here treated of is the establishment of the new church, which was represented and signified by the bringing back of the Jews from captivity out of Babylon into the land of Canaan. Unless it be known what is here signified by fishing, and by hunting, by a mountain, a hill, and by the holes of the rocks, nothing can be collected from these words, but what appears in the letter, and even that not thoroughly understood. By, "*Behold, I will send fishers, and they shall fish them; and after will I send many hunters, and they shall hunt them,*" is signified the establishment of a church from those who are in natural and in spiritual good; the gathering together of those who are in natural good, is understood by sending fishers who shall fish them; and the gathering together of those who are in spiritual good, is understood by hunters who shall hunt them; hence it is also said, "*Upon every mountain, and upon every hill, and out of the holes of the rocks.*" By those who are upon the mountain are understood those who are in the good of love; by those who are upon the hills, those who are in the good of charity; and by those who are in the holes of the rocks, those who are in obscure principles of truth. So in Ezekiel: "*But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, when they are at hand to come*" (xxxvi. 8). By the mountains of Israel are signified the goods of charity; the truths of faith, and goods of life thence derived,

<sup>s</sup> The signification of the other circumstances mentioned in the passage may be seen explained above, n. 104.



are signified by the branches which they shall shoot forth, and the fruits which they shall yield; branches denoting the truths of faith, and fruit the good of life. So in Amos: "*Behold, the days come, saith Jehovah, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop new wine, and all the hills shall flow. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them*" (ix. 13, 14). The signification of these words may be seen above,<sup>t</sup> where they are explained. The mountains are said to drop new wine, and the hills to flow, because by mountains is signified the good of love to the Lord, and by hills the good of neighbourly love or charity; and by new wine are signified truths; hence by these words is signified, that from each of those goods there shall be truths in abundance, for by the bringing back the people from captivity, concerning which those things are said, is understood the establishment of a new church. Again, in David: "*Jehovah, thy justice is as the mountains of God; thy judgments as a great abyss*" (Psalm xxxvi. 6). Because justice, in the Word, is predicated of good, and judgment of truth, it is said that the justice of Jehovah is like the great mountains, and that his judgments are a great abyss; for the great mountains signify the goods of charity, and the great abyss signifies truths in common, which are called truths of faith.<sup>u</sup> Again: "*Who founded the earth upon its foundations; it shall never be moved. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains ascend, the valleys descend unto the place which thou hast founded for them. Thou hast set a boundary, they shall not pass over; nor return again to cover the earth. He sendeth forth springs into the rivers, they run between the mountains. He watereth the mountains from his chambers: the earth is satisfied with the fruit of thy works*" (Psalm civ. 5—13). By these words, understood in the spiritual sense, is described the process of regeneration, or the formation of the church in man. By Jehovah founding the earth upon its foundations, is signified the church in man, with its boundaries or borders, and its closing principles. By, "*Thou coveredst it with the deep as with a garment,*" is signified, that they are encompassed or surrounded with scientifics in the natural man, as to its interiors, where the spiritual things of the church reside; the deep signifies scientifics in common, and garment signifies scientific truths, which are circumambient and investing. By, "*The waters stand above the mountains,*" are signified falsities upon

<sup>t</sup> N. 376.<sup>u</sup> That justice is predicated of good, and judgment of truth, may be seen, *A. C.*, n. 2235, 9857.

the delights of the natural loves, which delights in themselves are evils; the mountains denote the evils of those loves, and waters the falsities thence derived. "*At thy rebuke they fled, at the voice of thy thunder they hasted away,*" signifies that falsities are dissipated by truths, and evils by goods from heaven. By, "*The mountains ascend, the valleys descend unto the place which thou hast founded for them,*" is signified that in the place of natural loves, and of the evils thence derived, are inserted celestial loves, and the goods thence derived, and that instead of falsities general truths are admitted. By, "*Thou hast set a boundary, they may not pass over; nor return again to cover the earth,*" is signified that falsities and evils shall be kept without, separated from truths and goods, and limited that they may not flow in again and destroy. By, "*He sendeth springs into rivers, they run between the mountains,*" is signified that the Lord, from the truths of the Word, gives intelligence, all things of which originate in the good of celestial love; by springs are signified the truths of the Word; by springs sent into rivers, is signified intelligence thence derived; and by their running between the mountains, is signified that they are from the goods of celestial love, mountains denoting those goods. By, "*He watereth the mountains from his chambers,*" is signified, that all goods are nourished by truths from heaven, to water being predicated of truths, because waters signify truths; mountains denoting the goods of love, and chambers, the heavens whence they flow. By, "*The earth is satisfied with the fruit of thy works,*" is signified, that from the divine operation the church continually increases in man; the fruit of works, when predicated of the Lord, denotes the divine operation, and the earth denotes the church in man, the formation of which is here treated of, and to be satisfied is predicated of continual increase. These are the arcana which are hid in the above words; but who can discover them, unless he knows them from the internal sense, and unless he be in knowledges, in this case, unless he be in knowledge concerning the internal and external man, and concerning the goods and truths which constitute the church in them? So in Zechariah: "*And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass*" (vi. 1). The subject treated of in this chapter is the new church to be established among the Gentiles, for by the new temple which is there mentioned is signified a new church. By the chariots coming forth from between the mountains, is signified doctrine, which was to be formed from good by truths; chariots signifying doctrines, mountains the good of love, and from between the mountains, truths from goods; for the valleys which are between mountains signify inferior truths, which are the truths of the natural man. In order that it may

be known that those mountains signify the goods of the natural man, it is said, "*and the mountains were mountains of brass,*" brass signifying the good of the natural man. Again, in the same prophet: "*Then shall Jehovah go forth, and fight against the nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before the faces of Jerusalem on the east, and the mount of Olives shall cleave in the midst, part thereof toward the east and toward the sea, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee through the valley of my mountains; for the valley of the mountains shall reach towards Azal*" (xiv. 3, 4, 5). These things are said concerning the last judgment, which was accomplished by the Lord when he was in the world; for the Lord, when he was in the world, reduced all things to order in the heavens and in the hells, wherefore he then accomplished a judgment upon the evil and the good. This judgment is what is understood, in the Word of the Old Testament, by the day of indignation, of anger, of burning wrath, of the vengeance of Jehovah, and by the year of retributions." That the advent of the Lord, and the judgment which then took place, are treated of in the chapter above mentioned, is evident from these words: "*And Jehovah my God shall come, and all the saints with thee. In that day there shall not be light, brightness, and glittering; but it shall be one day which shall be known to Jehovah, not day nor night: but it shall come to pass, that at evening time it shall be light*" (verse 5, 6, 7). In this passage, the evening time denotes the last time of the church, when judgment takes place; for then it is evening to the evil, but light to the good. This being first known, it may next appear, from the spiritual sense, what the particulars of the passage quoted involve and signify, namely, by, "*Then shall Jehovah go forth, and fight against the nations,*" is signified the last judgment upon the evil; to go forth and fight, denoting to execute judgment, and the nations denoting evils. By, "*his feet shall stand upon the mount of Olives, before the faces of Jerusalem on the east,*" is signified that this is effected from divine love, by divine truths proceeding from his divine good; for the mount of Olives, when predicated of the Lord, signifies the divine love; Jerusalem, the church as to truth, and thence the divine truths of the church; and the east, the divine good. By, "*and the mount of Olives shall cleave in the midst, part thereof toward the east and toward the sea, and there shall be a very great valley,*" is signified the separation of those who are in good from those who are in evil; for, as has been said, the mount of Olives signifies the divine love; the east signifies

v Concerning this judgment, see the treatise upon the *Last Judgment*, n. 46.



where they dwell who are in the divine good; and the sea denotes where they are who are in evil, for the sea in the western quarter of the spiritual world separates. By, "*and half of the mountain shall remove toward the north, and half of it toward the south,*" is signified the separation of those who are in the falsities of evil from those who are in the truths of good; the north denotes where the former are, as being in darkness, and the south where the latter are, because in the light. By, "*And ye shall flee through the valley of my mountains,*" is signified, that then they who are in truths from good shall be rescued; to flee, signifying to escape and to be rescued, and the valley of the mountains signifying where they are who are in the knowledges of truth, and thence in truths from good; for they who are in the knowledges of truth dwell in valleys, and they who are in good upon mountains. "*For the valley of the mountains shall reach unto Azal,*" signifies separation from falsities of evil; for Azal signifies separation and liberation. Inasmuch as the mount of Olives, which was before Jerusalem eastward, signified the divine love, and Jerusalem eastward signified the divine truth proceeding from the divine good, as was mentioned above, therefore the Lord usually abode upon that mount; as appears in Luke: "*And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives*" (xxi. 37). And again: "*And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him*" (xxii. 39). And in John: "*And every man went unto his own house. Jesus went into the mount of Olives*" (vii. 53; viii. 1). It was on this mount that Jesus discoursed with his disciples respecting his advent, and concerning the consummation of the age, that is to say, concerning the last judgment, as in Matt. xxiv. Mark xiii. From thence also he went to Jerusalem and suffered, as may be seen Matt. xxi. 1; xxvi. 30; Mark xi. 1; xiv. 26; Luke xix. 29, 37; xxi. 37; xxii. 39; and by this was signified that the Lord did all things from divine love, for the mount of Olives signified that love; for every thing that the Lord did in the world was representative, and every thing that he said was significative. The reason why the Lord so acted and spake in representatives and significatives, when he was in the world, was in order that he might be in the ultimate principles of heaven and the church, and at the same time in the first principles thereof, and thus might rule and dispose ultimates from first principles, and all intermediates from first principles by ultimates; representatives and significatives are in the ultimates. Inasmuch as a mountain signified the good of love, and when predicated concerning the Lord, the divine good of divine love, and from that good proceeds the divine truth, therefore Jehovah, that is the Lord, descended upon mount

Sinai, and promulgated the law. Thus it is said in Moses: "*And Jehovah came down upon mount Sinai, on the top of the mount: and Jehovah called Moses up to the top of the mount; and Moses went up*" (Exod. xix. 20; xxiv. 17); and that thence he promulgated the law is evident from what is recorded (ch. xx). Hence also by Sinai in the Word is signified divine truth from divine good; and likewise by the law there promulgated. It was on this account also that the Lord took Peter, James, and John into a high mountain when he was transfigured (Matt. xvii. 1; Mark ix. 2); and when he was transfigured he appeared in divine truth from divine good; for his face, which shone as the sun, represented the divine good, and his raiment, which was white as the light, the divine truth; and Moses and Elias, who appeared talking with him, signified the Word, which is divine truth from divine good. Forasmuch as a mountain signifies the good of love, and, in the supreme sense, the divine good, and from the divine good proceeds the divine truth, therefore mount Zion was situated above Jerusalem, and by that mountain in the Word is signified the church which is in the good of love to the Lord, and by Jerusalem, the church which is in truths from that good, or the church as to doctrine. Hence also Jerusalem is called a mountain of holiness, and a holy hill, for by mountain is signified spiritual good, which in its essence is truth from good, in like manner as by a holy hill, as may appear in the following passages. Thus in Isaiah: "*And it shall come to pass in the last days, that the mountain of Jehovah shall be on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths*" (ii. 2, 3). And again: "*And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall bow down to Jehovah in the mountain of holiness at Jerusalem*" (xxvii. 13). So in Joel: "*Blow ye the trumpet out of Zion, and cry aloud in the mountain of my holiness*" (ii. 1). And in Daniel: "*O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, the mountain of thy holiness*" (ix. 16). Again, in Isaiah: "*And they shall bring all your brethren for an offering unto Jehovah, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to Jerusalem, the mountain of my holiness*" (lxvi. 20). Again: "*He that putteth his trust in me shall possess the land for an heritage, and shall inherit the mountain of my holiness*" (lvii. 13). So in Ezekiel: "*For in the mountain of my holiness, in the mountain of the height of Israel, saith the*

*Lord Jehovah, there shall all the house of Israel, all of them in the land, serve me : there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things*" (xx. 40). And in Micah : "*But in the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains, and it shall be exalted above the hills ; and the people shall flow unto it*" (iv. 1). There are also many other passages where mention is made of the mountain of holiness, mountain of Zion, and the mountain of Jehovah ; of the mountain of holiness, in Isaiah xi. 9 ; lvi. 7 ; lxxv. 11, 25 ; Jeremiah xxxi. 23 ; Ezekiel xxviii. 14 ; Daniel ix. 20 ; xi. 45 ; Joel ii. 1 ; Obadiah, verse 17 ; Zephaniah iii. 11 ; Zechariah viii. 3 ; Psalm xv. 1 ; Psalm xliii. 3 ; and the mountain of Zion, Isaiah iv. 5 ; viii. 18 ; x. 12 ; xviii. 7 ; xxiv. 23 ; xxix. 8 ; xxxi. 4 ; xxxvii. 32 ; Joel ii. 32 ; Obadiah, verse 17, 21 ; Micah iv. 7 ; Lamentations v. 18 ; Psalm xlviii. 11 ; Psalm lxxiv. 2 ; Psalm lxxviii. 68 ; Psalm cxxv. 1, &c. Inasmuch as the mountain of Zion signified the divine good, and the church as to that good, therefore it is said in Isaiah, "*Send ye the ruler of the land from the rock towards the wilderness, unto the mountain of the daughter of Zion*" (xvi. 1). And in the Revelation : "*And I looked, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads*" (xvi. 1). From these considerations it may also appear why the New Jerusalem, in which was the temple, was seen by Ezekiel the prophet constructed upon a high mountain, concerning which it is thus written : "*In the visions of God brought he me upon the land of Israel, and set me upon a very high mountain, upon which was as the frame of a city on the south*" (xl. 2). Much is said on this subject in the chapters immediately following, which see. So again, in David ; "*Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces as a refuge*" (Psalm xlviii. 1—3). By these words is described the worship of the Lord from truths originating in good. The worship of the Lord from spiritual truths and goods, and the pleasure of the soul thence derived, is signified by, "*Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation.*" Worship is understood by being great, and greatly to be praised ; spiritual truth, which is from spiritual good, is understood by the city of our God, the mountain of his holiness ; and the pleasure of the soul thence derived, is understood by, "*Beautiful for situation.*" The worship of the Lord from celestial goods and truths is described by, "*The joy of the whole earth is mount Zion, on the sides of the*



north, the city of the great King. Worship from celestial good is understood by, "*The joy of the whole earth is mount Zion,*" and truths from that good are understood by, "*On the sides of the north, the city of the great King;*" the sides of the north denoting truths from celestial good, and the city of the great King the doctrine of truth thence derived. That truths are inscribed in those who are in celestial good, is signified by, "*God is known in her palaces.*" The reason why the sides of the north signify truths from celestial good, is, because they who are in the Lord's celestial kingdom dwell in the east in heaven, and they who are in truths from that good towards the north there. Again in Isaiah: "*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend the heavens, I will exalt my throne above the stars of God: I will sit also in the mount of the assembly, in the sides of the north*" (xiv. 12, 13). By Lucifer is here understood Babylon, as is evident from what precedes and from what follows in this chapter; his love of ruling over heaven and the church is described by his saying, "*I will ascend the heavens, I will exalt my throne above the stars of God;*" by which is understood the affectation of dominion over those heavens which constitute the Lord's spiritual kingdom, for truths and the knowledges of truth with them appear as stars. By, "*I will sit also in the mount of the assembly, in the sides of the north,*" is signified the affectation of dominion over the heavens which constitute the Lord's celestial kingdom; for the mount of the assembly, and the sides of the north, denote the good and truths in those heavens, as was said above. Inasmuch as mount Zion and Jerusalem were built as much as possible according to the form of heaven, it may appear what is signified by the words adduced above from David: "*Beautiful for situation is mount Zion, on the sides of the north, the city of the great King;*" and by those words from Isaiah, "*The mount of the assembly, in the sides of the north.*" Again, in Isaiah: "*By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into his border, and the forest of his Carmel*" (xxxvii. 24). By these words, which were uttered by Sennacherib king of Assyria, in their internal sense, is described the haughtiness of those who, by reasonings from falsities, are desirous to destroy the goods and truths of the church. The king of Assyria signifies the rational principle perverted. The multitude of his chariots signifies reasonings from falsities of doctrine; to come up to the height of the mountains, to the sides of Lebanon, and to cut down the tall cedars thereof, and the choice fir-trees thereof, signifies the endeavour to destroy the goods and truths of the church as well internal as external. The mountains denote the

goods of the church, the sides of Lebanon denote where the goods are conjoined with truths, Lebanon denoting the spiritual church, the cedars, the internal truths thereof, which are from good, and the firs, the external truths thereof also from good. Such is the signification of these words in the spiritual sense, according to which they are understood in heaven. A mountain, and mountains, signify the goods of love and charity also in the following passages; as in David: "*Sing unto Jehovah with thanksgiving; sing praise upon the harp unto our God; who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains*" (Psalm cxlvii. 7, 8). By the clouds, with which Jehovah is said to cover the heavens, are signified external truths, such as are contained in the literal sense of the Word; for the truths contained in that sense are in the world called clouds, and those which are in the internal sense are called glory. By the heavens are understood internal truths, because they who are in the heavens are in those truths. By the rain which he prepares for the earth is signified the influx of truth, the earth denoting the church, and thence those therein who receive the truth, inasmuch as such constitute the church. By the mountains on which he makes grass to grow, are signified the goods of love, and thence those who are principled in them. Grass signifies spiritual nourishment which they receive; for grass is understood to be for beasts, and beasts signify the good affections of the natural man. Again, in Moses: "*And of Joseph he said, Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the abyss that lieth beneath, and for the precious things brought forth by the sun, and for the precious things put forth by the moon, and for the first fruits of the mountains of the east, and for the precious things of the hills of an age*" (Deut. xxxiii. 13—15). This is the benediction of Joseph, or of the tribe named from Joseph by Moses; and it was pronounced on Joseph, because by him is signified the Lord's spiritual kingdom, and the heaven there which proximately communicates with the Lord's celestial kingdom. By the land of Joseph is also understood that heaven, and likewise the church which consists of those who will be in that heaven. By the precious things of heaven, by the dew, and the abyss lying beneath, are signified divine spiritual, and spiritual natural things derived from a celestial origin. By the precious things of heaven are signified divine spiritual things; by the dew, spiritual things communicating, and by the abyss which lieth beneath, spiritual natural things. By the first-fruits of the mountains of the east, and the precious things of the hills of an age, are signified genuine goods, as well those of love to the Lord as of neighbourly love or charity; the mountains of the east denoting the goods of love to the Lord; first fruits denoting genuine goods, and the hills of an age the goods of

neighbourly love or charity. They who do not know what is represented by Joseph and by his tribe, and what is signified by the dew, the abyss lying beneath, the mountains of the east, and the hills of an age, can perceive scarcely any thing of what is involved in those expressions, or in the other things mentioned by Moses in that chapter concerning the tribes of Israel, and also by the father Israel, in the forty-ninth chapter of Genesis. The signification of mountain may further appear from what is said in Matthew: "*Ye are the light of the world. A city that is set on a mountain cannot be hid*" (v. 14). This was spoken by the Lord to his disciples, by whom is understood the church which is in truths from good; wherefore it is said, "*Ye are the light of the world;*" the light of the world denoting the truth of the church. That it is not truth unless it be from good, is signified by a light which is exposed upon a mountain, and which cannot be hid, a light on a mountain denoting truth from good. So again: "*How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine on the mountains, and goeth and seeketh that which is gone astray?*" (xviii. 12). It is here said, "*Doth he not leave the ninety and nine on the mountains, and goeth and seeketh that which is gone astray?*" for by sheep on the mountains are signified those who are in the good of love and charity; but by the one that is gone astray, is signified one who is not in that good, because in falsities from ignorance, for where falsity prevails that good cannot exist, because good is of truth. And again: "*But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house*" (Mark xiii. 14, 15; Matt. xxiv. 16; Luke xxi. 21). In those chapters is described by the Lord the successive vastation of the church, but it is described by mere correspondences. "*When ye shall see the abomination of desolation,*" signifies when the disciples, that is, they who are in truths from good, perceive the church to be devastated, which takes place when there is no longer any truth because there is no good, or when there is no faith because there is no charity. "*Then let them that be in Judea flee to the mountains,*" signifies that they who are of the Lord's church should remain in the good of love; Judea signifying the church of the Lord; mountains, the goods of love; and to flee to them denoting to remain therein. "*And let him that is on the housetop not go down into the house,*" signifies that he who is in genuine truths should abide therein, house signifying the man as to all interior things of the mind, and hence the housetop signifies the intelligence which is from genuine truths, thus also the genuine truths which are the ground of in-



telligence. Unless the spiritual sense illustrated the particulars which the Lord spake in these chapters of the Evangelists, scarcely anything could be known of their contents; for what could be understood by its being said, that he who is upon the house top should not go down into the house; and elsewhere, that he who is in the field should not return back to take his garments, with other things of a like nature? Hitherto it has been shewn, that mountains in the Word signify the goods of love; and inasmuch as most things in the Word have also an opposite sense, so likewise have mountains, which, in that sense, signify evils of the love, or the evils which flow from the loves of self and of the world; mountains are mentioned in this sense in the following passages in the Word. Thus in Isaiah: "*For the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the high mountains, and upon all the hills that are lifted up*" (ii. 12, 14). By the day of Jehovah is understood the last judgment, when the evil were cast down from the mountains and hills which they occupied in the spiritual world, as was described in the beginning of this article; and because such dwelt upon mountains and hills before the last judgment, therefore by mountains and hills are understood the loves and evils thence derived, in which they were; by mountains, the evils of the love of self; and by hills, the evils of the love of the world. It is to be observed, that all who are in the love of self, especially who are in the love of ruling, when they come into the spiritual world, are extremely desirous of elevating themselves into high places, this being implanted or inherent in that love; hence also, to be of a high and elated mind, and to aspire after high things, are expressions used in common discourse. The real cause why there is such a desire or lust in the love of ruling, is, because they who are principled therein wish to make themselves gods, and God is in the highest. That mountains and hills signify those loves and the evil thereof, is evident from its being said that the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon all the high mountains, and upon all the hills that are lifted up: to what purpose else could that day be said to come upon mountains and hills? So again: "*The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight*" (xl. 3, 4). The subjects treated of in this chapter also are the advent of the Lord, and the last judgment which then took place. "*The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, and make straight in the desert a highway for our God,*" signifies that they should prepare themselves to receive the Lord; the wilderness signifies when there is

no good, because there is no truth, thus where there is as yet no church. By, "*Every valley shall be exalted, and every mountain and hill shall be made low,*" is signified that all the humble in heart, who are those that are in goods and truths, shall be received, for they who are received by the Lord are raised up to heaven; and by, "*Every mountain and hill shall be made low,*" is signified that all the high-minded, who are those that are in the love of self and the world, shall be put down. So in Ezekiel: "*For I will give the land to desolation and wasteness, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through*" (xxxiii. 28). These words describe the desolation and complete vastation of the spiritual church, which the Israelites represented; for the Jews represented the Lord's celestial kingdom, or the celestial church, whereas the Israelites represented the Lord's spiritual kingdom, or the spiritual church. The desolation and vastation of the latter signify the last state of the former church, which was when there was no longer any truth because there was no longer any good, or, when there was no more faith because there was no more charity: desolation is predicated of truth which is of faith, and vastation of good which is of charity. The boasting and elation of mind from falsities which they declare to be truths, is signified by the pomp of their strength, strength and power being predicated of truths from good, because all strength and all power belong to truth from good; but here they are predicated of falsities, because of boasting and elation of mind. That the good of charity and faith was no more, is signified by the desolation of the mountain of Israel. There being no longer any good, but what was altogether evil, is signified by no one passing through. Again, in the same prophet: "*Son of man, set thy faces toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord Jehovih; Thus saith the Lord Jehovih to the mountains, and to the hills, to the channels, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places*" (vi. 2, 3). In this passage also, by the mountains of Israel are signified the evils flowing from the love of self and of the world, which exist with those who are in the spiritual church, when they no longer possess any good of life, but instead thereof evil of life, and the falsity of doctrine thence derived. By mountains, hills, channels, and valleys, are signified all things of the church, as well the interior or spiritual as exterior or natural. The mountains and hills signify things interior or spiritual, and the channels and valleys things exterior or natural; that they should perish by falsities is signified by, "*Behold, I, even I, will bring a sword upon you.*" The sword signifies the destruction of what is false by truths, but in an opposite sense, as in the present

case, the destruction of truth by falsities. Again, in the same prophet : "*And it shall come to pass at the same time when Gog shall come upon the land of Israel, saith the Lord Jehovih, that my fury shall come up in my face. Surely in that day there shall be a great shaking in the land of Israel ; so that the fishes of the sea, and the bird of the heavens, and the wild beast of the field, and all creeping things that creep upon the earth, shall tremble before me, and the mountains shall be thrown down, and the steps shall fall, and every wall shall fall to the ground, and I will call for a sword against him throughout all my mountain*" (xxxviii. 18—21). What the various particulars mentioned in this passage signify. may be seen explained above,<sup>w</sup> namely, what is signified by Gog, by the fishes of the sea, the bird of the heavens, the wild beast of the field, the creeping things creeping upon the earth ; and that by the mountains of Israel, are signified the goods of spiritual love, but in this case the evils of love, which are in opposition to those goods. Again, in Micah : *Arise, contend thou with the mountains, and let the hills hear thy voice. Hear ye, O mountains, the controversy of Jehovah, and ye strong foundations of the earth : for Jehovah hath a controversy with his people, and he will plead with Israel*" (vi. 1, 2). These things also are spoken of the spiritual church, which was represented by the Israelites separate from the Jews ; and by mountains are understood the goods of charity, and by hills the goods of faith, but in this case the evils and falsities opposed to those goods ; wherefore it is said, "*Arise, contend thou with the mountains, and let the hills hear thy voice.*" The strong foundations of the earth denote the false principles in that church, earth signifying the church, and foundations the principles upon which the other things are founded. It is said, "*Jehovah hath a controversy with his people, and he will plead with Israel,*" because by people are understood those who are in truths, or in falsities ; and by Israel, those who are in goods, or in evils. Again in Jeremiah : "*Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth : and I will stretch out my hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning*" (li. 25). These things are said of Babylon, by which are understood those who are in the falsities of evil, and in the evils of falsity from the love of self, abusing the holy things of the church by making them the means of their ruling ; it is from that love, and the falsities and evils thence derived, that Babylon is called a destroying mountain, destroying all the earth, for the earth denotes the church. Their destruction and damnation by the falsities of evil is signified by "*I will roll thee down from the rocks,*" rocks denoting where the truths of faith are, but in this case

<sup>w</sup> N. 400.



the falsities of evil; and their destruction and damnation by the evils of falsity is signified by "*I will make thee a mountain of burning;*" burning being predicated of the love of self, because that love is signified by fire.\* From these considerations it is evident, that by mountains are signified the evils of the love of self and of the world, forasmuch as Babylon is called a destroying mountain, and it is said to be made a mountain of burning. To the same purpose it is written in Nahum: "*The mountains quake before him, and the hills melt, and the whole earth is burned up before him, yea, the world, and all that dwell therein. Who can stand before his rebuking?*" (i. 5, 6). The signification of these words in their series may be seen above,<sup>y</sup> where they are particularly explained, and where it is shewn that the mountains and hills denote the evils of the love of self and of the world. So in Micah: "*For, behold, Jehovah goeth forth out of his place, and he will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the prevarications of Jacob is all this, and for the sins of the house of Israel*" (i. 3, 4, 5). These things are also said of the last judgment, and of those who, on that occasion, had made to themselves a resemblance of heaven upon mountains and hills, concerning whom we have frequently treated above. The last judgment is understood by Jehovah going forth out of his place, descending, and treading upon the high places of the earth; the high places of the earth signifying those who are in high places, upon whom judgment is accomplished, for in the spiritual world there are earths, mountains, hills, and valleys just as in the natural world. The destruction of those who are upon the mountains and in the valleys, that is who are in evils originating in the love of self and of the world, and in falsities thence derived, is signified by the mountains being molten under him, and the valleys being cleft as wax before the fire, as waters that are poured down a steep place; mountains signifying the evils of the loves of self and of the world, and valleys the falsities thence derived. Concerning the evils of the loves of self and of the world signified by the mountains, it is said that they melt as wax before the fire, inasmuch as fire signifies those loves; and concerning the falsities which are signified by the valleys, it is said as waters that are poured down a steep place, inasmuch as waters signify falsities. That this was on account of evils and falsities is evident from its being said, "*for the prevarications of Jacob is all this, and for the sins of the house of Israel.*" So in Jeremiah: "*I beheld the earth, and, lo, it was empty and void; and the heavens, and they had no light. I beheld the mountains, and,*

\* As may be seen in the work concerning *Heaven and Hell*, n. 566—573.

<sup>y</sup> N. 104.

*lo, they trembled, and all the hills were overturned. I beheld, and, lo, there was no man, and all the birds of the heaven were fled*" (iv. 23, 24, 25). By the trembling of the mountains is understood the destruction of those who are in the evils of the love of self, and by the moving of the hills, the destruction of those who are in the evils of the love of the world and in falsities: the other particulars of this passage may be seen explained above.<sup>z</sup> Again, in Isaiah: "*O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence*" (lxiv. 1). In this passage the same things are signified as are explained in the remarks above on that from Nahum. Thus also in David: "*Bow thy heavens, O Jehovah, and come down: touch the mountains, that they may smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them*" (Psalm cxliv. 5, 6). Here by Jehovah bowing the heavens, and coming down, is signified the same as above, by rending the heavens and coming down, by coming forth out of his place, by coming down and treading upon the high places of the earth, namely, visitation and judgment. To touch the mountains that they may smoke, signifies by his presence to destroy those who are in the evils of the loves of self and of the world, and thence in falsities; to smoke signifies to be let into the evils of those loves and into their falsities, for fire signifies those loves, and smoke the falsities thence arising. By "*Cast forth lightning, and scatter them,*" is signified the divine truth, by which they are dissipated, for by the presence of divine truth evils and falsities are discovered, and by the collision which then takes place, there appear as it were lightnings. So in Moses: "*For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains*" (Deut. xxxii. 22). Here it is said that a fire is kindled in Jehovah's anger, which shall burn unto the lowest hell, although there is no fire of anger in him, much less which shall burn to the lowest hell; for Jehovah, that is the Lord, is never angry with any one, nor does evil to any one, neither does he cast any one into hell;<sup>a</sup> but it is thus said in the literal sense of the Word, because it thus appears before the man who is in evil, and also before the simple-minded man, for the Word in its letter is written according to appearances, because according to the apprehensions of natural men. But whereas the angels, who are spiritual, do not see the truths of the Word apparently, according to the apprehensions of men, but spiritually, therefore the sense of such expressions as above mentioned is inverted with them, and this inversion is the internal or spiritual sense, which is, that the infernal love in man is such a fire, and burns even

<sup>z</sup> N. 280, and 304.

<sup>a</sup> As may be seen in the treatise concerning *Heaven and Hell*, n. 545—500.

to the lowest hell; and inasmuch as that fire or that love utterly destroys all things of the church in man, it is therefore said that it shall consume the earth with her increase, and set on fire the foundations of the mountains; the earth denoting the church, her increase signifying every thing pertaining thereto, and the foundations of the mountains the truths upon which the goods of love are founded, which are said to be set on fire by the fire of the love of self and of the world. Again, in David: *"Then the earth shook and trembled; and the foundations of the mountains were moved and shaken, because he was wroth"* (Psalm xviii. 7). Similar things are understood in this passage, and may be seen explained above.<sup>b</sup> So again: *"God is our refuge and strength, he is found to be a powerful help in trouble. Therefore will not we fear, when the earth shall be changed, and the mountains be cast into the heart of the seas; they shall be tumultuous, the waters thereof shall be troubled, the mountains shall tremble with the swelling thereof"* (Psalm xli. 1—3). This passage also is explained above;<sup>c</sup> where it is shewn that by the words, *"When the earth shall be changed, and the mountains be cast into the heart of the seas,"* are signified the evils of the love of self and of the world, which strike or dazzle the mind according to their increase. Again, in Isaiah: *"The anger of Jehovah is against all nations, and wrath upon all their armies: he hath devoted them, he hath delivered them to the slaughter. Their slain also shall be cast out, and the stink of their carcases shall come up, and the mountains shall be melted with their blood"* (xxxiv. 2, 3). These things are said concerning the last judgment; and by the anger of Jehovah against all nations, and his wrath upon all their armies, is signified the destruction and damnation of all who are in evils and in the falsities thence derived. That such should be accursed and should consequently perish, is signified by, *"He hath devoted them, he hath delivered them to the slaughter."* The damnation of those who would perish by falsities is signified by, *"their slain shall be cast out,"* slain, in the Word, being predicated of those who perish by falsities, and to be cast out, signifying to be damned. The damnation of those who would perish by evils is signified by, *"the stink of their carcases shall come up;"* carcases, in the Word, being predicated of those who perish by evils, and their stink signifying damnation. *"The mountains shall be melted with their blood,"* signifies the evils of their loves being full of falsities, mountains denoting the evils of the loves of self and of the world, and blood denoting falsity. Again, in the same prophet: *"I will make waste mountains and hills, and dry up all their herbs: and I will make the rivers islands, and I will dry up the pools"* (xlii. 15). Here, by making waste the mountains and



hills, is signified to destroy all the good of love to the Lord and of love toward the neighbour; by drying up all their herbs, is signified thence to destroy all truths, herb signifying truth springing from good. By making the rivers islands, and drying up the pools, is signified to annihilate all understanding and perception of truth; rivers signifying intelligence which is of truth, island where there is no intelligence, and pools the perception of truth; the understanding of truth is from the light of truth, but the perception of truth is from the heat or love of truth. So again: "*Behold, Jacob, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in Jehovah, and shalt glory in the Holy One of Israel*" (xli. 15, 16). By Jacob is understood the external church as to good and truth, and hence also are understood external good and truth, which are such from the sense of the letter of the Word, and in which they are principled who belong to the external church. The reason why these are compared to a new sharp threshing instrument having teeth, is, because a threshing instrument separates the wheat, barley, and other grain from the ear, and by these are signified the goods and truths of the church, as may be seen above;<sup>d</sup> but here the comparison is used to denote the bruising and breaking of evils and falsities, wherefore it is said, "*thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff;*" by which is signified the destruction of evils arising from the loves of self and of the world, and also of the falsities thence derived; hence it is also said, "*Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them,*" by which is signified that they shall be of no account. Wind and whirlwind are both mentioned, because evils and falsities are understood; for wind is predicated of truths, and in an opposite sense of falsities, and the whirlwind of the evils of falsity. And again: "*For the mountains shall depart, and the hills be removed, but my mercy shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah that hath mercy on thee*" (liv. 10). Here it is evident to any one that it is not the mountains and the hills on the earth that shall depart and be removed, but those who are in evil loves, and in falsities thence derived; for the subject treated of in this chapter is the nations or Gentiles of whom a new church was to be formed; wherefore by the mountains and hills are more especially understood those of the former church, consequently the Jews, with whom were mere evils of falsity and falsities of evil, in consequence of their being immersed in the loves of self and of the

<sup>d</sup> N. 374, 375.

world. Again, in Jeremiah: "*For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are vastated, so that no man passeth through them*" (ix. 10). Here the mountains, for which weeping and lamentation are to be taken up, denote evils of every kind flowing from the two loves above-mentioned; and by the habitations of the wilderness are signified the falsities thence derived; for by the wilderness is signified, where there is no good, because there is no truth, and hence the habitations of the wilderness denote falsities originating in evils; there being altogether no good and truth is understood by their being vastated, and no man passing through them. It is usually said in the Word, where vastation is treated of, that no man passeth through, and thereby is signified that there is no more any truth, nor consequently any intelligence. That they are not literally mountains and habitations of the wilderness which are here meant, and over which there are to be weeping and lamenting, is very evident. Again, in the same prophet: "*My people have been lost sheep: their shepherds have caused them to go astray, the mountains have turned away; they have gone from mountain upon hill, they have forgotten their resting place* (l. 6). And in Ezekiel: "*My sheep wander upon all the mountains, and upon every high hill: yea, my flock was scattered upon all the faces of the earth, and none did search or seek after them*" (xxxiv. 6). By the sheep going from mountain upon hill, and wandering upon all the mountains, and upon every high hill, is signified that they seek goods and truths, but do not find them, and instead thereof seize upon evils and falsities. By the mountains turning away, is signified that instead of goods there are evils. Again, in Jeremiah: "*Give glory to Jehovah our God, before he cause darkness, and before our feet stumble upon the mountains of twilight*" (xiii. 16). By these words is signified that divine truth is to be acknowledged, lest falsities and evils thence derived should break in from the natural man. To give glory to God signifies to acknowledge divine truth, glory in the Word signifying divine truth; and to acknowledge this, and live according to it, is the glory which the Lord desires, and which is then given to him. "*Before he cause darkness,*" signifies, lest falsities take possession, darkness denoting falsities; "*and before your feet stumble upon the mountains of twilight,*" signifies the same with respect to evils from the natural man, mountains of twilight denoting evils of falsity, for mountains denote evils, and twilight is when truth is not seen, but instead thereof what is false; and feet signifying the natural man, for all evils and falsities thence derived are in the natural man, inasmuch as that man is hereditarily inclined to love himself above God, and the world above heaven, and also the evils adhering to those loves from his parents. These evils and the falsities thence derived are not

removed except by divine truth, and by a life according thereto ; hereby is opened the superior or interior mind of man which sees from the light of heaven, and by this light the Lord dissipates the evils and falsities which are in the natural mind.<sup>c</sup> Thus also in the Evangelist: “ *And Jesus answering saith unto them, Have the faith of God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith* ” (Mark xi. 22, 23 ; Matt. xvii. 20). They who are unacquainted with the arcana of heaven, and with the spiritual sense of the Word, may suppose that the Lord spake these words, not concerning saving faith, but concerning some other faith, which they call an historical and miraculous faith ; but they are spoken of saving faith, which makes a one with charity, and all such faith being from the Lord, it is therefore called the faith of God ; and inasmuch as the Lord by this faith, which is the faith of charity from him, removes all the evils flowing from the loves of self and of the world, and casts them into hell from whence they originate, therefore he says, “ *whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, he shall have whatsoever he saith,* ” for by mountains are signified the evils of those loves, and by sea is signified hell. Hence, by saying to a mountain, be thou removed, is signified the removal of those things, and by being cast into the sea, is signified to be cast down into hell where they originate. From such signification of a mountain and of the sea, this became a common expression amongst the ancients, when they discoursed concerning the power of faith ; not that the mountains upon the earth could, by that power, be cast into the sea, but that the evils which are from hell could be cast thither. The mountains also in the spiritual world, upon which the evil dwell, are usually overturned and cast down by faith from the Lord ; for when the evils pertaining to them are cast down, the mountains upon which they dwell are cast down with them, as has been often seen by me, according to what is shewn in several places above. That no other faith but the faith of charity from the Lord is here understood, is evident from the continuation of the Lord’s discourse in Mark, where it is said: “ *Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in the heavens forgive your trespasses* ” (xi. 24—26). From these words it is evident,

<sup>c</sup> That feet signify the natural man may be seen above, n. 65, 69. And in the *Arcana Cœlestia*, n. 2162, 3147, 3761, 3986, 4280, 4938—4952.



that the faith of God, concerning which the Lord here speaks, is the faith of charity, or the faith that forms a one with charity, and consequently which is from the Lord. Moreover, the Lord spake those things to the disciples when they supposed that they could do miracles from their own faith, thus from themselves, when notwithstanding such things are only done by faith derived from the Lord, and thus by the Lord, as is also evident in Matthew (xvii. 19, 20), where similar things occur. Inasmuch as mountains signified the goods of celestial love, and hills, the goods of spiritual love, therefore the ancients, with whom the church was representative, had their divine worship upon mountains and hills, and therefore Zion was upon a mountain, and Jerusalem upon mountainous places below it; lest therefore the Jews and Israelites, who were given to idolatry, should turn divine worship into idolatrous worship, it was commanded them that they should perform worship in Jerusalem only, and not elsewhere; but because they were idolatrous in heart, they were not content to perform worship in Jerusalem, but, according to the custom of the nations, as derived from the ancients, they every where performed worship upon mountains and hills, and there sacrificed and burnt incense; wherefore inasmuch as this was idolatrous with them, worship from evils and falsities was thereby signified. Thus in Isaiah: "*Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice*" (lvii. 7). And in Hosea: "*They sacrifice upon the tops of the mountains, and burn incense upon the hills*" (iv. 13). And in Jeremiah: "*Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot*" (iii. 6). In this passage, by playing the harlot is signified to falsify worship; and that to do so was idolatrous, is evident from the following words in Moses: "*Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their Gods, upon the high mountains, and upon the hills, and under every green tree*" (Deut. xii. 2). In these passages, by worship upon mountains and hills is signified worship from evils and falsities. Hence also it was that the Gentiles in Greece fixed Helicon on a high mountain, and Parnassus in a hill below it, and believed that the gods and their goddesses dwelt there; this was derived to them from the ancients in Asia, and especially in the land of Canaan, which was not far remote, with whom all worship consisted of representatives. Hence also we find it said, in the account given by the Evangelists of the Lord's temptations: "*Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them*" (Matt. iv. 8). And again: "*And the devil, taking him up into a high mountain, shewed him all the kingdoms of the world in a moment*"

of time" (Luke iv. 5). By this is signified, that the devil tempted the Lord by the love of self, for this is signified by a high mountain; for the three temptations described in those passages signify and involve all the temptations which the Lord sustained when he was in the world; for the Lord by means of temptations which he admitted into himself from the hells, and by victories therein obtained, reduced all things in the hells to order, and also glorified his humanity, that is, made it divine. The reason why all the temptations of the Lord are so briefly described, is, because he no otherwise revealed them; nevertheless they are amply described in the internal sense of the Word.<sup>f</sup>

406. Hitherto it has been shewn what is signified by mountains; it now remains to be shewn what is signified by islands, forasmuch as it is said in the Revelation, "*And every mountain and island were moved out of their places;*" and in another passage, "*And every island fled away, and the mountains were not found*" (xvi. 20). By islands in the Word are understood neither islands nor those who dwell upon islands, but the natural man is thereby understood as to the truths which are in him, and hence, in an abstract sense, are signified the truths of the natural man: the truths of the natural man are scientific truths, which are under the intuition of the rational man, and the knowledges of truth are what are under the intuition of the spiritual man; knowledges of truth are what the natural man knows from the Word, and scientific truths are what he sees from the rational principle, which he also makes use of to confirm the truths of the church. There are in man two minds, the one superior or interior, which is called the spiritual mind, and the other inferior or exterior, which is called the natural mind. The natural mind in man is first opened and cultivated, because this is proximately extant to the world; the spiritual mind is opened and cultivated afterwards, but only in proportion as man in life receives the knowledges of truth from the Word, or from doctrine derived from the Word, wherefore it is not opened with those who do not apply those knowledges to life. When the spiritual mind is opened, then the light of heaven flows in, through that mind, into the natural mind, and illuminates it, by virtue whereof this mind becomes spiritual-natural, for the spiritual mind then sees in the natural, nearly in the same manner as a man sees his face in a mirror, and thence it acknowledges those things which agree with itself; but when the spiritual mind is not opened, as is the case with those who do not apply to life the knowledges of good and truth which are in the Word, then there is still a mind formed inwardly in the natural, but this mind consists of mere evils and

<sup>f</sup> On the subject of the Lord's temptations more may be seen in the *Doctrine of the New Jerusalem*, n. 201, 293, 302.

falsities. The reason is, because the spiritual mind not being opened, the light of heaven is not let in into the natural mind by the right or direct way, but only through chinks round about, whence man has the faculty of thinking, of reasoning, and of speaking, and also the faculty of understanding truths, but still he has not the faculty of loving them, or of doing them from affection; for the faculty of loving truths because they are truths, can only be given by the influx of the light of heaven through the spiritual mind; for the light of heaven flowing in through the spiritual mind is conjoined with the heat of heaven, which is love, and may be compared to the light of the world in the time of spring; but the light of heaven flowing only through chinks into the natural principle, is a light separated from the heat of heaven, which is love, and is comparatively as the light of the world in the time of winter. Hence it may be evident, that the man in whom the spiritual mind is opened, is as a garden and a paradise; and that he in whom the spiritual mind is not opened, is as a desert, and as land covered with snow; inasmuch as the mind makes the man, for the mind of man consists of understanding and will; hence it is the same thing whether we use the expression mind or man, or whether we say the spiritual and natural mind, or the spiritual and natural man. The natural mind, or natural man, as to the truths and as to the falsities thereof, is signified by islands in the Word; as to truths, with those in whom the spiritual mind is opened, and as to falsities, with those in whom it is shut. This signification of island will appear from the following passages in the Word; thus in Ezekiel: "*Thus saith the Lord Jehovih to Tyrus; Shall not the islands shake at the sound of thy fall, when the wounded cry, when the slaughter is accomplished in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure*" (xxvi. 15, 16, 18). And again, in the same prophet: "*All the inhabitants of the isles were astonished at thee, and their kings were sore afraid, their faces were troubled*" (xxvii. 35). In these two chapters the subject treated of is Tyrus, by which is signified the church as to the knowledges of truth and good, and thence abstractedly the knowledges themselves. The intelligence and wisdom of the men of the church, obtained by the knowledges of truth and good from the Word, are first treated of, and afterwards the church vastated as to such knowledges is treated of. The church thus vastated, or in which the knowledges of good and truth have perished, is described by what is said by the prophet in the above verses;



the vastation of the knowledges of truth and good is understood by these words: "*Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is accomplished in the midst of thee?*" the wounded signifying those in whom truths are extinguished, and slaughter, the extinction of truth and good itself. That in such case the knowledges which man from his infancy has imbibed from the Word, and all the scientific truths by which he confirmed them, are disturbed, moved out of their place, and recede, is signified by the shaking of the isles, and all the princes of the sea coming down from their thrones, and laying aside their robes and brodered garments; likewise by these words, "*Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure;*" the isles denoting the knowledges and scientifics in the natural man, and the princes of the sea, primary things therein; the sea signifying the natural man and all things therein in general. That all the goods of truths of the natural man, in consequence of the knowledges of truth being vastated, shall be changed as to their state, is signified by, "*All the inhabitants of the isles were astonished at thee, and kings were sore afraid, their faces were troubled.*" The inhabitants of the isles denote the goods of truth belonging to the natural man; inhabiting, in the Word, signifying to live, and inhabitants, the goods of life; and kings denote all truths from good; faces signify the interiors and the affections; and to be astonished, afraid, and disturbed, signify to be altogether changed as to state. From these considerations it is evident what the whole of this passage signifies in the internal sense, namely, that all the knowledges of truth and good, and the confirming scientifics which man from infancy has imbibed from the Word and from teachers, shall change their places and their state in the natural man, and perish from his view when falsities enter. Again, in Isaiah: "*So shall the king of Assyria lead the captivity of Egypt, and the crowd of Ethiopia to be carried away, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt. And they shall be afraid and ashamed for Ethiopia their expectation, and for Egypt their glory. And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help, that we may be delivered from before the king of Assyria: and how shall we be liberated?*" (xx. 4—6.) From these words no one can perceive any thing respecting the church, except, indeed, something obscurely historical, something scarcely discernible, as that the king of Assyria should lead away Egypt and Ethiopia into captivity, and that the dwellers in some isle should grieve in heart; but such circumstances, here and elsewhere treated of, have relation to the concerns of the church, which concerns are evident when it is apprehended that the king of Assyria

signifies the rational principle perverted, and thence reasoning from false scientifics which favour the delight of the natural loves, on which account the natural man grieves, because it is thereby perverted. For by, "*So shall the king of Assyria lead the captivity of Egypt, and the crowd of Ethiopia to be carried away,*" is signified, that the rational principle, being perverted, will claim to itself the scientifics of the natural man, and confirm itself thereby, and also by its delights, which such scientifics favour. The king of Assyria denotes the rational principle perverted; to lead Egypt captive, and carry away the crowd of Ethiopia, denotes to apply those scientifics to itself, and to confirm itself by reasonings. Egypt is the scientific principle of the natural man, and Ethiopia, or Cush, the delight which it favours. That the goods of truth of the natural man grieve on that account, or that the natural man, in whom are the goods of truth, grieves, is signified by their being in consternation, and ashamed for Ethiopia their expectation, and for Egypt their glory, and by what the inhabitants of the isle should say in that day. The inhabitant of the isle denotes the good of truth in the natural man, or the natural man in whom is the good of truth; the inhabitant signifying good, and the isles truth, both in the natural man, as may be seen above. That there is such a sense in these words can scarce be credited by some, nevertheless it is really the case. Again, in the same prophet: "*They shall lift up their voice, they shall sing for the majesty of Jehovah, they shall cry aloud from the sea. Wherefore honour Jehovah in the fires [Urim], even the name of Jehovah God of Israel in the isles of the sea*" (xxiv. 14, 15). The subject treated of in this chapter is the vastation of the church, and in these verses, the establishment of a new church among the Gentiles; the joy of these is what is described by, "*They shall lift up their voice, they shall sing for the majesty of Jehovah, they shall cry aloud from the sea.*" By the sea is signified, in the present case, the west, by which is to be understood the natural principle; because they who dwell in the western quarter in the spiritual world are in natural good, but they who dwell in the eastern quarter are in celestial good; and inasmuch as the Gentiles, from whom the church was formed, were principled in natural good, it is therefore said, "*Wherefore honour ye Jehovah in the fires [Urim], even the name of Jehovah God of Israel in the isles of the sea.*" By this is signified the adoration of the Lord from the goods and truths of the natural man, for the term Urim signifies fire, or a hearth, by which is denoted the good of love belonging to the natural man. The isles of the sea signify the knowledges of truth and good, which are the truths of the natural man; and to honour signifies to worship and adore. By Jehovah, and the God of Israel, is understood the Lord, who is called Jehovah where the subject treated of is good, and the God

of Israel where the subject is truth ; it is therefore said, "*honour Jehovah in Urim,*" that is, from good, "*and the name of the God of Israel,*" that is, from truths. Hence also it is evident, that by the isles of the sea are signified the truths of the natural man. So again : "*He shall not extinguish, neither break in pieces, till he have set judgment in the earth : and the isles shall hope in his law. Sing unto Jehovah a new song, and his praise from the ends of the earth, ye that go down to the sea, its fulness ; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rocks sing, let them shout from the top of the mountains. Let them give glory unto Jehovah, and declare his praise in the islands*" (xlii. 4, 10, 11, 12). The subject here treated of is the establishment of the new church by the Lord ; and by the isles are understood those who are only in truths from the natural man, and, consequently, who are as yet remote from true worship ; hence, by its being said, "*till he have set judgment in the earth, and the isles shall hope in his law,*" is signified, until he has given intelligence to those who are of the church, and knowledges of truth to those who are more remote from the church. To set judgment, is to give intelligence ; to hope in the law, is to give the knowledges of truth, for the earth signifies those who are in the church, and, abstractedly, the church itself as to intelligence from spiritual truths ; and the isles signify those who are remote from the church, and, abstractedly, the church as to the knowledges of truth and good, or the church as to the truths of the natural man corresponding with spiritual truths. By, "*Sing unto Jehovah a new song, and his praise from the end of the earth, ye that go down to the sea, and the fulness thereof,*" is signified the worship of the Lord by those who are remote from the church, and, in an abstract sense, the worship of the natural man from truths and goods. To sing a song, and to praise, signify worship from a glad mind ; the end of the earth signifies those who are in the ultimates of the church, and, in an abstract sense, the ultimates of the church. The sea, and the fulness thereof, signify the natural man and all things which are therein. The isles, and the inhabitants thereof, signify the truths and goods of the natural man ; the isles, the truths thereof, and the inhabitants thereof, the goods, as was said above. What is signified by "*Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rocks sing, let them shout from the top of the mountains,*" may be seen explained above.<sup>9</sup> By, "*Let them give glory unto Jehovah, and declare his praise in the islands,*" is signified worship from internals and externals. To give glory denotes worship



from internals, and to declare the praise of Jehovah denotes worship from externals, for externals declare; and islands denote the truths of the natural man, from which such worship is performed. Again: "*Attend unto me, my people, and give ear unto me, O my nation: for a law shall proceed from me, and I will stir up my judgment for a light of the people. My justice is near, my salvation is gone forth, and mine arms shall judge the people; the isles shall hope in me, and on mine arm shall they trust*" (li. 4, 5). These things are said concerning the Lord; and by, "*Attend unto me, my people, and give ear unto me, O my nation,*" are signified all of the church who are in truths and goods; people denoting those who are in truths, and nation those who are in goods. It is to be observed that the plural number is here used, because all are understood. It is added, "*For a law shall proceed from me, and I will stir up my judgment for a light of the people.*" These words signify that from the Lord proceed divine good and divine truth, whence comes illumination; law signifies the divine good of the Word, and judgment the divine truth of the same. "*For a light of the people,*" signifies illumination. "*My justice is near, my salvation is gone forth,*" signify judgment, that is, when they are saved who are in the good of love and in truths thence derived. Justice is predicated of the salvation of those who are found to be in good at the day of judgment, and salvation, of those who are in truths. "*Mine arms shall judge the people,*" signifies judgment upon those of the church who are in falsities, people here being taken in an opposite sense. "*The isles shall hope in me, and on mine arm shall they trust,*" signifies the access of those to the church who are remote from the truths of the church, and their trust in the Lord; isles denoting those who are remote from the truths of the church, because they are in natural light, and not yet in spiritual light from the Word, and to trust on his arm, signifying confidence in the Lord who has all power; arm, when predicated of the Lord, denoting omnipotence. So again: "*Listen, O isles, unto me, and hearken, ye people, from far*" (xlix. 1). In this passage also isles denote those who are in truths, and people from far, those who are in goods, and, abstractedly, truths and goods, both in the natural man. "*From far,*" is predicated of the goods which are in the natural man, whereas "*near,*" is predicated of the goods in the spiritual man. People in this passage signify goods, because a different expression is used in the original tongue from that which signifies truths; from this expression also the nations are denominated, by whom are signified goods, as is evident from the same expression in Genesis xxv. 26. So in Jeremiah: "*Hear the word of Jehovah, O ye nations, and declare it in the isles afar off*" (xxx. 10). Here nations denote those who are in goods, and, abstractedly, goods themselves, and islands those who are in truths, and, abstractedly,

truths in the natural man. "*Afar off*," signifies remote from the truths of the church which are spiritual;<sup>h</sup> but the above words, in the purely spiritual sense, signify that the internal man shall teach the external, or that the spiritual man shall teach the whole natural man the truths of the Word, for this it is for nations to declare in the islands afar off; but this purely spiritual sense, which is for the angels, can scarcely be perceived by man, inasmuch as men find a difficulty of thinking abstractedly from persons and from places; for this reason that the thought of men is natural, and natural thought differs from spiritual thought in this, that it is, as it were, tied down to places and persons, and thence more finite than the spiritual. This is also the reason why many things here explained fall with great difficulty into the ideas of their thought, who keep the sight of the mind in the sense of the expressions. Again, in David: "*The kings of Tarshish and of the isles shall bring a present: the kings of Sheba and Seba shall offer a gift*" (Psalm lxxii. 10). These words relate to the Lord, and by bringing a present is understood to worship. By the kings of Tarshish and of the isles are understood the interior and exterior truths of the natural man; by the kings of Tarshish, the interior truths, and by the islands, the exterior truths thereof. By the kings of Sheba and Seba are understood the interior and exterior goods of the natural man; by Sheba, the interior goods thereof, and by Seba, the exterior goods thereof. By the truths of the natural man are meant the knowledges of truths, and by the goods of the natural man the knowledges of goods.<sup>i</sup> Hence they who are in the knowledges of truth and good are also here understood. Thus also in Isaiah: "*Who are these that fly as clouds, and as doves to their windows? Because the isles confide in me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, because he hath glorified thee*" (lx. 8, 9). These things also are said concerning the Lord, and by them is signified that they would receive and acknowledge him, who are in simple truth and good, who are such as perceive the truths of the Word in a natural manner, that is, according to the sense of the letter, and do them. The islands signify those who are in this kind of perception of the Word, and the ships of Tarshish denote the goods which they bear and do; for Tarshish signifies the natural man as to the knowledges of good, inasmuch as Tarshish abounded in gold and silver, and the ships carried these things thence (1 Kings x. 22), "*and their gold with them*," by which is signified

<sup>h</sup> As may be seen explained in the *Arcana Cœlestia*, n. 8918.

<sup>i</sup> That these are understood by Sheba and Seba, may be seen, *A. C.*, n. 1171, 3240; and that the former are understood by the islands and Tarshish, will be seen further below.

good; and truths being from good, it is therefore also said, *"And the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them."* And inasmuch as by islands and the ships of Tarshish are signified the knowledges of truths and good pertaining to the natural man, it is therefore said, *"Who are these that fly as clouds, and as doves to their windows?"* clouds signifying the truths of the literal sense of the Word; doves, the goods therein; and windows, truths from good in light.<sup>j</sup> Again: *"Howl, ye ships of Tarshish; for Tyre is laid waste, so that there is no house, nor doth any one enter: from the land of Chittim he shall manifestly come to them. The inhabitants of the island are silent, the merchant of Zidon who passeth over the sea, they have replenished thee. Blush, O Zidon, for the sea saith, the fortification of the sea, I have not travailed, neither have I brought forth, I have not educated young men, I have not brought up virgins. At the report from Egypt they shall be seized with grief, as at the report of Tyre. Pass over into Tarshish; howl, ye inhabitants of the isle"* (xxiii. 1, 2, 4—6). These words, in the literal sense, describe the destruction of Tyre, but in the spiritual sense they treat of the desolation of truth in the church; for by the ships of Tarshish are signified the knowledges of good derived from the Word, and by Tyre, the knowledges of truth from the same. That there is no longer any good in consequence of there being no truths, is signified by, *"Howl, ye ships of Tarshish, for Tyre is laid waste, so that there is no house, nor doth any one enter in."* That falsities then enter until there are no more any goods of truth and truth of good in the natural man, is signified by, *"From the land of Chittim he shall manifestly come to them. The inhabitants of the isle are silent, the merchant of Zidon, that passeth over the sea, they have replenished thee."* By the land of Chittim are signified falsities; the inhabitants of the isle signify the goods of truth in the natural man, as has been explained above; *"The merchant of Zidon,"* signifies knowledges derived from the Word; *"That passeth over the sea,"* signifies which are in the natural man; *"have replenished thee,"* namely, the ships of Tarshish, signifies their being enriched by them. *"Blush, O Zidon: for the sea saith, the fortification of the sea, I have not travailed, neither brought forth. I have not educated young men, I have not brought up virgins."* Here by Zidon, as well as by Tyre, are signified the knowledges of good and truth in the church. By, *"The sea, even the fortification of the sea,"* is signified the whole of the natural man; by, *"I have not travailed, neither brought forth,"* is signified that there is not any thing of the church conceived or generated; by young men are

<sup>j</sup> That ships signify the knowledges of truth and good from the Word, may be seen, *A. C.*, n. 1977, 6385; and that windows signify truths in light, and thence what is intellectual, may be seen, n. 655, 658, 3391.



signified the affections of truth, and by virgins, the affections of good. That this was the case in consequence of knowledges from the Word and confirming scientifics being applied to falsities and evils, is signified by, "*At the report from Egypt, they shall be seized with grief as at the report of Tyre.*" Egypt signifies scientifics; Tyre signifies knowledges from the Word, in the present case, vastated by falsities and evils to which they are applied; and inasmuch as there is lamentation on this account, it is therefore said, "*They shall be seized with grief.*" That all good and truth in the natural man would thus perish, is signified by, "*Pass over into Tarshish; howl, ye inhabitants of the isle.*" Tarshish signifies the interior goods and truths in the natural man, the inhabitants of the isle signify the exterior goods and truths of the same; and to howl, signifies to be grieved by reason of vastation. So again, in Jeremiah: "*Then took I the cup at Jehovah's hand, and made all the nations to drink, unto whom Jehovah had sent me. And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isle which is in the passage of the sea*" (xxv. 17—22). Many other nations are mentioned in this chapter, which we have not adduced, by all which are signified the goods and truths of the church in general and in particular which are vastated. By the kings of Tyrus and Zidon are signified the knowledges of truth and good, derived from the Word, in the natural man; for all knowledges of truth and good, so far as they are merely knowledges, are in the natural man, and do not become truths and goods until man lives according to them, inasmuch as it is by the life that they are received in the spiritual man. By the kings of the isle which is in the passage of the sea, are signified the knowledges of truth in the ultimate of the natural man, which is called the natural sensual principle, because through this there is an entrance into the interior things of the natural man, and the sea signifies the natural man in general.<sup>k</sup> The vastation of these things is understood by the cup of Jehovah which the prophet made the nations to drink. And again: "*Because of the day that cometh to vastate all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for Jehovah vastates the Philistines, the remnant of the island of Caphtor*" (xlvii. 4). By the Philistines are understood those who are in faith alone, or in faith separate from charity, on which account they are also called the uncircumcised, by which is signified that they have no charity.<sup>l</sup> By cutting off from Tyrus and Zidon every helper that remaineth, is signified that they have no longer any knowledge of truth and good; helper that remaineth signifies that they are no longer concordant; the same also is signified by the remnant of the island of Caphtor. Again: "*For pass over into the isles of*

<sup>k</sup> As may be seen, above, n. 275, 342.

<sup>l</sup> As may be seen, A. C., n. 2049, 3412, 8093, 8313.

*Chittim, and see ; and send into Arabia, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit*" (ii. 10, 11). Here to pass over into the isles of Chittim and see, and to send into Arabia, do not signify that these things are literally to be done; the words have respect to all who live naturally in truths according to their religious principles. The isles of Chittim denote where they are who live naturally in truths, and Arabia denotes where they are who live naturally in goods, namely, according to their religious principles; such are the persons and things here signified by Chittim and Arabia, for all who have not the Word, or any revelation from heaven, and live according to their religion, live naturally; to live spiritually being understood only of those who live according to truths and goods derived from the Word, and from revelation from heaven. Again, in Zephaniah: "*Jehovah will be formidable upon them: for he will make lean all the gods of the nations, that they may adore Him, every one from his place, even all the isles of the nations. Ye Ethiopians also, ye shall be slain by my sword*" (ii. 11, 12). By these words, in the internal sense, is signified that the falsities of evil shall be dissipated, and that truths and goods shall be given to those who are indeed in falsities, but not in the falsities of evil. By the gods of the nations, which Jehovah will make lean, are signified the falsities of evil. By gods are signified falsities, and by the nations, are signified evils, and by making lean the gods is signified the removal of evils from falsities. By the isles of the nations, and by the Ethiopians, are signified those who are indeed in falsities, but not in the falsities of evil, and abstractedly, falsities, but not falsities of evil. And inasmuch as falsities not of evil are in the natural man, therefore the isles of the nations denote the natural man as to those falsities, or those falsities in the natural man; it is said of these that they "*shall be slain by my sword.*"<sup>m</sup> Again, in David: "*He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust*" (Psalm lxxii. 8, 9). These things are said concerning the Lord; and by his having dominion from sea to sea, and from the river to the ends of the earth, is understood his dominion over all things of heaven and the church; for in the spiritual world the boundaries are seas, and the intermediates are earths, where there are habitations for angels and spirits. Hence by, "*from sea to sea,*" are signified all things of heaven, and, consequently, also all things of the church, for the goods of love, and the truths thence derived, are what constitute heaven and also the church, wherefore by, "*from*

<sup>m</sup> Concerning the falsities of evil, and the falsities not of evil, see the *Doctrine of the New Jerusalem*, n. 21.

*sea to sea*," are also signified all things of the church. All things of heaven and of the church are signified by, "*from the river unto the ends of the earth*;" but by these words are signified all things of heaven and of the church as to truths, and by, "*from sea to sea*," all things of heaven and of the church as to goods; for the seas in the spiritual world form the boundaries of the earth eastward and westward, and in the earths from the east towards the west they dwell who are in the good of love; but the river signifies the first boundary, and the ends of the earth signify the last boundary from south to north, where they dwell who are in truths derived from good, which boundaries also were represented by the rivers Jordan and Euphrates respectively to the land of Canaan. The places which are about the ultimate borders, are understood by islands, which, therefore, signify truths in ultimates, and which, although they are not really truths, are still accepted as truths; for genuine truths are diminished from the midst towards the ends in consequence of those who are about the ends being in natural light, and not in spiritual light. By enemies are signified evils, concerning whom it is said that they shall lick the dust, that is, shall be accursed. Again: "*Jehovah reigneth; let the earth rejoice; let the multitude of the isles be glad thereof*" (Psalm xcvi. 1). By these words is signified that the church where the Word is, and the church where the Word is not, and, consequently, they who are in spiritual truths, and they who are not in spiritual truths, shall rejoice on account of the kingdom of the Lord. By the earth is signified the church where the Word is, and by the islands, the church where there is not the Word, consequently, they who are remote from spiritual truths; for the truths of the Word are alone spiritual, whereas with those who are without the pale of the church, inasmuch as they have not truths from the Word, there are only natural truths, whence it is that they are called islands. By islands in the Word are not understood any islands of the sea, but places in the spiritual world inhabited by those who are in natural science of knowledges in some degree agreeing with the knowledges of truth and good which are in the Word, which places sometimes appear as islands in the sea; whence, in an abstract sense, by islands are signified the truths of the natural man. This denomination is from the sea, in which there are islands, for the sea signifies the common or general principles of truths, or the truths of the natural man in their common or general ground. The same things are also signified by islands in Genesis: "*And the sons of Javan, Elishah, and Tarshish, Kittim and Dodanim. From these were the isles of the nations dispersed in their lands; every one after his tongue, after their families, in their nations*" (x. 4, 5). And in Isaiah: "*He shall come to gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I*



will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the nations" (lxvi. 18, 19; likewise xi. 10—12). Inasmuch as most things in the Word have also an opposite sense, so islands in that sense signify the falsities opposed to the truths which are in the natural man. In this sense islands are mentioned in the following passages; as in Isaiah: "*I will make waste mountains and hills, and dry up all their herbs: and I will make the rivers islands, and I will dry up the pools*" (xlii. 15). This passage may be seen explained in the preceding article. And in Ezekiel: "*And I will send a fire on Magog, and among them that dwell carelessly in the isles*" (xxxix. 6). And in Isaiah: "*According to their deeds, accordingly he will repay, anger to his adversaries, retribution to his enemies; to the islands he will retaliate retribution*" (lix. 18). Again, in the same prophet: "*Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing*" (xl. 15). By the nations, mentioned in this passage, are denoted evils, and by the isles falsities. And again: "*Keep silence before me, O islands; and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment. The isles saw it, and feared; the ends of the earth trembled*" (xli. 1, 5).

407. Verses 15—17. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand? "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,"* signify all goods and truths internal, and all goods and truths external, by which wisdom and intelligence are acquired. "*And every bondman, and every freeman,*" signifies the natural man, and the spiritual man; "*hid themselves in the dens, and in the rocks of the mountains,*" signifies their being destroyed by evils of life, and by falsities thence derived; "*and said to the mountains and rocks, Fall on us,*" signifies a covering by evils and falsities thence derived; "*and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb,*" signifies, lest they should suffer direfully from the influx of divine good united to divine truth, proceeding from the Lord. "*For the great day of his wrath is come,*" signifies the last judgment upon the evil; "*And who shall be able to stand?*" signifies who shall live and sustain it.

408. *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men*—That hereby are signified all goods and truths internal, and all goods and truths external, by which wisdom and intelligence are acquired, appears from the signification of kings, as denoting truths from good;<sup>n</sup> and from the signification of great men, and rich men, as denoting goods and truths internal, concerning which we shall speak presently; and from the signification of chief captains, and the mighty men, as denoting goods and truths external; the chief captains denote those goods, and the mighty men, the truths, concerning which also we shall speak presently. It is said also, by which wisdom and intelligence are acquired, because from goods and truths internal, which are goods and truths spiritual, is derived wisdom, and from goods and truths external, which are goods and truths natural from spiritual, is derived intelligence. Wisdom is distinguished from intelligence in this, that wisdom is from the light of heaven, and intelligence from the light of the world illuminated by the light of heaven. Hence it is that wisdom is predicated of spiritual goods and truths, and intelligence, of goods and truths natural; for goods and truths spiritual are from the light of heaven, because the spiritual or internal mind is in the light of heaven; and goods and truths natural are from the light of the world, because the natural and external mind is in the light of the world; but in proportion as this latter mind receives the light of heaven through the spiritual mind, in the same proportion it is in intelligence. Whoever supposes that he is in intelligence from the light of the world only, which is called natural light, is much deceived. By intelligence is understood the perception of goods and truths from themselves, whether they be civil, moral, or spiritual; whereas to see them from another, is not intelligence, but merely science. But that it may be known how these things are to be understood see what is said in the preceding article,<sup>o</sup> namely, that man has two minds, the one spiritual or internal, the other natural or external, and that the spiritual or internal mind is opened in those who apply the goods and truths of the Word to life, but that it is not opened in those who do not so apply the Word to life, but only the external or natural mind; hence the latter are called natural men, but the former spiritual men: to which it may be added, that in proportion as the spiritual or internal mind is opened, in the same proportion spiritual light from the Lord, which is the light of heaven, flows in thereby into the natural or external mind, and enlightens it and communicates intelligence. The goods and truths which constitute the spiritual or internal mind are understood by the great men, and the rich men; goods by the great, and

<sup>n</sup> Concerning which see above, n. 31.

<sup>o</sup> N. 406.

truths by the rich ; and the goods and truths which constitutes the natural or external mind are understood by the chief captains, and the mighty men ; goods by the former, and truths by the latter. Hence it is evident, that these words, in the internal sense, include all things which are in man ; for the extinction of all things is treated of in what follows. All things in man have reference to good and truth, as also have all things in the universe, for all man's wisdom and intelligence are from, and according to these principles. They who look no farther than the sense of the letter cannot see otherwise than that kings, and the chief men in their kingdoms, are here understood, and that the reason why so many are mentioned is in order to elevate the sense ; but in the Word there is no expression, even the most minute, which is void of meaning, inasmuch as the divine principle is in every particular thereof ; wherefore by the names under consideration are to be understood things divine, which pertain to heaven and the church, and which, generally speaking, are called things celestial or spiritual, by virtue of which the Word is divine, celestial and spiritual. Moreover, the Word was given, that by it there might be effected a conjunction of heaven with the church, or of the angels of heaven with the men of the church ;<sup>p</sup> and such conjunction could not be given if nothing were understood by these words but what appears in the literal sense, namely, that the kings of the earth, the great men, the rich men, the chief captains, and the mighty men, likewise every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains, these things being all merely natural ; but when spiritual things are understood by them at the same time, then conjunction is effected. It is by this means alone that angels can be conjoined with men, forasmuch as the angels are spiritual, being in the spiritual world, whence they think spiritually and also speak spiritually ; whereas men are natural, being in the natural world, and thence think and speak naturally. These observations are made in order that it may be known that spiritual things are here signified ; namely, by the great men, and the rich men, are meant goods and truths internal, and by the chief captains and the mighty men, goods and truths external, as may appear also from other passages where they are mentioned in the Word. The reason why great men in the Word signify goods internal, which are the goods of the internal or spiritual man, is, because greatness and magnitude, in the Word, are predicated of good, and many and multitude of truth.<sup>q</sup> A further ground of this signification is, because by these four expressions, the great men, the rich men, the chief captains, and the mighty men, are signified all the goods and truths which are in man, thus both the goods and truths of the

<sup>p</sup> As may be seen in the work concerning *Heaven and Hell*, n. 303, 310.

<sup>q</sup> As may be seen above, n. 336, 337.



internal or spiritual man, and those of the external or natural man. By the great men and the rich men, are understood the goods and truths of the former, and by the chief captains and the mighty men, the goods and truths of the latter; wherefore also it is added, every bondman, and every freeman, the bondman signifying the external of man, which is called the natural man, and the freeman, the internal of man, which is called the spiritual man. Similar things are also signified by great men in other passages of the Word, as in Jeremiah v. 5; in Nahum iii. 9; Jonah iii. 7. That rich men signify truths internal, which are spiritual truths, or those who are in those truths, may appear from what has been shewn above.<sup>r</sup> That chief captains signify goods external, which are goods of the natural man, was also shewn above;<sup>s</sup> wherefore it is unnecessary to adduce more concerning them. But that the mighty men signify truths external, or truths of the natural man, appears also from many passages of the Word, where mighty, and strong, as likewise power, and fortitude, are mentioned; the reason is, because all power belongs to truth from good, and indeed to the truths which are in the natural man. The reason why all power belongs to truths from good is, because good does not act of itself, but by truths, for good forms itself into truths, and clothes itself with them, as the soul clothes itself with the body, and so acts; the reason why it acts by truths in the natural man is, because all interior things are together therein, and in their fulness.<sup>t</sup> From these considerations it may be evident that by the mighty men are understood truths external, or the truths of the natural man.

409. *And every servant, and every freeman*—That hereby are signified the natural man and the spiritual man, appears from the signification of a servant, as denoting the natural man, concerning which we shall speak presently; and from the signification of freeman, as denoting the spiritual man: the reason why the spiritual man is understood by a freeman, and the natural man by a bondman, is, because the spiritual man is led by the Lord through heaven, and to be led by the Lord is to be free, and the natural man obeys and serves the spiritual, for it performs what the spiritual man wills and thinks. The term servant is mentioned in numerous passages of the Word, and they who do not know that in those passages it signifies what is subservient to those things which the spiritual man wills and thinks, and at the same time effects them, may suppose that it denotes one who is in actual servitude, according to the common

<sup>r</sup> N. 118, 236.

<sup>s</sup> N. 336.

<sup>t</sup> That all power pertains to truth from good, or to good by truths, may be seen above, n. 209, 333; and in the work concerning *Heaven and Hell*, n. 231, 232, 539; and that all power is in ultimates, inasmuch as the divine principle is therein in its fulness, may be seen above, n. 346; and in the *Arcana Cœlestia*, n. 9836, 10,044.

acceptation of the word ; but that it denotes both what is subservient and efficient will be evident from the passages which we shall presently adduce from the Word. When servant is mentioned in the Word in this sense, then the natural man, which is thereby understood, is no otherwise to be conceived of as a servant than as the body is the servant of its soul ; and inasmuch as what is subservient and efficient is understood by a servant, therefore also servant is not only predicated of the natural man respectively to the spiritual, but also of men who perform service to others, and of angels who effect the commands of the Lord, yea, of the Lord himself, as to his Divine Human Principle when he was in the world ; it is also predicated of truths derived from good, because good by truths becomes active and efficient, and because truths perform the service to good which good wills, and which it loves, and so on. Moreover, servant is predicated of the natural man from obedience and effect, although with a regenerate person the natural man is equally free as the spiritual, inasmuch as they act as a one, like principal and instrumental ; but nevertheless the natural man, with respect to the spiritual, is called a servant, because, as was said, the natural man serves for efficiency to the spiritual. But the case with those in whom the spiritual man is shut and the natural man only open, is, that the whole man is a servant in a general sense, although, as to appearance, he is as it were free ; for the exterior natural man is subservient to evils and falsities which the interior man wills and thinks, for thus he is led by hell, and to be led by hell is to be altogether a servant ; and such a man likewise becomes altogether a servant, and a vile slave in hell after death ; for after death, the delights of every one's life are changed into correspondences, and the delights of evil into cruel bondage and things hideous." In this sense also servant is mentioned in the Word ; but here it is principally to be shewn that by servant is understood what is subservient and efficient, and this in every respect. This is manifest from the Lord's being called a servant and minister as to his Divine Human Principle in the following passages ; as in Isaiah : "*Behold my servant, on whom I recline ; mine elect, in whom my soul is well pleased ; I have given my spirit upon him : he shall bring forth judgment to the nations. Who is blind, but my servant ? or deaf as my angel that I send ? who is blind as he that is perfect, and blind as my servant ?*" (xlii. 1, 19). These words are spoken of the Lord, who is treated of in the whole of that chapter, and is there called a servant as to his Divine Human Principle, because he served his Father by doing his will, as he frequently declared, by which is understood that he reduced to order all things in the spiritual world, and at

" As may be seen in the work concerning *Heaven and Hell*, n. 485—490.

the same time taught mankind the way to heaven. It is therefore the Divine Human Principle which is understood by, "*My servant on whom I recline,*" and by, "*mine elect, in whom my soul is well pleased;*" and it is called servant from divine truth, by which those things were effected, and elect, from divine good. That he had divine truth by which he effected all things, is understood by, "*I have given my spirit upon him, he shall bring forth judgment to the nations.*" The spirit of Jehovah is the divine truth, and to bring forth judgment denotes to instruct. The reason of his being called blind and deaf, is, because the Lord is as if he did not see and perceive the sins of men, for he leads men gently, bending and not breaking them, and so withdrawing them from evils, and leading them to good; wherefore neither does he chastise or punish, as if he saw and perceived. This is what is understood by, "*Who is blind, but my servant? or deaf as my angel that I send?*" blind and servant being mentioned with relation to divine truth, and deaf and angel with relation to divine good; for blindness has relation to the understanding and thence to perception, and deafness has relation to perception and thence to the will. By these words therefore is understood, that the Lord appears not to see, although the divine truth is his, from which he understands all things, and that he appears not to will according to what he perceives, although the divine good is his, from which all things are possible to him. Again, in the same prophet: "*He shall see of the labor of his soul, and shall be satisfied: by his knowledge shall my just servant justify many; for he shall bear their iniquities*" (liii. 11). These things are also spoken concerning the Lord, who is manifestly treated of in the whole chapter, and indeed concerning his Divine Human Principle. His combats with the hells and his subjugation of them are signified by the labor of his soul, and by his bearing their iniquities; by bearing their iniquities is not understood that he transferred them into himself, but that he admitted into himself the evils which are from the hells, in order that he might subdue them, this therefore is what is understood by bearing iniquities. The consequent salvation of those who are in spiritual faith, which is the faith of charity, is understood by its being said, "*By his knowledge shall my just servant justify many;*" knowledge signifying divine truth, and thence divine wisdom and intelligence; and many signifying all who receive; for many, in the Word, is predicated of truths, as great is of good, and hence many denote all who are in truths from good from the Lord. The reason why it is said that he shall justify them, is, because to justify signifies to save by virtue of divine good, whence also he is called just; and inasmuch as the Lord performed and effected those things from his Divine Human Principle, he is called the servant of Jehovah; hence it



is evident that Jehovah calls his Divine Human Principle his servant, from its being subservient and efficient. Again: "*Behold my servant shall act prudently, he shall be extolled and exalted, and shall be lifted very high*" (lii. 13). There also the Lord is treated of, whose Divine Human Principle is called a servant, for the same reason as was mentioned above; the glorification of his human principle is understood by, "*He shall be extolled and exalted, and shall be lifted very high*. So again: "*Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he*" (xliii. 10). By the words, "*my servant*," is here also meant the Lord, as to his divine Human Principle. That the Lord calls himself a minister in consequence of his serving, is evident from what he says in the Evangelists; thus in Matthew: "*Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many*" (xx. 25—28; Mark x. 42—44; Luke xxii. 27)." Again, it is said in Luke: "*Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and minister to them*" (xii. 37). Inasmuch as by David in the Word is understood the Lord as to divine truth, and it is divine truth that serves, therefore David, where the Lord also is understood by him, is every where called a servant; as in Ezekiel: "*And I Jehovah will be their God, and my servant David a prince in the midst of them; I Jehovah have spoken it*" (xxxiv. 24). So again: "*And David my servant shall be king over them; and they shall have one shepherd*" (xxxvii. 24). These things were spoken of David, after the times in which he lived, and therefore it is plain that he was not to rise again to be a prince among them, and a king over them. So in Isaiah: "*For I will defend this city to save it for mine own sake, and for my servant David's sake*" (xxxvii. 35). And in David: "*I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. I have found David my servant; with the oil of my holiness have I anointed him*" (Psal lxxxix. 3, 4, 20). The whole of this Psalm treats of the Lord, who is understood by David. Again: "*He chose David also his servant, and took him from the sheepfolds: from following the ewes giving suck, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands*"

<sup>v</sup> These passages may be seen explained in the work concerning *Heaven and Hell*, n. 218.

(Psalm lxxviii. 70—72).<sup>w</sup> The Lord is also called a servant where he is understood by Israel, as in Isaiah: “*Thou art my servant, O Israel, in whom I will be glorified. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Judah, and to restore the preserved of Israel: but I have given thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth*” (xlix. 3, 6).<sup>x</sup> Inasmuch as the Lord as to divine truth, because of its serving, is, in the Word, called a servant, therefore they also are called servants who are in divine truth from the Lord, and thereby serve others, as is the case with the prophets in these passages, as in Jeremiah: “*Since the day that your fathers came forth out of the land of Egypt unto this day I have sent unto you all my servants the prophets, daily, rising up early and sending them*” (vii. 25). And in Amos: “*Surely the Lord Jehovah will do nothing, but he revealeth his secret unto his servants the prophets*” (iii. 7). Hence also it is that Moses is called the servant of Jehovah (Malachi iv. 4). The prophet Isaiah is also designated the servant of Jehovah, as where it is said, “*Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia*” (xx. 3). And again: “*Behold my servant shall deal prudently, he shall be exalted and extolled and be very high*” (lii. 13). The reason of this is, that in the Word prophets signify the doctrine of divine truth, thus the divine truth as to doctrine.<sup>y</sup> Hence also David frequently calls himself the servant of Jehovah; as in the following passages: “*I take delight in thy statutes; I do not forget thy word. Thy servant meditates in thy statutes. Thou hast done good with thy servant, O Jehovah, according to thy word. Deal with thy servant according unto thy mercy, and teach me thy statutes. I am thy servant, give me understanding that I may know thy testimonies. Make thy faces to shine upon thy servant, and teach me thy statutes. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments*” (Psalm cxix. 16, 23, 65, 124, 125, 135, 176). Again: “*Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul. O turn unto me, and have mercy upon me; give strength unto thy servant, and save the son of thine handmaid*” (Psalm lxxxvi. 2, 4, 16). The same expression occurs in numerous other passages, as Psalm xxvii. 9; xxxi. 16; xxxv. 27; cxvi. 16; Luke i. 69). Inasmuch as the Lord as to divine truth

<sup>w</sup> That the Lord as to divine truth is understood by David in the Word, may be seen above, n. 205.

<sup>x</sup> That the Lord in the supreme sense is understood by Israel, may be seen in the *Arcana Cælestia*, n. 4826; and that the stone of Israel is the Lord as to divine truth, n. 6426.

<sup>y</sup> As may be seen in the *Arcana Cælestia*, n. 2534, 7269.

is understood by David in the passages adduced above, and thence by David is understood the divine truth, the same as by the prophets, therefore by servant, in all such passages, is understood, in the spiritual sense, one who is subservient. They who are unacquainted with the spiritual sense of the Word may suppose that not only David, but also others spoken of in the Word, called themselves servants, only because all are the servants of God, whereas when servants are mentioned in the Word, subservient and efficient principles are understood thereby in the spiritual sense. It is also from this ground that Nebuchadnezzar, king of Babylon, is called the servant of Jehovah (Jeremiah xxv. 9; xliii. 10). But by servant and servants, in the Word, are more especially understood those who receive divine truth and who teach it, inasmuch as it is divine truth which serves, and by which divine good is efficient. Hence it is that servants and the elect are frequently mentioned together; and by servants are understood those who receive divine truth and teach it, and by elect are understood those who receive divine good and who lead. Thus in Isaiah: "*And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: that mine elect may possess it, and my servant may dwell there*" (lxv. 9). Again: "*But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend*" (xli. 8). And again: "*Yet now hear, O Jacob, my servant, and Israel, whom I have chosen. Thus saith Jehovah that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant, and thou Jeshurun, whom I have chosen*" (xliv. 1, 2).<sup>z</sup> Now inasmuch as servant is predicated in the Word of what is subservient and efficient, and consequently also of those who serve and produce effect, hence it is that the natural man is called a servant, for this serves the spiritual man to effect what he wills; and hence also the spiritual man is called free, and also master. In this sense they are used in the following passage in Luke: "*No servant can serve two lords: for either he will hate the one, or love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon*" (xvi. 13). This is not to be understood of servants in the world, inasmuch as they can serve two lords, and yet not hate the one and despise the other, but it is to be understood of servants in the spiritual sense, who are those that desire to love the Lord and themselves equally, and in the same manner heaven and the world: they are as those who wish to look with one eye upwards, and with the other downwards, or with one eye to heaven, and with the other to hell, and so to hang between both; when nevertheless there must be a predominancy of the loves one over the other; and what opposes the predominant love will be hated and des-

<sup>z</sup> That they are called the elect who are in the life of charity, may be seen, *A. C.*, n. 3755, 3900.



pised when it opposes; for the love of self and of the world is the opposite of love to the Lord and love towards our neighbour. Hence it is, that they who are in celestial love would be willing rather to die, and to be deprived of all the honours and wealth in the world, than be withdrawn thereby from the Lord and heaven; for the latter they consider as all and every thing, since it is eternal, but the former they consider as of no account respectively, because terminating with the life in this world. The contrary is the case with those who love themselves and the world above all things respectively; they despise the Lord and heaven, yea, they even deny them, and when they see them in opposition to their evil loves, bear hatred towards them; this manifestly appears with all such in the other life. In those who love the Lord and heaven above all things, the internal or spiritual man is opened, and the external or natural man serves; in this case, the latter is a servant because he serves, and the former is a lord because he exercises will; but with those who love themselves and the world above all things, the internal or spiritual man is shut, and the external or natural man is open, and when the latter only is open, and the former shut, man then loves one lord, namely, himself and the world, and hates the other, namely, the Lord and heaven. I am able to testify to the same also from experience, for all who have lived to themselves and to the world, and not as they ought to have lived, to God and heaven, in the other life hate the Lord, and persecute those who are his, however they may have spoken in the world concerning heaven, and likewise concerning the Lord; hence it may appear how impossible it is to serve two lords. And that the above passage is to be understood spiritually is further evident from the words of the Lord himself, for he says, "*Ye cannot serve God and Mammon.*" Again, in Matthew: "*The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord*" (x. 24, 25). By these words, in their widest sense, is understood, that man shall not compare himself to the Lord, and that it is sufficient for him that all that he has, he has from the Lord, and then the disciple is as his master, and the servant as the Lord, for then the Lord is in him, and causes him to will good, and to think truth; he is called a disciple from good, and a servant from truth. It is the same in a particular sense, namely, that with every man who is led by the Lord, the external or natural man in him is a disciple and servant, and the internal and spiritual man is a master and lord. When the external or natural man serves the internal or spiritual man in obeying and effecting, then it is also as its master and Lord, for they act as one, as it is said of the cause, both principal and instrumental, that they act as one cause. This particular sense coincides also with the universal sense in this, namely, that when the spiritual and

natural man act as one, then the Lord himself acts, for the spiritual man does nothing of itself, but performs every thing solely from the Lord; for in proportion as the spiritual man is opened (for the spiritual man is opened into heaven), in the same proportion man does not act from himself but from the Lord; this spiritual man is what is properly meant by the spiritual man. Again, in John: "*And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, Verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the son abideth ever. If the son therefore shall make you free, ye shall be free indeed*" (viii. 32—36). By these words is understood, that to be free is to be led by the Lord, and to be a servant is to be led by hell. By the truth which makes free is understood the divine truth which is from the Lord, for he who receives this in doctrine and life is free, because he becomes spiritual, and is led by the Lord; wherefore it is also said, "*And the servant abideth not in the house for ever: but the son abideth ever. If the son therefore shall make you free, ye shall be free indeed.*" By the Son is understood the Lord, and also truth;<sup>a</sup> and to abide in the house is to abide in heaven. That to be led by hell is to be a servant, is taught by these words: "*Whosoever committeth sin is the servant of sin.*" Sin is hell, because from hell. That to receive divine truth from the Lord in doctrine and life is to be free, the Lord also teaches in John: "*Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you*" (xv. 14—16). By friends are here understood the free, inasmuch as friends are here opposed to servants. That they are not servants, but friends or free, who receive divine truth in doctrine and life from the Lord, is taught by these words: "*If ye do whatsoever I command you. Henceforth I call you not servants: but I have called you friends;*" likewise by these words: "*For all things that I have heard of my Father I have made known unto you; I have chosen you, and ordained you, that ye should go and bring forth fruit;*" to command, and to make known, having here reference to doctrine, and bringing forth fruit having reference to life. That these are from the Lord alone is taught in these words: "*Ye have not chosen me, but I have chosen you and*

<sup>a</sup> As may be seen above, n. 63, 151, 166.

*ordained you.*" Somewhat similar was represented by the Hebrew servants, who were sent away free in the seventh year, and in year of Jubilee, who are treated of in Exodus xxi. 2, 3; Levit. xxv. 39—41; Deut. xv. 12; Jeremiah xxxiv. 9.<sup>b</sup> From what has been here adduced it may appear, that they are called servants in the Word who serve and produce effect, and that hence the natural man is understood by servant, because this serves to effect what the spiritual man wills and thinks; likewise that they are called free, who act from the love of truth and good, and thus who act from the Lord, from whom that love is derived. Moreover, by servants in the Word are also understood those who are led by self and the world, and thence by evils and falsities, consequently who are led by the natural man, and not at the same time by the spiritual; but concerning these servants, the Lord willing, we shall treat elsewhere.

410. *Hid themselves in the dens and in the rocks of the mountains*—That hereby are signified those things destroyed by evils of life and by falsities thence derived, appears from the signification of hiding themselves, as denoting their being destroyed, namely, the goods and truths internal and external, or which are in the spiritual and natural man, which are signified by the kings of the earth, the great men, the rich men, the chief captains, the mighty men, and by every servant and every freeman, as has been shewn above; whence it follows, that by these hiding themselves or absconding, is signified that those things were destroyed, for the things which are destroyed are also hidden; and from the signification of dens, as denoting evils of life, concerning which we shall speak presently; and from the signification of the rocks of the mountains, as denoting falsities thence derived, for rocks signify the truths of faith, and in an opposite sense the falsities of faith; in the present case, falsities from evils, because mountains signify evils originating in the loves of self and of the world;<sup>c</sup> but concerning the signification of rocks we shall treat in the following article; here we shall shew the ground of the signification of dens. It was observed above, that in the spiritual world there are mountains, hills, rocks, earths, and valleys, as in the natural world, and that angels and spirits dwell upon them; but in the spiritual world they have another appearance; upon the mountains dwell those who are in the highest light; below them, on the same mountain, dwell those who are in a less degree of light; and below these again, those who are in a still less degree; and in the lowest parts dwell those who are in darkness, and thick darkness in respect to the light of those that dwell above. The heavens, consequently, are in the superior part of the mountains, and the hells are in the lowest parts, thus the

<sup>b</sup> See what is said concerning them in the *Arcana Cœlestia*, n. 8973—9005.

<sup>c</sup> As was shewn just above, n. 405.



expanses of the mountain succeed each other as strata. The reason of this is, that the inferior parts may be governed by the superior from the Lord; for the Lord flows in immediately from himself into all things of the spiritual world, and also immediately by the superior heavens into the inferior, and by these into the hells. This arrangement is in order that all may be kept in connection by influx; such a co-ordinate and subordinate arrangement exists through the whole spiritual world. Into the hells which are under the mountains and in the rocks, there appear entrances either in the lowest part of their sides, or through caverns from the valleys; and these appear as entrances into dens where there are wild beasts, altogether dark, which are opened when evil spirits are being let in, but are shut when they are let in. These entrances are called in the Word the gates of hell; but in the rocks the entrances appear as fissures or clefts in the rock, and in some places as holes of various aperture. The darkness in those entrances or gates appears as darkness to good spirits and angels, but as luminous to evil spirits; the reason is, because there is no light of heaven there, but a light of infatuation, which is natural light without spiritual. This luminous principle, however, is not like the luminous principle of the world in the day time, but resembles the nocturnal light, which is for owls, moles, and bats, which see nothing in the light of day, and hence the light of day is darkness to them, whilst the darkness of the night is their light. Such is the sight of evil spirits, because it is formed of falsities and evils, which in themselves are darkness, yea thick darkness; wherefore also by darkness in the Word are signified falsities of every kind, and by thick darkness the falsities of evil. From these considerations it may be seen what is signified by their hiding themselves in dens, namely, that they were in evils of life, the goods which were in them being destroyed. Evils of life are signified by dens for the same reason that goods of life are signified by mountains, namely, because they who are principled in such evils dwell in dens; for the spiritual sense of the Word has respect to evils or goods, abstractedly from places and persons, according to their quality in the persons and with them, as has been frequently shewn above. Hence it may be seen what is signified in the Word by dens, caverns, hollows, holes, clefts, and chinks of rocks, and mountains, in the following passages; thus in Isaiah: "*Enter into the rock, and hide thee in the dust, for fear of Jehovah, and for the glory of his majesty. For the day of Jehovah of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the high hills that are lifted up, and upon every high tower, and upon every fenced wall,*

*and upon all the ships of Tarshish, and upon all the images of desire. And the pride of man [hominis] shall be bowed down, and the loftiness of men [virosum] shall be made low: and Jehovah alone shall be exalted in that day. And the idols shall go away in smoke. And they shall go into the holes of the rocks, and into the clefts of the dust, for fear of Jehovah, and for the glory of his majesty, when he ariseth to terrify the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself, to bow down to the moles and to the bats; to go into the rents of the rocks, and into the clefts of the ragged rocks, for fear of Jehovah, and for the glory of his majesty"* (ii. 10—21). The meaning of these expressions cannot possibly be understood except from the internal or spiritual sense, and from a knowledge of the appearance of things in the spiritual world; for without an internal sense, who could know what is signified by the day of Jehovah being upon the cedars of Lebanon and the oaks of Bashan, upon the mountains and hills, upon the tower, and the fenced wall, upon the ships of Tarshish, and upon the images of desire; and what is meant by bowing down to moles and bats? and without the knowledge of the appearance of things in the spiritual world, who could know what is meant by entering into the rock, and hiding themselves in the dust, entering into the holes of the rocks, and into clefts of the dust, likewise into the rents of the rocks, and the clefts of the ragged rocks? From the internal sense of the Word, however, it is readily known, that by all these things is described the state of those who are in the love of self and of the world, and thence in evils and falsities at the time of the last judgment. It is therefore said, that the day of Jehovah shall be upon every one that is proud and lofty, and upon every one that is lifted up; the day of Jehovah denoting the last judgment; the proud and lofty, those who are in the love of self and the world; and every one that is lifted up denoting those who are in the love of self-derived intelligence. This is further described by the day of Jehovah being upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, upon every high tower and upon every fenced wall, and upon all the ships of Tarshish, and upon all images of desire. And by the cedars of Lebanon and the oaks of Bashan, is signified the pride of self-derived intelligence; interior pride is meant by the cedars of Lebanon, and exterior pride by the oaks of Bashan. By the mountains and hills are signified the loves of self and of the world, and the evils and falsities thence derived.<sup>d</sup> By the tower and the fenced wall are signified falsities of doctrine confirmed. By the ships

<sup>d</sup> As was shewn above, n. 405.

of Tarshish and the images of desire are signified knowledges and perceptions of falsity derived from evil ; their worship from evils and from what is false is signified by the idols which they made each one for himself. To bow down to the moles and the bats signifies worship grounded in such things as are from self-derived intelligence ; for moles and bats signify the evils and falsities from which such worship springs, because their sight is in darkness, and they shun the light. The judgment to be passed upon them is described by their going into the clefts of the rocks, and into the dens of the dust, and also by their going into the rents of the rocks, and into the clefts of the ragged rocks ; for by these expressions is signified the damnation of those who are in evils and falsities originating in the love of self and of the world, and in the pride of self-derived intelligence ; for the hells of such appear as dens in rocks, and the entrances to them as the rents of rocks and clefts of ragged rocks ; rocks and ragged rocks also signify the falsities of faith and doctrine, and dust signifies what is cursed. So in Jeremiah : *"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the holes of the rocks, that holdest the height of the hill : though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith Jehovah"* (xlix. 16). These things are said concerning Esau and Edom ; and by Esau are here signified the love of self, and evil thence derived destroying the church, and by Edom, the pride of self-derived intelligence, and the falsity thence derived, destroying the church. That this love and pride are understood, is evident from its being said, *"Thy terribleness hath deceived thee, and the pride of thine heart ; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence."* They who are in falsities from self-derived intelligence, dwell in rocks below, and entrances to them appear as holes therein, which I have also seen ; within, however, there are cells hollowed out, and chambers, where they sit in their phantasies ; but before they are cast in thither they appear above the mountains and hills, for they elevate themselves into heights by their phantasies, and not being in truths they suppose they are there as to the body, when nevertheless in that respect they are in the caverns of the rocks ; this therefore is what is understood by dwelling in the holes of the rocks, and holding the height of the hill. Hence it may appear what the quality of the Word is, namely, that in many places it is written according to appearances in the spiritual world, which are unknown to man, but well known to spirits and angels ; whence it is evident, that the Word is written for them also. So in Obadiah : *"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high ; that saith in his heart, Who shall bring me down to the ground ?*



*Though thou exalt thyself as the eagle, and though thou set thy nest amongst the stars, thence will I bring thee down, saith Jehovah*" (verses 3, 4). These words also are said concerning Edom, by whom is here signified the pride of erudition which is from self-derived intelligence, and falsity thence derived destroying the church. Nearly similar things being here mentioned as in the passage adduced above, the signification is nearly the same: the clefts of the rock signify the falsities of faith and doctrine, because they who are in falsities dwell in such places; they are compared to an eagle, because by an eagle, from its lofty flight, is signified the pride of self-derived intelligence; hence also mention is made of a nest for habitation; and to place it among the stars signifies on high, where they dwell who are in the knowledges of truth, for the knowledges of truth are signified by stars. So in Job: "*To dwell in the clefts of the valleys, in caves of the earth, and in the rocks*" (xxx. 6). Here also by the clefts of the valleys, the caves of the earth, and the rocks, are signified the falsities of evil, for these are treated of in this passage. Again, in Isaiah: "*And it shall come to pass in that day, that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the rivers of desolations, and in the clefts of the rocks, and in all the shrubs, and in all the ducts*" (vii. 18, 19). Thus is described the church, vastated by scientifics falsely applied, and by reasonings thence derived, by which the knowledges of truth from the Word are perverted. The fly that is in the uttermost part of the rivers of Egypt, signifies what is false in the extreme parts or principles of the natural man; the extremes of the natural man are what are called things sensual, for the natural man is interior, middle, and exterior; the interior communicates with the spiritual man by means of the rational principle, but the exterior communicates with the world by the bodily senses, and the middle conjoins both. The exterior is what is called the sensual, because it depends upon the senses of the body, and thence derives all that belongs to it. The falsities which are therein, and thus derived, are signified by the fly that is in the uttermost part of the rivers of Egypt; but by the bee that is in the land of Assyria are signified false reasonings thence derived; for by Assyria is signified the rational principle, and by Egypt the scientific principle of the natural man; and inasmuch as the rational principle derives all that it has from the scientifics of the natural man, hence its reasonings are signified by bees, because bees suck out and derive their store from the flowers, as the rational principle of man does from the scientifics of the natural. Here, however, by bees are signified false reasonings, because the rational principle collects what belongs to it from scientifics falsely applied.

The reason why these things are likened to flies and bees is also grounded in correspondence; for in the spiritual world there appear flying insects of various kinds, but they are appearances from the ideas of the thoughts of spirits, and amongst the noxious are flies and bees of such a kind. The flies in the uttermost part of the rivers of Egypt derive their correspondence from their originating in the filth of rivers. It is said that they shall come and rest in the rivers of desolations, and in the clefts of the rocks, by which is signified that the falsities originating in scientifics and in reasonings thence derived shall reside where there are no truths, but a faith originating in what is false; the rivers of desolations denoting where there are no truths, and the clefts of the rocks denoting the existence of faith in what is false. It is also said that they shall rest in all shrubs and in all ducts; by which is signified that the knowledges and perceptions of truth are falsified by them; the shrubs denoting the knowledges of truth, and ducts the perceptions which became falsified by the influx of the falsities above mentioned. No one could see these arcana contained in these words, except from the internal sense, and at the same time from seeing and knowing what is in the spiritual world. Again, in the same prophet: "*Because the palace shall be a wilderness; the multitude of the city shall be forsaken; an eminence and beacons shall be upon the dens even for ever, a joy of wild asses, a pasture of flocks*" (xxxii. 14). By these words is described the total vastation of the church where there is no more any good of life or truth of doctrine. No one, however, can know what is involved herein, except from the internal sense, and from the state of things in the spiritual world. The devastation of the whole church is understood by "*the palace shall be a wilderness; the multitude of the city shall be forsaken.*" By a palace, in the Word, is signified the whole church as to truths derived from good, and a wilderness signifies where there is no longer any good in consequence of there being no truth; hence, by the palace being a wilderness is signified the church devastated. "*The multitude of the city,*" signifies all the truths of doctrine, for city denotes doctrine, and multitude is predicated of truths, which are said to be forsaken when they are not. "*There shall be an eminence and beacons upon the dens for ever,*" signifies that the church shall no more exist with them, because there is nothing but evil of life and falsity of doctrine, which are signified by dens, because such persons dwell in dens, as was said above; and inasmuch as such persons dwell in deep places in the spiritual world, and they are covered above by eminences and beacons, so as to be hid from those who dwell upon the earths there, therefore it is not only said that eminences and beacons shall be upon the dens, but also that they shall be "*a joy of wild asses, a pasture of flocks.*" In that world also there are many hells in deep

places altogether hid by earths, rocks, and hills above, or by eminences and beacons, where there is grass, or as it were a pasture for flocks; whence it is that the hells are unknown to those who dwell there upon the earth. "*A joy of wild asses*" also signifies the affection or love of falsities, and "*a pasture of flocks*," in this place, the nourishment of evils from falsities; and by both is signified the devastation of truth by falsities. From these considerations it may be seen what is the nature of the arcana contained in this and similar passages. Again, in Jeremiah: "*Is this house, upon which my name is named, become a den of robbers in your eyes? Behold, even I have seen it, saith Jehovah*" (vii. 11). By a den of robbers is signified evil of life from falsities of doctrine; and by the house "*upon which my name is named*," is signified the church where there is worship from goods of life, by truths of doctrine; house denoting the church, and the name of Jehovah, all that by which he is worshipped, consequently good and truth; the latter pertaining to doctrine, the former to life. The reason why the church, where there is evil of life from falsities of doctrine, is called a den of robbers, is, because a den signifies that evil, and they are called robbers who steal truths from the Word, and pervert and apply them to falsities and evils, and so extinguish them. From these considerations it may appear what is understood by the words of the Lord in the Evangelists: "*It is written, My house shall be called the house of prayer; but ye have made it a den of thieves*" (Matt. xxi. 13; Mark xi. 17; Luke xix. 46). By house in these passages is signified in an universal sense the church; and because worship was performed in the temple at Jerusalem, it is therefore called the house of prayer.<sup>e</sup> Again, in Isaiah: "*And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den* (xi. 8). This passage also can only be understood from a knowledge of the things which appear in the spiritual world, thus by its being known what is meant by the hole of the asp, and the den of the cockatrice. It was observed above, that the entrances to the hells appear as holes in rocks, and as gaps opening to dens, such as belong to wild beasts in the forests; and it is further to be observed, that they who inhabit those places, when they are viewed in the light of heaven, appear as monsters of various kinds, and also as wild beasts. They who are in the hells inhabited by such as act craftily against innocence appear as asps or vipers, and they who do the same against the good of love appear as cockatrices or basilisks; and as a sucking child, or an infant, signifies the good of innocence, therefore it is said, "*the sucking child*

<sup>e</sup> That the temple signifies the church may be seen *A. C.*, n. 3720; that prayers signify worship, may be seen above, n. 325; and that to be called signifies the same as above, by naming Jehovah's name upon it, may be seen in the *Arcana Cœlestia*, n. 3421.



*shall play on the hole of the asp;*" and as a weaned child, or an infant ceasing to suck, signifies the good of love, therefore it is said, "*and the weaned child shall put his hand on the cockatrice's den.*" Hence the signification of this passage is, that they who are in the good of innocence, and in the good of love to the Lord, shall not be in any fear from evils and falsities which are from hell, because they are protected by the Lord.<sup>f</sup> Again, in Jeremiah: "*Take the girdle that thou hast bought thee, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as Jehovah commanded me. And it came to pass after many days, that Jehovah said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and behold the girdle was marred, it was profitable for nothing. Then the word of Jehovah came unto me, saying, Thus saith Jehovah, After this manner will I mar the pride of Judah, and the great pride of Jerusalem*" (xiii. 4—10). By this transaction was represented the quality of the Jewish church, as being destitute of all good of life and truth of doctrine. For the girdle upon the loins of the prophet signified the conjunction of the Lord with the church by the Word; by Euphrates is signified the all of the church as to good, but, in the present case, as to evil; and by the rock, the all of the church as to truth, in the present case as to truth falsified, for it is said, "*in a hole of the rock.*" By the girdle being marred, so as not to be profitable for any thing, is signified that there was not any conjunction of the church with the Lord, consequently not any church. The signification of a den in the prophetic parts of the Word is the same as in the historical parts, for the historical parts of the Word as well as the prophetic contain an internal sense. Thus it is related concerning Lot, that after the destruction of Sodom and Gomorrah by fire, he dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters; that they inebriated him, and lay with him; and that the consequence of this intercourse was the birth of Moab and Ben-ammi (Gen. xix. 30 to the end). By this was represented and signified the same as by Moab and Ammon in the Word, for by Moab is signified the adulteration of the good of the church, and by Ammon the falsification of the truth thereof;<sup>g</sup> for by adulteries and whoredoms are signified, in general, the adulterations of good and the falsifications of truth;<sup>h</sup> and by the various kinds of adulteries and

<sup>f</sup> That by the sucking child and the infant in the Word is signified the good of innocence, may be seen, *A. C.*, n. 430, 3183; what is signified by vipers and other poisonous serpents may be seen n. 9013.

<sup>g</sup> As may be seen *A. C.*, n. 2478, 8315.

<sup>h</sup> As may be seen above, n. 141, 161.

whoredoms related in Levit. xviii. 6—30, are signified, in the spiritual sense, various kinds of adulterations of good and falsifications of truth. Hence it is, that Lot was then said to dwell in a cave, such horrid adultery as his was being signified by the cave of the mountain. In the book of Judges it is said, “*And the sons of Israel did evil in the sight of Jehovah: and Jehovah delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them dens in the mountains, and caves, and strong holds*” (vi. 1, 2). By the evil which the children of Israel did, is understood the perversion of good and truth, as may appear from the following part of the chapter, and also from the signification of Midian;<sup>i</sup> on account of which they made for themselves dens in the mountains, and caves; for the children of Israel were possessed by the evils which are signified by Midian. “*Because of the Midianites,*” signifies on account of that evil. Similar was the case when the children of Israel fled on account of the Philistines (1 Samuel xiii. 6).

411. *And said to the mountains and rocks, Fall on us*—That hereby is signified a covering by evils and falsities thence derived, appears from the signification of mountains, as denoting the evils flowing from the loves of self and of the world;<sup>j</sup> and from the signification of rocks, as denoting falsities from evil, concerning which see below; and from the signification of, “*fall on us,*” as denoting to be covered by them. These things also are to be illustrated from such things as exist in the spiritual world, when the last judgment takes place; for they are said concerning the last judgment, as appears from the verse following, where it is said, “*For the great day of his wrath is come, and who shall be able to stand?*” By which day are understood the time, and the state of the last judgment. The state of the wicked then is such, that they cast themselves down from the mountains and rocks, upon which they made themselves habitations, into hells more or less deep according to the atrocity of their evils and falsities; and this they do of their own accord, because they cannot sustain the divine good and truth. The superior heavens are then opened, from which the light of heaven flows in, which is the divine truth united with divine good. By virtue of this light, the goods and truths which they pretended to have, become constricted, and these being constricted, their evils and falsities are opened; and as these cannot sustain the light of heaven, being straitened and tormented by it, therefore they cast themselves from the mountains and rocks, into hells more or less deep according to the quality of their evils and falsity; some into gaps and dens, and some into holes and under rocks, which

<sup>i</sup> As may be seen *A. C.*, n. 3242.

<sup>j</sup> Concerning which see above, n. 405.

then stand open before them: and after they have cast themselves thither, the apertures are shut.<sup>k</sup> When these characters are in the dens and rocks, the anguish and torment which they suffered from the influx of the light of heaven then cease, for they have rest in their evils, and in the falsities thence derived, because these are their delights; for the delights of every one's life remain with him after death, and the delights of the life are the delights of the respective loves, every delight of life being of the love. Hence it may appear what is signified by their calling to the mountains and the rocks to fall on them, and likewise by these words in Hosea: "*The high places of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us, and to the hills, Fall on us*" (x. 8). And in Luke: "*Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us*" (xxiii. 30). Here also the last judgment is treated of. The light of heaven, which is the divine truth united with divine good, from the influx and presence of which the evil who cast themselves down are perplexed and tormented, is understood by the words presently following in this verse: "*And hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.*" The wrath of the Lamb is here mentioned as if it were the cause of their torment; such torment, however, arises not thence, but from the evils of their loves and from the falsities of their faith, inasmuch as these have formed all the interiors of their minds, for the mind of every one is formed from his love, and the faith thence derived, so as to be a likeness thereof in form; and inasmuch as the interiors of their minds who are in evils and in falsities thence derived, are averted from goods and truths divine, and turned to a quarter directly opposite to them, when, therefore, the divine truth flows in, and endeavours to drive or throw back the interiors of their minds, and thus to lead them into heaven, which divine truth proceeding from the Lord in all cases effects where it flows in, and they are unwilling to recede from the delights of their loves, they thence experience anguish and torment, which cease when they come into the hells, where similar loves prevail. Having shewn above<sup>l</sup> what mountains and hills signify, it shall now be shewn what is signified by rocks, namely, that they signify truth from spiritual good, also the truth and good of faith, but in an opposite sense the falsity of faith. This signification of rocks is also grounded in appearances in the spiritual world; for in that world there appear rocks and craggy places as well as mountains and hills, and upon the rocks dwell those who are principled in truths derived from spiritual good, and who are in the truth and

<sup>k</sup> That in this manner the ejection of evil spirits from the mountains and hills which they occupied is effected, may be seen above, n. 391, 392, 394.

<sup>l</sup> N. 405.



good of faith ; but the mountains and hills differ from the rocks and craggy places in this, that the mountains and hills are of earth or ground, whereas the rocks and craggy places are of stone ; for the ground corresponds to the good of love, and hence signifies that good, whereas stone corresponds to the truth of faith, and signifies that truth ; and as most things in the Word have also an opposite sense, so rocks, in that sense, signify the falsities of faith, and this also from correspondence, for they who are in the falsities of faith dwell amongst the rocks in caverns. That rock signifies truth from good, and the truth of faith, and in the supreme sense the Lord as to these things, may appear from the following passages ; as in Daniel : “ *Thou sawest till that a stone was cut out not by hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. And the stone that smote the image became a great rock, and filled the whole earth* ” (ii. 34, 35). This was said of the great image which Nebuchadnezzar saw in his dream ; and by the stone which became a great rock is understood the Lord, as is evident from all particulars stated concerning it ; but what the preceding things signify we shall first explain. By the head of the image which was gold, is signified the most ancient church, which was a celestial church, or the church in which the good of love to the Lord reigned ; this good is signified in the Word by gold, and also by the head. By the breast and the arms which were silver, is signified the ancient church, which succeeded the most ancient, and this was a spiritual church, or the church in which reigned the good of neighbourly love, or charity, and the truth therein originating. This good and truth are signified by silver, and also by the breast and the arms. By the belly and the thighs which were brass, is signified the church which succeeded the ancient spiritual church, and may be called a spiritual natural church, in which reigned the good of faith, and the truth arising from that good. This good is signified in the Word by brass, as also by the belly and the thighs ; but by the legs and the feet, which were part iron and part clay, is signified the Israelitish and Jewish church, which was an external church without any internal, in which there was no real good, nor any real truth, but truth falsified, which in itself is false, and good adulterated, which in itself is evil ; wherefore it is said concerning it in that chapter, “ *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man : but they shall not cohere one with the other, even as iron is not mixed with clay* ” (verse 43). In this passage, by iron is signified natural truth, and by miry clay is signified natural good ; the legs and feet have the same signification ; but here, let it be observed, that clay signifies good adulterated, and iron truth, that is, truth in the external sense of the Word ; for the seed of man denotes the Word in which are goods and truths,

the adulteration and falsifications of which are described by iron mixed with clay, which do not cohere one with the other.<sup>m</sup> By the stone which smote the image, is understood divine truth from the Lord. Its becoming a great rock, and filling the whole earth, signifies that the Lord by divine truth was about to rule over heaven and the church, the earth denoting the church and also heaven; hence it is afterwards said, that this kingdom shall stand for ever (verse 44). By kingdom are signified the church and heaven, for these are the kingdom of God. That divine truth is signified by a stone, and that the Lord, as to divine truth, is understood by a rock, appears from the signification of the word stone, in the Word, when predicated of the Lord, as in Genesis xlix. 24; Psalm cxviii. 22, 23; Isaiah xxviii. 16; Matt. xxi. 42, 44; Mark xii. 10, 11; Luke xx. 17, 18: thus, whether we say the Lord, or divine truth, it is the same thing, inasmuch as all divine truth is from the Lord, and hence he is therein. It is from this ground also that the Lord is called the Word, for the Word is divine truth.<sup>n</sup> That a rock signifies the Lord as to divine truth, appears from the following passages: "*And Jehovah said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink*" (Exod. xvii. 5, 6). Again: "*And Jehovah spake unto Moses, saying, Take the rod and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock. And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And Jehovah spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them*" (Numb. xx. 7, 8, 11, 12). That this rock signified the Lord, is well known in the church, but it is not known that the reason of this signification is, because a rock, in the Word, signifies the divine truth proceeding from the Lord; and hence it was that Moses and Aaron were commanded to speak to the rock, and thus to sanctify Jehovah in the eyes of the children of Israel. By the waters also which came out, divine truth was signified; and by making the congregation to drink of them was signified spiritual nourishment, which is effected by

<sup>m</sup> That there have been four churches which thus succeeded each other, may be seen in the *Doctrine of the New Jerusalem*, n. 247, 248.

<sup>n</sup> That stone in the Word signifies, in its supreme sense, the Lord as to divine truth, and thence, in an inferior sense, truth from good, may be seen, *A. C.* n. 643, 1298, 3720, 6426, 8609, 10,376.

instructing and teaching.<sup>o</sup> The same is signified by a rock in Isaiah: "*And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out*" (xlviii. 21). So in David: "*He clave the rocks in the wilderness, and made them drink as out of great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they remembered that God was their rock, and the high God their Redeemer*" (Psalm lxxviii. 15, 16, 20, 35). And again: "*He opened the rock, and the waters gushed out; they ran in dry places like a river*" (Psalm cv. 41). And again: "*Bring forth, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a pool of waters, the stony rock into a fountain of waters*" (Psalm cxiv. 7, 8). That a rock in these passages signifies the Lord as to divine truth, or what is the same thing, divine truth from the Lord, is evident from what has been said above, and further from the subjects treated of in those two passages in David, which are the redemption and the regeneration of the men of the church, which are effected by divine truth from the Lord. Redemption is understood by these words: "*They remembered that God was their rock, and the high God their redeemer;*" and regeneration by these words: "*Bring forth, thou earth, at the presence of the Lord, at the presence of the God of Jacob;*" to bring forth, when predicated of the church, signifying to be reformed and regenerated. Again, in Isaiah: "*Hearken to me, ye that follow after justice, ye that seek Jehovah: look back to the rock whence ye are hewn, and to the digging out of the pit whence ye are digged*" (li. 1). By the rock is here understood the Lord as to divine truth, and by the pit is signified the Word, as also in other places; to be hewn out of the rock, and digged out of the pit, signify to be regenerated from divine truths and divine goods, thus by truths from good derived from the Lord; for stones which are cut out of a rock signify truths from the Lord, and ground which is dug out of the pit signifies good from the Lord, wherefore it is called the digging out of the pit. Again, in Moses: "*Ascribe ye greatness unto our God. He is the rock, his work is perfect: for all his ways are judgment, a God of truth and without iniquity, just and right is he. He made him ride on the high places of the earth, that he might eat the produce of the fields; and he made him to suck honey out of the rock, and oil out of the stone of the rock. Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and Jehovah had shut them up? For their rock is not as our*"

<sup>o</sup> That waters signify truths, may be seen above, n. 71; and that to drink, and to be given to drink, signify to be instructed and to be taught, may be seen in the *Arcana Celestia*, n. 3069, 3772, 4017, 4018, 8562, 9412.



*rock, neither are our enemies judges*" (Deut. xxxii. 3, 4, 13, 18, 30, 31). These things are said concerning the ancient church, which was principled in truths derived from good; and hence throughout this chapter such truths are described by various things that correspond, as making him to ride upon the high places of the earth, making him to eat of the increase of the fields, and making him to suck honey out of the rock, and oil out of the stone of the rock. The intelligence of the spiritual man of this church is signified by his riding upon the high places of the earth; to ride signifying to understand, and the high places of the earth signifying the spiritual things of the church. Spiritual nourishment thence derived is signified by making him eat of the produce of the field; to eat denoting to be nourished, and the produce of the field denoting all things of the church. That the men of the ancient church had natural good and spiritual good, by means of divine truth from the Lord, is signified by their sucking honey out of the rock, and oil out of the stone of the rock; honey denoting natural good, and oil spiritual good, the rock denoting external divine truth from the Lord, which is for the natural man, and the stone of the rock, internal divine truth from the Lord, which is for the spiritual man. The Jewish church, which was not principled in any divine truth, is next treated of, concerning which it is said, "*Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee,*" by which is signified that the Lord, and consequently the divine truth, by which the church is reformed, were rejected by them. The rock signifies the Lord as to divine truth, and reformation thereby from him is signified by, "*that begat thee,*" and "*God that formed thee.*" That they were altogether deprived of truth and good, is signified by, "*Unless their rock had sold them, and Jehovah had shut them up,*" rock being here predicated of truth, and Jehovah, of good; their being sold and shut up denote deprivation. That this church was wholly immersed in falsity is signified by these words: "*For their rock is not as our rock, neither are our enemies judges;*" the terms rock, enemies, and judges, as here used, having reference to falsities, and the evils whence they are derived. From these considerations it is obvious that, in the Word, a rock signifies the Lord as to divine truth, and in the opposite sense what is false. Again, in the second book of Samuel: "*The Spirit of Jehovah spake in me, and his word was upon my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over the just man, the fear of God ruling*" (xxiii. 2, 3). By the rock of Israel is here manifestly denoted the Lord, for by the God of Israel, in the Word, is understood the Lord; hence it is here said, "*The Spirit of Jehovah spake in me, and his word was upon my tongue.*" It is likewise said, "*The God of Israel said, the Rock of Israel spake to me;*" the Spirit of Jehovah, and his

word, here mean divine truth, and the Lord is called the God of Israel from worship, and the rock of Israel from divine truth, from which worship is derived. Inasmuch as it is the Lord who is understood, therefore it is said that the rock of Israel spake. His dominion over those who are in good and who are in truth is signified by ruling over the just man, ruling over him who has the fear of God. Just is predicated of good, and the fear of God is predicated of truth; for in that Psalm of David the Lord is treated of; whence also it is evident that the Lord is understood by the God of Israel, and by the rock of Israel. Again, in David: "*O that my people had hearkened unto me, and Israel had walked in my ways! I would soon have subdued their enemies, and turned my hand against their adversaries. The haters of Jehovah should have been submissive unto him: but their time should have endured for ever. He would have fed them also with the fat of the wheat: and with honey out of the rock would I have satisfied thee*" (Psalm lxxxi. 13—16). By the rock here also is understood the Lord as to divine truth.<sup>n</sup> Again: "*For who is God except Jehovah? or who is a rock besides our God? Jehovah liveth, and blessed be my rock; and let the God of my salvation be exalted*" (Psalm xviii. 31, 46; 2 Sam. xxii. 2, 3, 47). The reason of its being here said, "*Who is God except Jehovah? or who is a rock besides our God?*" is, because where the subject treated of is divine good the Lord is called Jehovah, and where it is divine truth he is called God, and also rock, as in the present case. In like manner afterwards, "*Jehovah liveth, and blessed be my rock; and let the God of my salvation be exalted,*" signifies worship by truths from good, whence comes salvation; to be exalted, when predicated of God, denoting worship from good by truths. So again: "*Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Jehovah, my rock, and my redeemer*" (Psalm xix. 14). Here by, "*O Jehovah, my rock,*" is signified the same as by Jehovah God, viz. the Lord as to divine good and divine truth; and he is called redeemer from regeneration, which is effected by divine truths. The words of the mouth signify the understanding of truth, and the meditation of the heart signifies the perception of good. Again: "*I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?*" (Psalm xlii. 9). In this passage by, "*God my rock,*" is understood the Lord as to divine truth, and in the present instance as to defence. And again: "*Unto thee will I cry, O Jehovah, my rock; be not silent from me: lest if thou be silent from me, I become like them that go down into the pit*" (Psalm xxviii. 1). Here also Jehovah, and rock, are mentioned, because by Jehovah is understood the Lord as to divine good, and by

<sup>n</sup> As may be seen above, n. 374, where the whole passage is explained.

rock, the Lord as to divine truth, and inasmuch as both these are understood, therefore also it is twice said, "*Be not silent from me, lest if thou be silent from me,*" one having reference to divine good, and the other to divine truth, for in the Word there is a celestial marriage in every part thereof, which is the marriage of good and truth. So in Habakkuk: "*O Jehovah, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Art thou not from everlasting, O Jehovah, my God, mine Holy One? O Jehovah, thou hast ordained him for judgment; and, O thou my rock, thou hast established him for correction*" (i. 2, 12). Again, in Isaiah: "*Trust ye in Jehovah for ever; for in Jah Jehovah is the rock of eternity*" (xxvi. 4). Again, in the same prophet: "*Ye shall have a song, as of the night of sanctifying the feast; and gladness of heart, as when one goeth with a pipe to come into the mountain of Jehovah, to the rock of Israel*" (xxx. 29). And again: "*Is there a God beside me? yea there is no rock, I know not any*" (xliv. 8). Again, in David: "*O come, let us sing unto Jehovah: let us make a joyful noise unto the rock of our salvation*" (Psalm xcv. 1). So in the first book of Samuel: "*There is none holy as Jehovah: for there is none beside thee: neither is there any rock like our God*" (ii. 2). And in David: "*To shew that Jehovah is upright: he is my rock, and there is no injustice in him*" (xcii. 15). "*He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my first-born, high over the kings of the earth*" (Psalm lxxxix. 27, 28). In all these passages, by the term rock is understood divine truth from the Lord, or the Lord himself. The same thing is taught in many other parts of the Word; as in the Evangelists: "*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock*" (Matt. vii. 24, 25; Luke vi. 48). Here by the house founded upon a rock are understood both the church in general, and every individual member of the church who founds his doctrine and life upon divine truth which is from the Lord, thus upon those things which are in the Word, consequently it signifies those who are in truths grounded in good from the Lord. We say those who are in truths grounded in good, inasmuch as divine truth is not received by any other than by him who is in good. To be in good is to be in the good of life, which is charity, wherefore it is said, "*Whosoever heareth these sayings of mine, and doeth them;*" to do the sayings of the Lord is to practise the good of life; for truth, when a man does it, becomes good, because it then enters his will or love, and what is of the will or love is called good. The temptations, in which such a man of the church does not fall but conquers, are



signified by, "*And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock;*" for in the Word, by inundations of waters and rains are signified temptations, and also by whirlwinds: it is indeed a comparison, but it is to be observed, that all comparisons in the Word are equally from correspondences, as those things which are not said comparatively.<sup>a</sup> From these considerations it is now manifest, that by rock in the Word is signified the Lord as to divine truth, or divine truth from the Lord. Hence it may also appear what is signified by the Lord's words to Peter, in Matthew: "*He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in the heavens. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind on earth shall be bound in the heavens: and whatsoever thou shalt loose on earth shall be loosed in the heavens*" (xvi. 15—19). In these passages, by "*Peter*," is not understood Peter as an individual, but divine truth from the Lord, as in the passages adduced above; for all the disciples of the Lord together represented the church, and every one of them some particular principle pertaining to the church; thus Peter represented the truth of the church, James, its good, and John, good in act, or works, and the rest of the disciples represented the truths and goods which are derived from them, in the same manner as the twelve tribes of Israel. That this is the case, will be seen in what follows, when the tribes of Israel and the disciples are treated of. It is on account of such signification, that those three disciples are mentioned in the Word more frequently than the others. The reason why the Lord addressed those words to Peter was, because he then confessed, saying, "*Thou art the Christ, the Son of the living God,*" which in the spiritual sense signifies that he was divine truth, which is signified by Christ, and also by the Son of God." By virtue of this confession, Peter represented divine truth from the Lord in the church, on account of which also it was that he was called Peter [*Petra*], and it is said, "*thou art Peter [Petra], upon this rock [Petra] I will build my church;*" upon this rock signifying upon divine truth which is from the Lord, or what is the same thing, upon truths from good, for upon these the church is built. That Peter might represent that principle in the church, he was called by the Lord

<sup>a</sup> As may be seen above, n. 69, and in *Arcana Cælestia*, n. 3579, 8989.

<sup>b</sup> As may be seen in the *Arcana Cælestia*, n. 3004, 3005, 3009; and above, n. 63, 151, 166.

a rock, as is evident in John: "*And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a rock*" (i. 42). Cephas signifies a rock in the Syriac tongue, wherefore also Peter, in that text, is every where called Cephas. Cephas also signifies a rock in the Hebrew tongue, as is evident in Jeremiah iv. 29, and Job xxx. 6, where rocks are mentioned in the plural number, but Peter is not called a rock in the Greek and Latin tongues, because the name was given to him as a personal name. The reason why the Lord said to him, "*Simon son of Jona,*" and afterwards called him Peter, or rock, is, because Simon son of Jona signifies truth from good, or faith from charity; and inasmuch as truth from good or faith from charity exists only with those who are in divine truth from the Lord, and Peter then made confession of the Lord, therefore he is called Peter, not himself as to person, but that divine truth which was from the Lord in his confession. That it was from the Lord is understood by these words, "*Flesh and blood hath not revealed it unto thee, but my Father who is in the heavens;*" and by the Father in the heavens is understood the divinity in the Lord, inasmuch as the Father was in him, and he in the Father, and thus they were one (John xiv. 7, 11; x. 33, 38). That Simon signifies truth in the will, will be seen in the following chapter; and that a dove, which is signified by Jona, signifies spiritual good, may be seen in the *Arcana Cœlestia*.<sup>s</sup> Hence by Simon son of Jona is signified the truth of good, or truth derived from good. Inasmuch as the hells can avail nothing against the divine truth proceeding from the Lord, nor against any man who is principled therein, therefore the Lord declares that the gates of hell shall not prevail against it. By what the Lord further said, namely, "*And I will give unto thee the keys of the kingdom of the heavens: and whatsoever thou shalt bind on earth shall be bound in the heavens: and whatsoever thou shalt loose on earth shall be loosed in the heavens,*" was signified that all things are possible to those who are in truths derived from good from the Lord. In perfect agreement with this are the following words: "*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them*" (Mark xi. 24; Matt. vii. 8; Luke xi. 9). How these words are to be understood, may be seen above,<sup>t</sup> namely, that if they ask from the faith of charity, they do not then ask from themselves, but from the Lord, for whatever a man asks from the Lord and not from himself he receives. The signification of these words, namely, "*Whatsoever thou shalt bind on earth shall be bound in the heavens: and whatsoever thou shalt loose on earth shall be loosed in the heavens,*" is further evident

<sup>s</sup> N. 970, 1826, 1827.<sup>t</sup> N. 405.

from the Lord's words to the disciples, and thus to all who are in truths from good; as it is written in Matthew: "*Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven*" (xviii. 18). These words were spoken not to Peter only but to all the apostles, which is very evident, for the Lord immediately adds, namely, "*Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in the heavens. For where two or three are gathered together in my name, there am I in the midst of them*" (19, 20). By the name of the Lord is understood every thing by which he is worshipped; and inasmuch as he is worshipped by truth grounded in good, which is from him, therefore this is understood by his name:" the same thing therefore is signified by whatsoever they should ask on earth being done for them in heaven as is signified by whatsoever they should bind or loose on earth, being bound or loosed in heaven, for the former words are explained by the latter. They who are acquainted with the spiritual sense of the Word may also know why it is said, "*If two of you shall agree,*" and afterwards, "*Where two or three are gathered together,*" namely, that it is so said, because two are predicated of good, and three of truth, and, consequently, two and three, when both mentioned, are predicated of all who are in truths from good." The reason why two are predicated of good is, because they signify conjunction by love;" the reason why three are predicated of truths is, because they signify all truth in the aggregate, in like manner as twelve;" wherefore when two or three are mentioned in the spiritual world, two and three are not understood, but all who are in truths from good." Thus far it has been shewn what is signified by a rock [*Petra*] in a good sense; but the opposite sense shall now be shewn, in which it signifies the infernal falsity, which is confided in; as in the following passages; in Isaiah: "*Hewing out thy sepulchre in the height, graving for thyself a dwelling in the rock*" (xxii. 16). The subject treated of in this chapter is the valley of vision, by which is signified the falsity of doctrine confirmed by the literal sense of the Word. The love of what is false is signified by the sepulchre in the height, and the faith of what is false, by the habitation in the rock; their making such things for themselves, is signified by hewing out

<sup>u</sup> As may also be seen above, n. 102, 135.

<sup>v</sup> That all power in heaven and in earth pertains to divine truth from the Lord, may be seen above, n. 209, 333; and in the work concerning *Heaven and Hell*, n. 230, 231, 539; and in the *Arcana Cælestia*, n. 3091, 3563, 6344, 6413, 6948, 8200, 8304, 9643, 10,019, 10,182.

<sup>w</sup> See n. 1686, 5194, 8423.

<sup>x</sup> See n. 577, 2089, 2129, 2130, 3272, 3858, 3913.

<sup>y</sup> That Peter signifies truth derived from good which is from the Lord, may be seen in the small work concerning the *Last Judgment*, n. 57.



and gravings them. So again: "*In that day they shall cast away, a man the idols of his silver and the idols of his gold which your hands have made for you; then Ashur shall fall by the sword not of a man (vir.) and the sword not of a man (homo) shall devour him; his rock also shall pass away for fear, and his princes shall be afraid of the ensign*" (xxxix. 7—9). The subject treated of in these passages is, the judgment upon those who, from self-derived intelligence, imagine themselves wise in divine things. Such are those who are in the love of self and the world, and who seek after the fame of erudition from selfish motives; such persons, because they cannot see truths, seize on falsities and boast of them as truths. The falsities which favour the loves and principles of those persons are here signified by the idols of silver, and the idols of gold; that they are from self-derived intelligence, is signified by, "*which your own hands have made for you;*" that they should perish by their own falsities is signified by, "*Then shall Ashur fall by the sword not of a man [vir] and the sword not of a man [homo] shall devour him.*" Ashur denoting the rational principles perverted, and, consequently, those who are in falsities from self-derived intelligence; and to fall, and to be devoured by the sword, denotes that they should perish. This was also represented by the king of Assyria being slain by his sons (Isaiah xxxvii. 38); his sons there signifying his own falsities, by which he perishes. His rock which shall pass away for fear, signifies all falsity in general, in which such persons confide; and the princes who shall be afraid of the ensign signify primary falsities; it is said, "*of the ensign*" because it is not by any combat with truths that they are dissipated, but solely by the sign of combat, which is an ensign. Such also have been seen by me cast down from the rocks upon which they were, by the waving of an ensign. So in Jeremiah: "*Before the voice of the horseman and of the archers the whole city fleeth; they entered the clouds and ascended into the rocks; the whole city is deserted, no man dwelleth therein*" (iv. 29). In these words is described the desolation of the church as to truths. The desolation of all the truth of doctrine by false reasonings and false doctrines thence derived, is signified by the whole city fleeing for the noise of the horseman and archers; the noise of the horseman signifying false reasonings, and that of the archers false doctrines; and the whole city fleeing signifies the desolation of all truth of doctrine, city denoting doctrine. That no truth was acknowledged, but merely what is false, is signified by, "*they entered into the clouds, and ascended into the rocks,*" to enter the clouds signifying to be in no acknowledgment of truth, and to ascend into the rocks signifying their betaking themselves to mere falsities. I have also seen rocks which consisted of stones heaped together, without any plain or verdure, such as is upon other rocks; upon them were spirits, who

during their abode in the world as men had been in faith separate from charity, which is called faith alone, and had confirmed themselves therein, both in doctrine and life. This is what is understood by the dryness of the rock in Ezekiel: "*I have set him up upon the dryness of the rock; he hath not poured him upon the earth to cover him with dust*" (xxiv. 7, 8). And again: "*Therefore thus saith the Lord Jehovah, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her the dryness of a rock*" (xxvi. 3, 4, 14). By dust, in these two passages, is understood the ground, which signifies the good of the church. When there is no earth upon the rocks, and they are consequently dry, consisting of mere heaps of stone, as was stated above, it is an indication that there remains no good; and where there is no good, there is nothing but mere falsities; this state, therefore, of the church, is what is signified by, "*I will also scrape her dust from her, and make her the dryness of a rock.*" From these observations it is also evident what is signified by the words of the Lord in the gospel: "*Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away*" (Matt. xiii. 5, 6; Mark iv. 5, 6; Luke viii. 6).<sup>z</sup> Most of those in the spiritual world who have their light from the moon there, dwell upon rocks. They who are spiritual natural dwell upon rocks which are covered with a thin surface of ground, whence there are plains, greens and shrubberies, but not such as are upon the mountains and hills, which are inhabited by those who receive light from the sun of heaven: whereas they who are not spiritual natural, but merely natural, are not at this day upon rocks, but in caverns in the rocks; and they who are in the falsities of evil dwell among heaps of stones there; all these things are correspondences. Again, in Jeremiah: "*Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth; and I will stretch out mine hand against thee, and roll thee down from the rocks, and will make thee a mountain of burning*" (li. 25). This is said of Babylon, whose damnation is signified by the words, "*and will roll thee down from the rocks, and will make thee a mountain of burning;*" her being rolled down from the rocks, signifying damnation by falsities, and her being made a mountain of burning, signifying the same from evils.<sup>a</sup> So again: "*O ye that dwell in Moab, leave the cities, and dwell in the rocks, and be like the dove that*

<sup>z</sup> But these things may be seen explained above, n. 401.

<sup>a</sup> As may be seen explained above, n. 405.

*maketh her nest in the passages of the mouth of the pit*” (xlvi. 28). These things are said of Moab, by whom is signified the adulteration of good and truth, and thence those who pervert the good and truth of the Word. “*Leave the cities,*” signifies the truths of doctrine; “*dwell in the rock,*” signifies in falsities and the doctrine thereof; “*be like the dove that maketh her nest in the passages of the mouth of the pit,*” signifies the intuition of truth from without, and not from within; for pit signifies the Word where truths are, and to make a nest in the passages of the mouth thereof signifies to regard it from without and not from within, to make a nest signifying the same thing as to dwell, namely, to fulfil the duties of active life; but to build a nest is predicated of a bird, and to dwell is predicated of man.<sup>b</sup> What is meant by regarding the Word from without, and not from within, may be seen in the *Arcana Cœlestia*; namely, that it is to see it, not from doctrine, but only from the letter, in which case the mind wanders in every direction whither the thought and affection may lead, without any certain principles, whence arise those perpetual adulterations of the Word which are signified by Moab. This is the case with those who study the Word for the sake of glory and honour, who, inasmuch as they regard themselves in every thing whilst they study the Word, remain without, or on the outside thereof; whereas they who love truth and goodness are within the Word, for they view it from the Lord, and not from themselves. Hence it is evident what is signified by leaving the cities, and dwelling in the rock, and being like the dove which maketh her nest in the passages of the mouth of the pit. Again, in the same prophet: “*Is not my word like as a fire? saith Jehovah; and like a hammer that disperses the rock?*” (xxiii. 29.) The Word is said to be as fire, and like a hammer, because fire signifies the good of love, and a hammer, the truth of faith, for a hammer signifies the same as iron, and iron signifies truth in ultimates, and the truth of faith. Both are mentioned, namely, fire and the hammer, consequently good and truth are meant, by reason of the marriage of good and truth in every part of the Word. By the rock which it disperses is signified falsity in its whole compass, and the doctrine thence derived; the destruction of these takes place when man, in whom they exist, is judged. So in Nahum: “*Before his indignation who shall stand up? or who shall stand in the wrath of his anger? his wrath is poured out like fire, and the rocks shall be overturned before him*” (i. 6). That the indignation, wrath, and anger of Jehovah, signify the last judgment, and the state of damnation of those who are in evils and falsities thence derived, will be seen in the following articles. The damnation of evils is sig-

<sup>b</sup> N. 10,549, 10,550, 10,551.



nified by his wrath, which is poured out like fire, and the damnation of falsities derived from evils, by his anger, and by the rocks being overturned before him ; for fire signifies the evils of the love of self and of the world, and rocks signify the falsities thence derived, and to be overturned signifies to perish. The rocks also upon which they are who are in false principles and thence in falsities of every kind, are visibly overthrown, and those who are upon them are thus cast down into hell ; but this takes place in the spiritual world, where all dwell according to the quality of their interiors, to which external things correspond. Again, in Isaiah : “ *Are ye not children of transgression, a seed of falsehood, inflaming yourselves with idols under every green tree, slaying the children in the rivers under the shelves of the rocks?* ” (lvii. 4, 5.) No one can understand what these words signify without the internal sense. In that sense, by being inflamed with idols under every green tree, is signified to worship God from every falsity which occurs ; to be inflamed with idols, denotes ardent worship ; every green tree denotes every falsity which occurs, for tree signifies knowledges and perceptions, in the present case, knowledges and perceptions of what is false ; by slaying the children in the rivers under the shelves of the rocks, is signified the extinction of truths by falsities from self-derived intelligence ; children denoting truths ; rivers, self-derived intelligence ; the shelves of the rocks falsities ; and by the expression, “ *under the shelves of the rocks,* ” is signified that this is done from the sensual principle in which is the lowest natural light, for they who are in this light only, stand under broken, or shelved rocks, and do not see any truth, and if it is spoken to them they have no perception thereof. In such a station have I seen them in the spiritual world. Whence it is evident, that to slay the children is not here understood by those words, but to extinguish truths. In like manner in David : “ *O daughter of Babylon, who art to be destroyed ; blessed is he who dealeth with thee as thou hast dealt with us. Blessed is he who seizeth thy little ones and dasheth them against the rock* ” (Psalm cxxxvii. 8, 9). Here by little ones, or infants, are not meant infants, but falsities springing up ; for the subject here treated of is Babylon, whereby are signified the falsities of evil destroying the truths of good pertaining to the church ; the destruction of these is signified by dashing them against the rock ; the rock here signifying the ruling falsity of evil, and to dash denoting to destroy. They who abide by the literal sense of the Word, and think no further, may easily be induced to believe that he is called blessed who treats thus the children of his enemies, when notwithstanding to do so would be an enormous crime ; whereas it is here simply meant, that he is blessed who destroys the falsities of evil which spring up in the church, which are here

signified by the infants of Babylon. Again, in Jeremiah: "*Who hath heard such a thing as this? the virgin of Israel hath done a horrible thing, doth the snow of Lebanon from the rock desert my fields? will the strange cold flowing waters carry them away? my people have forgotten me, they have burnt incense to vanity*" (xviii. 13—15). By the virgin of Israel mentioned in this passage, and in other passages, is understood the spiritual church, for the Israelites represented this church; the horrible thing which they did, was their turning the goods of the church into evils, and its truths into falsities, and so worshipping Jehovah from evils and falsities. The evils in which such worship is grounded are signified by, "*My people have forgotten me,*" for they who forget God are in evils; and the falsities in which such worship is grounded are signified by, "*They have burned incense to vanity,*" vanity denoting what is false, and to burn incense denoting worship. "*Doth the snow of Lebanon from the rock desert my fields?*" signifies whether the truths of the church were from the Word or not, rock here signifying the Word, because it signifies divine truth, and the snow of Lebanon, the truths of the church thence derived. Truths are signified by snow as well as by waters; but snow here signifies cold truths, because the church treated of is of such a nature. Lebanon denotes the church in which they originate, and fields denote all the goods and truths of the church. By the strange cold flowing waters, are signified falsities in which there is no good, such waters denoting falsities, and cold denoting the want of good, for truths derive all their heat from the good of love. Again, in the same prophet: "*Behold, I am against thee, O inhabitress of the valley, and rock of the plain, saith Jehovah; which say, Who shall come down against us? or who shall enter into our habitations?*" (xxi. 13). By the inhabitress of the valley, and the rock of the plain, are signified those who are in the ultimates of the Word, and do not suffer themselves to be enlightened from the interior; and they who are of such a nature do not see truths, but instead thereof falsities, for all the light of truth being out of heaven from the Lord, comes from the interior and so descends. Such are they who are understood by the inhabitress of the valley, and rock of the plain: the valley and the plain denote the ultimates of the Word in which they are; and the inhabitress and the rock signify falsities, the former the falsity of life, and the latter that of doctrine. The faith of falsity and evil to which they firmly adhere, believing it to be of truth and good, is signified by their saying, "*Who shall come down against us? or who shall enter into our habitations?*" Again, in Isaiah: "*Enter into the rock, and hide thee in the dust, for fear of Jehovah, and for the glory of his majesty*" (ii. 10). Here, by entering into the rock is denoted their entering into what is false, and by hiding themselves in the dust is meant their concealing them-

selves in evils. The subject treated of in this passage is the last judgment, when they who are in the falsities of evils, and in the evils of what is false, cast themselves into the hells which are in rocks, and under the earths in the spiritual world; but these things may be seen more amply deduced and explained in the preceding article. So in Job: "*And surely the mountain falling floweth down, and the rock is removed out of his place*" (xiv. 18). By the mountain, in this passage, is signified the love of evil; and by the rock, the faith of what is false; and by falling, and being removed out of its place, is signified to perish. Again, in David: "*Let their judges be cast down through places of the rock*" (Psalm cxli. 6). In this passage, by judges are meant those who are in falsities, and in an abstract sense, the falsities of the thought and doctrine; for by judges, in the Word, is signified the same thing as by judgments, and judgments signify the truths according to which judgments are made, and in the opposite sense they signify falsities: and since they who are in falsities, in the spiritual world, dwell in rocks, it is therefore here said of them that they are cast down through places of the rock, denoting that they are let into their falsities, and dwell in hells corresponding to them. Again, in Job: "*They were driven forth from among men (they cried after them as after a thief); to dwell in the cleft of the valleys, in caves of the earth, and in the rocks*" (xxx. 5, 6). This is likewise said of those who are in the hells, because in evils, and in falsities thence derived; the hells of those who are in evils as to life being under valleys and in dens, and of those who are in falsities thence derived, in rocks. Hence it is evident what is signified by dwelling in the cleft of the valleys, and in caves of the earth, and in rocks.<sup>c</sup> These things have been adduced in order that it may be known that by rock, in the opposite sense, is signified what is false in general, which signification is from correspondence, as may be evident from the appearances and visible objects in the spiritual world, where all dwell according to the correspondences of the interiors of their mind and life; wherefore they who are in wisdom and intelligence, because they are in love to the Lord, and in charity towards their neighbour, and thence in the spiritual affection of truth, dwell upon mountains, and on hills of earth, or ground, where there are paradises, gardens, rosaries, and lawns; but those who are principled in the faith of the doctrines of their church, and in some degree of charity, dwell upon rocks where there are plains, upon which are some shrubs, and some trees and grassy places; whereas they who are in faith alone, as it is called, as to doctrine, and as to life, and thence in falsities of faith and evils of life, dwell amongst rocks, in caverns, and cells therein. This signification of rock

<sup>c</sup> Concerning the caverns and dens in which they dwell who are in the hells, and the clefts and holes by which they are entered, see above, n. 410.



is grounded in the correspondence we have treated of; but there is also a signification of rock from its hardness, as in the following passages. Thus in Jeremiah: "*O Jehovah, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they made their faces harder than a rock*" (v. 3). And in Ezekiel: "*Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than rock have I made thy forehead*" (iii. 8, 9). And in Job: "*Oh that my words were now written; that they were printed in a book! That they were graven with an iron pen and with lead in the rock for ever*" (xix. 23, 24). And in Isaiah: "*Whose arrows are sharp and all their bows bent, their horses' hoofs are counted like rock, and their wheels like a whirlwind*" (v. 28). The reason why hardness is expressed by a rock, is also from the correspondence of a rock with truth derived from good, for to truth derived from good all power belongs, as was said above; but when truth acts from falsity derived from evil, then good is blunted, and the remaining truth acts hardly, according to the above words in Ezekiel: "*Behold, I have made thy forehead as an adamant, harder than a rock.*" Truth without good is also hard, but still it is brittle. What is here adduced however concerning rocks, will be more amply elucidated when we come to treat of the signification of stones in the following pages.

412. *And hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb*—That hereby is signified lest they should suffer direful things from the influx of divine good united to divine truth, proceeding from the Lord, appears from the signification of "*hide us*," when it is said by those in whom the goods and truths of the church are destroyed by evils of life and falsities thence derived, as denoting lest they should suffer direful things, concerning which we shall speak presently; and from the signification of, "*from the face of him that sitteth on the throne*," as denoting the Lord as to the divine good in heaven; that face, when predicated of the Lord, denotes the divine love, from which is the divine good in heaven, will appear from the passages which we shall presently adduce from the Word, and that he who sitteth upon the throne is the Lord as to divine good in heaven, may be seen above;<sup>d</sup> and from the signification of "*the wrath of the Lamb*," as denoting casting into hell by the influx of divine truth proceeding from the Lord; that this is signified by the wrath of Jehovah or the Lord, will appear from the passages in the Word which will be adduced in the following article; moreover, that the Lord alone is understood by "*him that sitteth on the throne*," and by the Lamb;

<sup>d</sup> N. 297, 343.

the Lord as to divine good by "*him that sitteth on the throne*," and as to divine truth by "*the Lamb*," may be seen above.<sup>e</sup> By the expression "*the wrath of the Lamb*" is not meant that the Lord, who is understood by him that sitteth on the throne, and by the Lamb, is angry, for he is the essential divine good, and this cannot be angry, for anger can have no place in essential good; but it is thus said in the literal sense of the Word for reasons which we shall explain elsewhere; at present it shall only be shewn that the face of Jehovah or the Lord signifies the divine love, and thence the divine good in heaven and in the church; and, in the opposite sense, by setting his face against any one, and by concealing and hiding his face, is understood the same as by wrath and anger; likewise, that by the face, when predicated of man, are understood the interiors of his mind and affection in both senses. That the face when predicated of Jehovah or the Lord, signifies the divine love, and thence the divine good, appears from the following passages; thus in David: "*Make thy face to shine upon thy servant: save me for thy mercy's sake*" (xxxi. 16). Here, by Jehovah making his face to shine upon his servant is signified illumination in divine truth from divine love; for the divine truth, which proceeds from the Lord as a sun in the angelic heaven, communicates all the light which is there, and also illuminates the minds of the angels, and fills them with wisdom; wherefore the face of the Lord, in the proper sense, is the sun of the angelic heaven; for the Lord appears to the angels of the interior heavens as a sun, and this from his divine love, for love in the heavens, when it is presented before the eyes, appears as fire, but the divine love, as a sun; from that sun proceed both heat and light, and the heat is divine good, and the light is divine truth. From these considerations it may appear that by these words, "*Make thy face to shine upon thy servant*," is signified illumination in divine truth from good; wherefore also it is added, "*save me for thy mercy's sake*;" mercy pertaining to the divine good.<sup>f</sup> So again: "*There be many that say, Who will shew us any good? Jehovah, lift upon us the light of thy faces*" (Psalm iv. 6). Again: "*Blessed is the people that know the joyful sound: they shall walk, O Jehovah, in the light of thy faces*" (Psalm lxxxix. 15). Again: "*Turn us again, O God of hosts, and cause thy faces to shine, that we may be saved*" (Psalm lxxx. 3, 7, 19). And again: "*God be merciful unto us, and bless us; and cause his faces to shine upon us*" (Psalm lxvii. 1). In these words, by the light of the faces of Jehovah, or of the Lord, is understood the divine truth from the divine love, as mentioned just above;

<sup>e</sup> N. 297, 343.

<sup>f</sup> But concerning the sun in the angelic heaven, and the heat and light thence derived, more may be seen in the work concerning *Heaven and Hell*, n. 116—125, and n. 126—140.

thence also the expression implies intelligence and wisdom, for from the divine truth, or the divine light in the heavens, are derived all the wisdom and intelligence, both of angels and men; hence by the above expressions, "*Make thy faces to shine upon thy servant,*" "*Jehovah, lift thou up the light of thy faces upon us,*" "*cause thy faces to shine upon us, that we may be saved,*" is signified to illuminate in divine truth, and to gift with intelligence and wisdom. The same is signified in the benediction of the sons of Israel in Moses, "*Jehovah bless thee, and keep thee: Jehovah make his faces shine upon thee, and be merciful unto thee; Jehovah lift up his faces upon thee, and give thee peace*" (Numb. vi. 24—26). Here also by, "*Jehovah bless thee, and keep thee: Jehovah make his faces shine upon thee, and be merciful unto thee,*" is signified to illuminate in divine truth, and also to gift with intelligence and wisdom; and by, "*Jehovah lift up his faces upon thee, and give thee peace,*" is signified to fill with divine good, and also to gift with love. Both these are necessary to constitute man wise; for all who are in the spiritual world are illuminated by the light which proceeds from the Lord as a sun, but still they alone become intelligent and wise who are at the same time in love, inasmuch as the good which is of love receives truth, for they mutually agree with and love each other, and consequently are conjoined. They only, therefore, see the sun in heaven who are principled in love; others see only the light. To be merciful, which is mentioned with the lifting up of the faces of Jehovah, is also predicated of truth in the Word, and peace, which is mentioned with the lifting up of the countenance, is predicated of good. Inasmuch as the divine love of the Lord appears as a sun in heaven, and the light there is from that sun, therefore it is said in Matthew, "*And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light*" (xvii. 1, 2). And in the Revelation: "*And his countenance was as the sun shineth in his strength*" (i. 16). By his raiment, which was white as the light, is signified divine truth, for raiment in the Word signifies truth, and this because all the angels are clothed by the Lord according to their reception of divine truth; their garments also are from the light of heaven, and thence they are shining, and of a bright white, and the light of heaven, as was said, is divine truth. Hence it may appear why the raiment of the Lord at his transfiguration became white as the light.<sup>g</sup> Again, in Matthew: "*Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my*

<sup>g</sup> More may be seen upon this subject in the work concerning *Heaven and Hell*, n. 177—182; and above, n. 64, 195, 271, 395.



*Father which is in heaven*" (xviii. 10). Here it is said that their angels do always behold, because there are spirits and angels attendant upon every man, and according to the nature and quality of the man, such are the spirits and angels who are attendant upon him. With infant children there are angels from the inmost heaven, and these see the Lord as a sun; for they are in love to him, and in innocence, and this is understood in a proximate sense by, "*their angels do always behold the face of my Father which is in the heavens.*" By the face of the Father is understood the divine love which was in the Lord, consequently the essential Divine principle, which is Jehovah, for the Father was in him, and he in the Father, and they were one, as he himself plainly teaches. But these same words in the purely spiritual sense signify, that the Lord, as to his divine good, is in the good of innocence, for this is signified by an infant child in the spiritual sense, and by the face of the Father is signified the divine good of the Lord. The same thing is taught in the Revelation concerning the servants of God, by whom are understood those who are principled in divine truths, from their being in the good of love and charity; thus it is said of the holy city, the New Jerusalem, "*And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads*" (xxii. 3, 4). These words will be explained when we come to treat on the chapter in which they occur. Again, in Isaiah: "*In all their straitness He was straitened, and the angel of his faces liberated them, for his love and his clemency He redeemed them, and took them and carried them all the days of eternity*" (lxiii. 9). This is plainly spoken concerning the Lord, who is here called the angel of the faces of Jehovah by virtue of the divine truth proceeding from his divine love, for by an angel in the Word is signified divine truth, whence angels are also called gods, as may be seen above;<sup>h</sup> and by the faces of Jehovah is understood the divine love which is in the Lord, whence it is also said, "*for his love and for his clemency he redeemed them; and he took them, and carried them all the days of eternity,*" these things being of the divine love. The Lord, as to his human principle, was divine truth, from which he combated with the hells, and by which he subjugated them, and therefore he is here called an angel, which has respect to his divine human principle: the subjects treated of in that chapter are manifestly the Lord, and his combat with the hells, and his subjugation of them. So in David: "*Thou hidest us in the secret of thy faces from the pride of man, thou concealest them in a tabernacle from the strife of tongues*" (Psalm xxxi. 20). To hide in the secret of Jehovah's

<sup>h</sup> N. 130, 200, 302.

faces, signifies in the divine good not appearing before others; and to conceal in a tabernacle, signifies to be kept in divine truth. The pride of man, and the strife of tongues, signify the evils of what is false, and the falsities of evil; for pride is predicated of evil because of the love of self; and man signifies truth and also falsity, and the strife of tongues signifies the falsity of evil.<sup>i</sup> Again: "*Thou hast set our iniquities before thee, our secret sins in the light of thy faces*" (Psalm xc. 8). In this passage the light of Jehovah's faces signifies the light of heaven issuing from the Lord as a sun. Inasmuch as this light is essential divine truth from which are all intelligence and wisdom, therefore whatever comes into this light the quality thereof is manifested as in clear day; hence it is, that when the evil come into this light, they appear altogether according to their real quality, deformed and monstrous according to the evils concealed in them. From these considerations it is evident what is understood by, "*Thou hast set our iniquities before thee, and our secret sins in the light of thy faces.*" Again, in Jeremiah: "*Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah, and I will not cause my faces to fall upon you: for I am merciful, saith Jehovah, and I will not keep anger for ever*" (iii. 12). Here by the words, "*I will not cause my faces to fall upon you,*" is signified the divine love, or every good which is of love; and by not causing it to fall is signified not to let down and to cease, for when the countenance falls, it then ceases to look upon, or to regard; hence the meaning of the expression is obvious; it is therefore added, "*For I am merciful,*" mercy being the divine love towards the miserable. By, "*Proclaim these words towards the north,*" is signified, to those who are in falsities and thence in evils; wherefore it is also said, "*Return, O backsliding Israel.*" The reason why such are here signified by the north, is, because they who are in falsities and thence in evils dwell in the northern quarter in the spiritual world.<sup>j</sup> The reason why the bread, placed upon the table in the tabernacle, was called shew bread, literally, the bread of faces, and why the table itself was called the table of faces, was, because by bread there, just as by the face or presence of Jehovah, was signified the divine good of the divine love.<sup>k</sup> Inasmuch as by the faces, or presence of Jehovah or the Lord, is signified the divine good united with the divine truth, going forth and proceeding from his divine love, therefore by the same are also signified the interior things of the church, of the Word, and of worship, for the divine good

<sup>i</sup> What is signified by these terms may be seen in the *Doctrine of the New Jerusalem*, n. 21.

<sup>j</sup> Concerning falses and evils thence derived, see the *Doctrine of the New Jerusalem*, n. 21.

<sup>k</sup> As may be seen in the *Doctrine of the New Jerusalem*, n. 212, 213, 218.

united to divine truth is in the interiors of those things; the exterior things of the church, of the Word, and of worship, being only the effects and works thence derived. The interior things of the church, of the Word, and of worship, are signified by seeing, seeking, and beseeching the face of Jehovah; as in Isaiah: "*To what purpose is the multitude of your sacrifices unto me? saith Jehovah. When ye come to see the faces of Jehovah, who hath required this at your hand to tread my courts?*" (i. 11, 12). And in Zechariah: "*And the inhabitants of one city shall go to another, saying, Let us go in going to beseech the faces of Jehovah, and to seek Jehovah of hosts*" (viii. 21, 22). Again, in David: "*Unto thee, my heart, [Jehovah] hath said, Seek my faces; thy faces, O Jehovah, I seek*" (Psalm xxvii. 8). Again: "*O come, let us sing unto Jehovah; let us make a joyful noise unto the rock of our salvation. Let us come before his faces with confession, and make a joyful noise unto him with psalms*" (Psalm xcv. 1, 2). So in Malachi: "*And now, I pray you, beseech the faces of God, that he may be merciful unto us*" (i. 9). And in David: "*My soul thirsteth for God, for the living God: when shall I come and behold the faces of God? Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God; for I shall yet confess to him; his faces are salvation*" (xlii. 2, 6). In these passages, by the faces of Jehovah, and of God, or, the Lord, are understood the interior things of the church, of the Word, and of worship; because divine good, and divine truth, and thus the Lord himself, are in them, and from them in the externals, but not in externals without them. Inasmuch as all who went to the feast at Jerusalem were bound to carry with them such things as belonged to the worship, and all true worship is from the interior things of the heart and faith, and these were signified by the gifts which were offered to the Lord, it was therefore commanded that every one should offer some gift, which is understood by its being said, "*They shall not see my faces empty*" (Exod. xxiii. 15). The interior things of the church, of the Word, and of worship, are also signified by these words in Moses: "*And he said, My faces shall go with thee, until I give thee rest. And he said unto him, If thy faces go not with me, carry us not up hence*" (Exod. xxxiii. 14, 15). This was spoken to Moses, because with the Jewish nation the Word was to be written, and the historical parts of the Word were to contain an account of that nation, in consequence of a representative church which was to be instituted among them, and which was to consist of external things corresponding to things internal; on this account it was said, "*My faces shall go with thee.*"<sup>1</sup> But inasmuch as that nation was only in the externals of the Word, of the church, and of worship, and not at

<sup>1</sup> Concerning which more may be seen in the *Arcana Cœlestia*, n. 10,567, 10,568, where they are explained.



all in internals, therefore it was not given to Moses to see the face of the Lord, but his back parts only, as it is thus written : *“ And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness to pass before thee, and I will proclaim the name of Jehovah before thee ; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my faces ; for there shall no man see me and live. And Jehovah said, Behold, there is a place by me, and thou shalt stand upon a rock ; and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by : and I will take away mine hand, and thou shalt see my back parts ; but my faces shall not be seen ”* (Exod. xxiii. 18—23). Here Moses represented the Jewish nation, with respect to their quality as to the understanding of the Word, and as to the church and worship thence derived, namely, that it was only in externals without internals, the externals being represented and signified by the back parts of Jehovah which were seen by Moses, and the internals by the front parts and the face. That the internals which were in the externals of the Word, of the church, and of worship, were not seen, neither could be seen by that nation, was represented and signified by Moses being placed in the clift of a rock, and being covered with the hand of Jehovah whilst he passed by.<sup>m</sup> Moreover the faces of Jehovah or the Lord, being the internals of the Word, of the church, and of worship, are especially external things in which internals are contained, inasmuch as internals present themselves to be seen in externals, as the internals of man do in his face and countenance : but the Jewish people were of such a nature that they beheld externals only, and not at all the internals ; and to behold externals and not at the same time internals, or externals without internals, is like beholding the image of a man which is without life ; but to behold externals, and at the same time internals, or externals from internals, is like beholding a living man ; this therefore is what is meant, in the proper sense, by seeing the face of Jehovah, or by beseeching his faces, in the passages adduced above. Inasmuch as the internals of the Word, of the church, and of worship, appear in the externals, or present themselves to be seen in externals, comparatively as the internals of man do in his face, it is evident what is signified, in the internal sense, by seeing Jehovah or the Lord face to face, in the following passages ; thus in Moses : *“ And Jacob called the name of the place Peniel : for I have seen God face to face, and yet my soul is preserved ”* Gen. xxxii. 30). This was said by Jacob after he had wrestled with God, who appeared to him as an angel. And in the book of Judges : *“ And when Gideon perceived that he was an angel of*

<sup>m</sup> But these things may be seen explained more at large in the *Arcana Cœlestia*, n. 10,573, 10,584.

*Jehovah, Gideon said, Alas, O Jehovah God, for because I have seen an angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee; fear not: thou shalt not die*" (vi. 22, 23). Again: "*And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If Jehovah were pleased to kill us, he would not have received a burnt-offering at our hands*" (xiii. 22, 23). Again, it is said concerning the people of Israel: "*Jehovah spake with you face to face in the mount, out of the midst of the fire;*" concerning which circumstance it is added, "*And ye said, Behold, Jehovah our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man, and he liveth*" (Deut. v. 4, 24). And concerning Moses it is said: "*And Jehovah spake unto Moses face to face, as a man speaketh unto his companion*" (Exod. xxxiii. 11). Here, however, it is to be observed, that no man, nor even any angel, can see the face of the Lord, inasmuch as it is divine love, and no one can sustain the divine love, such as it is in itself; for thus to see the face of the Lord would be like letting the eye into the very fire of the sun, in which case it would instantly perish; such also is the divine love viewed in itself; wherefore the Lord appears to those who are in the interior heavens as a sun, and that sun is encompassed with many radiant circles, which form so many coverings one above another, in order that the divine love may proceed tempered and moderated to the angels in heaven, and that they may thereby sustain it; the Lord therefore appears as a sun only to the angels of the superior heavens, whereas to the angels of the inferior heavens he appears only as the light, and to the rest as a moon. Still, however, the Lord does appear to the angels in heaven, but then it is under an angelic form; for he fills an angel with his own aspect, and thus with his presence afar off, and this in various places, but everywhere accommodated to the good of love and faith in those to whom he thus appears: thus the Lord was seen by Gideon, by Manoah and his wife, likewise by Moses, and by the people of Israel. This therefore is what is understood by their seeing Jehovah face to face, and by their seeing Jehovah and not dying. That the face itself, as to the interiors of his divine love, was not seen, is manifest from what was said to Moses, namely, "*Thou canst not see my face; for there shall no man see me and live*" (Exod. xxxiii. 20). It is, however, said that they saw Jehovah face to face; from which it is evident, that to see the face of Jehovah, in the passages adduced above, signifies to see him in the interior things of the Word, of the church, and of worship, which is to see him in externals from internals.<sup>n</sup> That such was the nature and quality of the

<sup>n</sup> That the Jewish nation was in the externals of the Word, of the church, and of

Jewish nation was represented and signified by the circumstance of the Jews covering the Lord's face, or blindfolding him, striking him on the face, and asking him to prophesy who it was that smote him, spitting in his face, buffeting him and smiting him with the palms of their hands, as mentioned by the Evangelists (Matt. xxvi. 67; Mark xiv. 65; Luke xxii. 64); for all things related concerning the passion of the Lord represent and signify arcana of heaven and the church, and specifically the quality of the Jews as to the Word, the church, and worship.<sup>o</sup> From the passages that have been already explained, it may be known what the face of Jehovah or the Lord signifies, namely, the divine love, and all the good in heaven and in the church thence derived. Hence it may also be known what is signified by hiding the faces, where it is predicated of Jehovah or the Lord, namely, that it is to leave man in his proprium, and thence in the evils and falsities which flow from his proprium; for man viewed in himself is nothing but what is evil and false, and is withheld from those principles by the Lord that he may be in good, which is effected by an elevation from his proprium. To hide the face, therefore, when predicated of the Lord, signifies to leave man in evils and falsities; as in the following passages in Jeremiah: "*They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my faces from this city*" (xxxiii. 5). And in Isaiah: "*Behold Jehovah's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his faces from you, that he will not hear*" (lix. 1, 2). Again, in Ezekiel: "*My faces will I turn also from them, that they may profane my secret place: and the violent may enter into it, and defile it*" (vii. 22). Again: "*And the nations shall know that the sons of Israel went into captivity for their iniquity: because they trespassed against me, therefore will I hide my faces from them*" (xxxix. 23). So in Lamentations: "*The face of Jehovah hath divided them; he will no more regard them*" (iv. 16). And in Micah: "*Then shall they cry unto Jehovah, but he will not hear them: he will even hide his faces from them at that time, as they have made their works evil*" (iii. 4). And in David: "*Jehovah, by thy favour thou hast made my mountain to stand strong: thou didst hide thy faces, and I was troubled*" (Psalm xxx. 7). Again: "*Wherefore hidest thou thy faces, and forgettest our affliction and our oppression*" (Psalm xlv. 25). And again: "*Thou hidest thy faces, they are troubled: thou takest away their breath, they*

worship without internals, may be seen in the *Doctrine of the New Jerusalem*, n. 248. What the external is without the internal, and what the external is in which is the internal, may be seen above, n. 47, in the same work.

<sup>o</sup> That this is the case may be seen above, n. 64, 83, 195.



die, and return to their dust" (Psalm civ. 29). So in Moses: "Then my anger shall be kindled against them in that day, and I will forsake them, and will hide my faces from them, and they shall be devoured, and many evils and troubles shall befall them. In hiding I will hide my faces in that day for all the evils which they have wrought in that they are turned unto other gods" (Deut. xxxi. 17, 18). Again: "And he said, I will hide my faces from them, I will see what their end will be, for they are a generation of perversions, children in whom there is no faith" (Deut. xxxii. 20). Again, in Isaiah: "And I will wait upon Jehovah, though he hideth his faces from the house of Jacob, and I will look for him" (viii. 17). Again, in David: "How long wilt thou forget me, O Jehovah? for ever? how long wilt thou hide thy faces from me?" (Psalm xiii. 1). Again: "Hide not thy faces from me; put not thy servant away in anger" (Psalm xxvii. 9). So again: "Hide not thy faces from thy servant, for I am in trouble: hear me speedily" (Psalm lxix. 17). And again: "O Jehovah, why castest thou off my soul? why hidest thou thy faces from me" (lxxxviii. 14). And again: "Hide not thy faces from me in the day when I am in distress: incline thine ear unto me: in the day when I call answer me speedily" (Psalm cii. 2). And again: Quickly answer me, O Jehovah: my spirit faileth: hide not thy faces from me, lest I become like them that go down into the pit (Psalm cxliii. 7). Thus also in Ezekiel: "When I shall gather together the sons of Israel upon their own land, then will I no more hide my faces from him, for I will pour out my spirit upon the sons of Israel" xxxix. 27—29). So again, in David: "For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his faces from him; but when he cried unto him he heard" (xxii. 24). In the above passages it is said that Jehovah, that is the Lord, hides his faces on account of iniquities and sins; and in some of them he is entreated not to hide his faces, when nevertheless he never hides nor withdraws his divine good and divine truth, which are signified by his faces, for he is divine love itself, and mercy itself, and desires the salvation of all; wherefore he is present with all, and with every one, even with those who are in iniquities and sins, and by his presence he upholds them in the liberty of receiving them, that is, of receiving truth and good from him, whence they also do receive if from liberty they desire it. The reason why reception must be from liberty is, in order that goods and truths may remain in man, and be in him as his own; for what a man does from liberty he does from affection, for all liberty is of the affection, and affection is of the will; wherefore what is received in liberty, or from the affection of man, enters his will and there remains. The reason why it then remains is, because the will is the man himself, for therein his life primarily resides, but secondarily it resides in his thought or intellect; this therefore is the true

reason why man ought to receive in liberty the divine good and divine truth with which the Lord is always present. The same is also understood in these words of the Lord: "*Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me*" (Rev. iii. 20). But when man from liberty chooses evil, he thus shuts the door against himself, and by so doing, he excludes the good and truth which flow from the Lord; when this is the case with man, the Lord appears as if absent, and it is from this appearance that it is predicated of Jehovah that he hides or withdraws his faces, although he does not hide or withdraw in reality. Moreover man, as to his spirit, in such case, averts himself from the Lord, and in consequence of this he does not perceive the good, neither does he see the truth which are from the Lord; hence likewise it appears as if the Lord did not see him, when nevertheless he sees all and every thing pertaining to him. From this appearance also it is predicated of the Lord that he hides and withdraws his faces, and even that he sets his faces against man, and turns his back upon him, as in the following passages; thus in Jeremiah: "*For I have set my faces against this city for evil, and not for good, saith Jehovah*" (xxi. 10). Again: "*Therefore, thus saith Jehovah of hosts, the God of Israel: Behold, I will set my faces against you for evil, and to cut off all Judah*" (xliv. 11). So in Ezekiel: "*And I will set my faces against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people*" (xiv. 8). Again: "*And I will set my faces against them; they shall go out from a fire, and a fire shall devour them; and ye shall know that I am Jehovah, when I set my faces against them*" (xv. 7). Again, in Moses: "*And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my faces against that soul that eateth blood, and will cut him off from among his people*" (Levit. xvii. 10). And in Jeremiah: "*I will scatter them as an east wind before the enemy; I will look at them with the back of the neck, and not with the face, in the day of their calamity*" (xviii. 17). That it is man who sets his face against the Lord, and averts himself from the Lord, whence he derives evil, appears also from the Word; as in Jeremiah: "*And they have turned unto me the back of the neck, and not the face; though I taught them, rising up early and teaching them, yet they have not received instruction*" (xxxii. 33). Again: "*O Jehovah, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return*" (v. 3). Again: "*They have gone away in their own counsels, in the hardening of their evil heart, they are become backwards and not forwards*" (vii. 24).

And in Isaiah : “ *But your iniquities have separated between you and your God, and your sins have hid his faces from you that he will not hear* ” (lix. 2). By the wicked turning the face away from the Lord, is not meant that they turn away the face of the body, but the face of the spirit. Man can turn his face which way soever he pleases, inasmuch as he is in a state of liberty to convert himself either to heaven or to hell, and the face is also taught to counterfeit a direction which it has not, to save appearances before the world; but when man becomes a spirit, which he does immediately after the death of the body, then they who have lived in evils, altogether avert the face from the Lord.<sup>p</sup> This therefore is what is understood by, “ *They have turned unto me the back, and not the face,* ” and also by, “ *They are become backward, and not forward.* ” Now because such persons expose themselves to the evil of punishment, and to hell, they therefore suppose that this proceeds from the Lord, and that he regards them with a stern countenance, and casts them down into hell, and punishes them, nearly in the same manner as a man who is in anger; whereas the Lord never regards any one but from the purest love and mercy. It is from the above appearance to the evil that the following expressions are used in the Word; as in David : “ *Even the plant which thy right hand hath planted, and the sun that thou madest strong for thyself. It is burned with fire, it is cut down; they have perished at the rebuke of thy faces* ” (Psalm lxxx. 15, 16). Again : “ *The faces of Jehovah are against them that do evil, to cut off the remembrance of them from the earth* ” (Psalm xxxiv. 16). And in Moses : “ *Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Take heed of his faces, and hear his voice, lest thou embitter him; for he will not bear your prevarication: for my name is in the midst of him* ” (Exod. xxiii. 20, 21). And in Ezekiel : “ *And I will bring you into the wilderness of the peoples, and there will I judge with you face to face* ” (xx. 35). Again, in Moses : “ *And it came to pass, when the ark set forward, that Moses said, Rise up, Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thy faces* ” (Numb. x. 35). So in the Revelation : “ *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was no place found for them* ” (xx. 11). What has been said above respects the signification of the face, when predicated of Jehovah or the Lord; but the face, where it is spoken of man, signifies his mind and affection, consequently, the interiors of his mind, and this because the mind and its affections, or the interiors of the mind, present themselves to be seen in the face, whence the face is called an index of the mind, and also is an effigy of the interiors of man, for it represents

<sup>p</sup> As may appear from what is said and shewn in the work concerning *Heaven and Hell*, n. 17, 123, 142, 144, 145, 151, 153, 251, 272, 510, 552, 561.



them, and the countenance corresponds to them. That by the face, when predicated of man, are signified affections, of various kinds, is obvious, from the following passages; thus in Isaiah: "*Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the holy one of Israel to cease from our faces*" (xxx. 10, 11). "*Cause the holy one of Israel to cease from our faces*" signifies to remove the Lord from the thought and affection, and thereby every thing of the church, the holy one of Israel denoting the Lord; and to recede from the truth and good of the church, which is from the Lord, and in which the Lord is, is signified by, "*Get ye out of the way, turn aside out of the path,*" the way and the path denoting the truth and good of the church. And in Lamentations: "*The face of Jehovah hath divided them; he will no more regard them: they respected not the faces of the priests, they favoured not the elders*" (iv. 16). And again: "*Princes are hanged up by their hand: the faces of elders were not honoured*" (v. 12). Here, by their not respecting the faces of the priests is signified their esteeming as nothing the goods of the church, which are the goods of love and faith; for the priests represented the Lord as to divine good, and thence signified the good of the church, and faces signify all things belonging thereto which have reference to love and faith. Not to favour the elders, signifies to make no account of the things pertaining to wisdom, the elders signifying wisdom, and their faces, all things pertaining thereto, because interior. The princes hanged up by their hand, signify that all intelligence was rejected, princes denoting primary truths, from which intelligence is derived. So in Moses: "*And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease his faces with a present, that goeth before me, and afterward I will see his faces; peradventure he will accept my faces*" (Gen. xxxii. 20). Here, by the expression, "*I will appease his faces,*" is signified to engage his mind; by, "*And afterward I will see his faces,*" is signified to know the quality of his mind; and "*Peradventure he will accept my faces,*" signifies benign reception, to accept the faces denoting to will good to any one from affection. Again: "*Thou shalt not wrest judgment; thou shalt not regard faces, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the just*" (Deut. xvi. 19). In this passage, not to regard faces signifies not to be of a propense mind towards superiors, the rich and friends, more than towards inferiors, the poor and enemies, because what is just and right is to be regarded without any respect to persons. So in Malachi: "*Therefore have I also made you contemptible and base before all the people, according as ye keep not my ways, but accept faces in the law*" (ii. 9). Here, to accept faces in the law signifies the same thing

as to regard faces in the passage quoted above ; namely, being of a propense mind, and favouring superiors, the rich and friends, more than inferiors, the poor and enemies. Again, in Isaiah : *“What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith Jehovah God of hosts”* (iii. 15). To grind the faces of the poor, signifies to destroy the affections of knowing truth with those who are in ignorance thereof and yet desire to be instructed, to grind signifying to destroy, and faces signifying the affections of knowing truths, and the poor, those who are in ignorance of truth and desire to be instructed, for these are they who are spiritually poor. So in David : *“And the daughter of Tyre shall bring a gift ; even the rich among the people shall intreat thy faces. The king’s daughter is all glorious within : her clothing is of wrought gold”* (Psalm xlv. 12, 13). Here, by the king’s daughter is signified the spiritual affection of truth, and by the daughter of Tyre is signified the affection of the knowledges of truth and good ; to be enriched with these is signified by bringing a gift ; by the rich among the people are signified the intelligent, and, abstractedly, the intelligence of truth and good ; to be gifted with these is signified by intreating his faces ; for in the spiritual affection of truth are contained all things pertaining to intelligence, which are therefore signified by the face.<sup>q</sup> Again : *“Yet do I trust in him, the salvations of my faces, and my God”* (Psalm xlii. 11 ; xliii. 5). The expression, *“The salvations of my faces,”* signifies all things within, that is to say, all things of the mind and affections, consequently, all things pertaining to love and faith, which, because of their saving nature, are here called salvations. The evil affections, which are lusts, are also expressed in the Word in the same manner, because they appear in the face, for the face is the external or natural form of the interiors of the soul and spirit ; and in the spiritual world they form a one, for there it is not permitted to feign in the face what does not really exist in the affections and thus in the interiors of the mind : hence it is, that the angels of heaven have a certain lustre and comeliness in the face, whereas with the infernal spirits the face is dark and deformed. The same also is understood by faces in the following passages ; as in Isaiah ; *“And they shall be afraid : pangs and sorrows shall take hold of them ; they shall be in pain as a woman that travaileth ; they shall be amazed a man towards his companion ; their faces faces of flames”* (xiii. 8). The subject here treated of is the last judgment, when the evil are let into their interiors ; and the interiors of those who are in the love of self and the world, and thence in hatreds and revenges, are understood by their faces being as flames, for such is their appearance ; their torment from the influx of divine good and divine truth is signified by *“pangs*

<sup>q</sup> The remainder of this passage may be seen explained above, n. 195.

*and sorrows shall take hold of them, they shall be in pain as a woman that travaileth.*" This comparison is grounded on what is said in the book of Genesis (iii. 16); for evils and falsities in such case are conjoined, and when this takes place, pain is felt from the influx of divine good and truth. Again, in Ezekiel: "*And say to the forest of the south, Hear the word of Jehovah; Thus saith the Lord Jehovah; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flame of the grievous flame shall not be quenched, and all faces from the south to the north shall be burned therein*" (xx. 47). By the forest of the south is understood what is false within the church, consequently those in the church who are in falsities; the church is signified by the south because it may be in the light of truth from the Word, and falsity derived from evil is signified by the forest; the vastation and total destruction of the church by the love of falsity from evil, are signified by the flame of a grievous flame in which all faces shall be burned; all faces denote all the interiors of the men of the church as to the affections of truth and good, and their thoughts thence derived; from the south to the north, signifies all things of the church from first principles to last, or from exteriors to interiors; the south denotes the interior or primary things of the church, and the north the exteriors or ultimates; the reason of which is, because they who are in the light of truth from the Lord dwell in the southern quarter of the spiritual world, and in the hells under them dwell those who are in natural light, by which they have confirmed themselves in falsities; and they who are in an obscure principle of truth derived from the Lord dwell in the northern quarter of the spiritual world, and in the hells under them are those who are in falsities, but not in any natural light by which they have confirmed their falsities. So in Joel: "*Before him the people shall tremble: all faces shall gather blackness*" (ii. 6). This is said concerning evils and falsities devastating the church, and concerning judgment on those who are in them; they who are in falsities are signified by the people who shall be much afraid; the interiors of those who are in the falsities of evil are signified by the faces which shall gather blackness, faces denoting the interiors, and blackness, the falsity of evil; the infernals who are in the falsity of evil appear also as black in the light of heaven. So in Daniel: "*And in the end of their kingdom, when the prevaricators are come to the full, a king hard in face, and understanding dark sentences, shall stand up*" (viii. 23). These things are said of the four horns of the he goat, by which are understood four kingdoms, but, in the spiritual sense, by kingdoms are not understood kingdoms, but states of the church, for, by the he goat is understood faith separated from charity, which is called faith alone. The end of their kingdom signifies the end of the church, when there is no faith, in



consequence of there being no charity. "*When the prevaricators are come to the full,*" signifies when there are no longer truth and good, but only evil and falsity; the same is signified by these words as by the finishing of transgression, and making an end of sin, which expressions have already been treated of. By a king hard in face is signified that there was no truth in their interiors, but falsity only; for a king signifies truth, and in the opposite sense what is false, faces signifying the interiors, and hard in faces, destitution of good; for where there is not good, there truth is hard or stern, whereas truth from good is mild, because alive; and truth without good becomes falsity in the interiors and in the thought, inasmuch as those in whom it is found do not think concerning it spiritually, but materially, because from corporeal and worldly principles, and thence from the fallacies of the senses. So in Ezekiel: "*Sons hard in their faces, and hardened in heart*" (ii. 4). By sons hard in their faces are signified those who are in truths without good, and abstractedly truths without good, which in themselves are falsities, as has been said above; and by hardened in heart are signified those who do not admit good, consequently who are in evil, for evil enters where good cannot enter. The heart, in the Word, also signifies the good of love, and a hardened heart signifies the same as a heart of stone, namely, where the good of love is not admitted; but a heart of flesh signifies where it is admitted. Again, in Isaiah: "*For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against Jehovah, to rebel against the eyes of his glory. The hardness of their faces doth witness against them; and they declare their sin as Sodom, they hide it not*" (iii. 8, 9). By their tongue and their doings which are against Jehovah, are signified their thought and affection; by the tongue is signified thought, because the tongue speaks what the man thinks, and by the doings, affection, because a man does what is of his affection. These are against Jehovah, and rebel against the eyes of his glory, when they are against the divine good, and against the divine truth, for by Jehovah in the Word is understood the Lord as to divine good proceeding from his divine love, and by his glory is understood the divine truth; to be against this is signified by rebelling against the eyes of his glory. The hardness of their faces which witnesses against them, signifies the refusal and nonadmission of divine truth and divine good into their thoughts and affections, which are their interiors, and are signified by the face. Again, in Ezekiel: "*Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than a flint have I made thy forehead*" (iii. 8, 9). These words are spoken to the prophet, by whom is signified the doctrine of truth and good combating against falsities and evils; wherefore by his face being strong against their faces is signified

the rejection of falsities by truths, and by his forehead being strong against their foreheads is signified the rejection of evil by good; for by the face are here signified the affections of truth and also the affections of what is false, and by the forehead are signified the affections of good and also the affections of evil. The affection of truth and good becomes as it were obdurate, and hardens outwardly from zeal when it combats against what is false and evil, otherwise it could not repel it; but it is not so inwardly. Hence it may appear how those words are to be understood. Inasmuch as the faces signify the interiors of man, or what pertains to his thought and affection, hence, in the Hebrew tongue, inwardly or interiorly is expressed by the same word as face.\*

413. *For the great day of his wrath is come*—That hereby is signified the last judgment upon the evil, will appear evident from the passages which we shall presently adduce from the Word; the last judgment which is signified by the great day, is upon both the evil and the good; judgment upon the evil is called a day of indignation, of wrath, of anger, and of vengeance, whereas judgment upon the good is called the time of the Lord's coming, the year of good pleasure of the Lord, the year of the redeemed, the year of salvation. Every one, whether he be evil or good, is judged immediately after death, when he enters into the spiritual world, where he is to live for ever, for man is then immediately designated either to heaven or to hell; and he who is designated to heaven is adjoined to some heavenly society into which he afterwards comes, and he who is designated to hell is bound to the infernal society into which he is afterwards to come. There is, however, an interval of time allowed before the final state is fixed, and this is in order to their full preparation; and this with the good is that they may be divested of the evils

\* As various observations are made in this explication concerning the signification of faces, which, without further exposition, it may be somewhat difficult to understand, therefore it may be expedient to refer to the *Arcana Cœlestia*, where the significations are further shewn, as that the face is formed to a correspondence with the interiors of man, n. 4791—4805, 5695: concerning the correspondence of the face and countenance with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 9306. That hence the interiors shine forth from the face, n. 3527, 4066, 4796. That with the ancients the face made one with the interiors of the mind, n. 3573, 4326, 5695. That they also make one with the angels in heaven, and with sincere men in the world, n. 4796, 4797, 4799, 5695, 8250. That the faces of all in the other life become according to the quality of their interiors, n. 4798, 5695. Experiences of the changes of the face according to the interiors, n. 4796, 6604. Concerning the influx of the interiors of the mind, or of the understanding and will into the face and its muscles, n. 3631, 4800. That the face does not act as one with the interiors in the case of dissemblers, hypocrites, and flatterers, n. 4799, 8250; that with such the face is taught to feign what is sincere, honest, and pious, n. 4326. How the influx from the brains into the face became changed in process of time, and therewith the face itself as to correspondence with the interiors, n. 4326, 8250. That the natural principle of man is as an interior face to the spiritual mind and its sight, n. 5165, 5168. See also what is said upon the subject of faces in the work concerning *Heaven and Hell*, n. 46—48, 142—144, 457—459, 553.

which adhere to them from the body and the world, and with the evil, that they may be divested of the goods which outwardly adhere to them from instruction and religion, according to the words of the Lord in Matthew: "*For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath*" (xiii. 12; xxv. 29). This delay takes place for this reason, that the affections, which are of many kinds, may be so arranged, and reduced to the ruling love, that the man spirit may become wholly his own love. Many, however, both evil and good, are reserved to the last judgment; but only those of the evil who from habit acquired in the world, could live a moral life in externals, and those of the good who had imbibed falsities from ignorance and from the tenets of their religion; others, after a short time, are separated from them, the good being elevated into heaven, and the evil cast into hell, and this before the last judgment. The reason why the last judgment is called the great day of the wrath of God, is, because it appears to the evil, who are cast into hell, as if God cast them down in anger and in wrath, because in such case they feel destruction, which comes from above, and likewise from the east, where the Lord is as a sun, and because they then experience terror, grief, and torment; nevertheless there is not any anger at all in the Lord, for he is love itself, and mercy itself, and good itself, and pure love and essential good cannot be angry, for this is contrary to its essence. But this appearance is grounded in this circumstance: when the last state of the church arrives, which is when evils on the earths and at the same time in the spiritual world are so much increased that dominion inclines on their side, and thus the equilibrium between heaven and hell is destroyed, in which case the heavens where the angels are begin to labour, then the Lord from the sun displays his virtue, that is his love, to protect the angels, and to restore the state which labours and begins to grow weak; from which virtue and power, the divine truth united to divine good, which in its essence is divine love, penetrates the heavens to things below, where the evil have consoiated themselves; and inasmuch as they cannot sustain such influx and presence of the divine love, they begin to tremble, to be in anguish and torment; for thereby the goods and truths are dissipated which they had learnt to feign by their speech and actions only in externals, and their internals are opened, which are nothing but evils and falsities; and inasmuch as they are diametrically opposite to the goods and truths which flow in from the interior, and yet they have made their life to consist of them, hence they experience tremor, anguish, and torment, to such a degree, that they can no longer endure, whence they flee away and cast themselves into the hells which are under the mountains and rocks, where they can be in their evils and in the



falsity of evils. This is what is especially signified by these words explained above: "*And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.*" From these considerations it may appear whence it is that mention is made of the wrath of the Lamb, and that the last judgment is called the great day of his wrath, although it is in reality the divine love, whose operation viewed in itself is to save all, for it is the will of saving, and thus not all anger but love. The same is the case when an evil spirit, who can feign himself an angel of light, ascends into heaven; for when he comes thither, inasmuch as he cannot sustain the divine good and divine truth, he begins to feel anguish and torment, insomuch that he casts himself down with all his might, nor rests until he is in the hell correspondent with his evil. It is from this appearance, and also from the circumstance of their being punished whilst they do evils, that indignation, wrath, fierce anger, and even fury and vengeance are attributed to Jehovah, that is, to the Lord; but to adduce all the passages where those things are attributed to Jehovah, that is, to the Lord, would be too tedious, in consequence of their abundance, we shall therefore only adduce a few, in which the last judgment is called a day of wrath, of indignation, of fierce anger, and of the vengeance of Jehovah and of God. Thus in Isaiah: "*Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. Therefore I will shake the heavens, and the earth shall be shaken out of her place, in the wrath of Jehovah of hosts, and in the days of his fierce anger*" (xiii. 9, 13). Here, by a day cruel both with wrath and fierce anger is signified the last judgment, and because it is the evil which waxes hot, and falsity which is angry, it is called a day cruel both with wrath and fierce anger. By the land which shall be laid desolate, and the earth which shall be shaken out of her place, is understood the earth which is in the spiritual world, for in that world there are earths as in our world; and when the last judgment is performed, the earths in that world are laid desolate and shaken out of their places, the mountains and hills being overturned, and the valleys sinking into marshes, whence the face of things is entirely changed. Still, however, by the earth, in the spiritual sense, is every where understood the church, for in the spiritual world the face of the earth is similar to the state of the church with those who dwell there, wherefore when the church perishes the earth also perishes, for they form a one; and then in place of the former earth, a new one exists; but these changes are unknown to us in our earth, nevertheless they are to be declared and manifested, in order that the spiritual sense of such expressions as we are treating of may be understood. Again, in Zephaniah: "*Before the decree bring forth, before the day pass as*

*the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, which have wrought his judgment; seek justice, seek meekness: it may be ye shall be hid in the day of Jehovah's anger*" (ii. 2, 3). Here also, by the fierce anger and by the day of Jehovah's anger is understood the last judgment. Again, in Lamentations: "*How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not the footstool of his feet in the day of his anger!*" (ii. 1). By the footstool of the feet of Jehovah here mentioned is understood the worship of the Lord in the natural world, for this reason that the universal heaven together with the church in the world appear before the Lord as one man.<sup>s</sup> The inmost heaven constitutes the head, the other heavens constitute the breasts and legs, and the church in the earth constitutes the feet; hence also it is that the feet signify the natural principle; the heavens also stand upon the church which is with mankind, as man stands upon his feet.<sup>t</sup> Inasmuch as the last judgment comes when there is no more any faith, in consequence of there being no longer any charity, thus when the church is at its end, it is evident what is understood by, "*And remembered not the footstool of his feet in the day of his anger.*" Again: "*Thou hast called as in a solemn day my terrors round about, so that in the day of Jehovah's anger none escaped nor remained; those whom I have educated and nourished hath mine enemy consumed*" (Lament. ii. 22). The day of Jehovah's anger is the last judgment; that there is then no more good of love, nor any truth of faith in the church, but only what is evil and false, is signified by, "*None escaped nor remained; those whom I have educated and nourished hath mine enemy consumed.*" None escaping nor remaining signifies that good and truth are no more; "*Whom I have educated and nourished,*" denote those who are of the church, who derive all spiritual food, or the knowledge of good and truth from the Word; "*hath mine enemy consumed,*" signifies what is evil and false. Again, in the Revelation: "*And the nations were angry; and thy wrath is come, and the time of judging the dead, and of giving reward unto thy servants the prophets, and to the saints, and to them that fear thy name, both small and great; and of destroying them that destroy the earth*" (xi. 18). From these words it is evident that by wrath, or the day of wrath, is understood the last judgment, for it is said, "*Thy wrath is come, and the time of judging the dead.*" Again, in Isaiah: "*For the day of vengeance is in mine heart, and the year of my redeemed is come. And I will tread down the people*

<sup>s</sup> As may be seen in the work concerning *Heaven and Hell*, n. 78—86.

<sup>t</sup> As may appear from what is shewn in the work concerning *Heaven and Hell*, n. 87—102, 291—302.

in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth" (lxiii. 4, 6). The subject here treated of is the combats of the Lord, by which he subjugated the hells, and thus concerning the last judgment, which was accomplished by him when he was in the world; for by the combats, which were temptations admitted into himself, he subjugated the hells and thus accomplished the last judgment. This is the judgment which is understood by the day of the anger and wrath of Jehovah in the Word of the Old Testament: but the last judgment which is at this day performed by the Lord, is understood by the day of his wrath as mentioned in the Revelation.<sup>a</sup> The subjugation of the hells is signified by, "*I will tread down the people in mine anger, and make them drunk in my fury;*" the year of the redeemed signifies judgment upon the good who are saved. Again, in the same prophet: "*The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all that mourn*" (lxi. 1, 2). Again: "*For it is the day of the vengeance of Jehovah, and the year of retribution for the controversy of Zion*" (xxxiv. 8). By the day of vengeance of Jehovah, in like manner as by the day of his anger and wrath, is signified the last judgment, for revenge is attributed to the Lord for the same reason as anger and wrath are attributed to him, namely, from appearance; because they who denied the divine principle, and were hostile in heart and mind towards the goods and truths of the church, consequently towards the Lord from whom those things are, and all are such who live in evil, are cast down into hell; and inasmuch as this takes place with them as with enemies, vengeance is attributed to the Lord in the same manner as anger, concerning which we have treated above. The year of retribution signifies the same as the day of vengeance, but the former is predicated of falsities, and the latter of evils; the controversy of Zion signifies the rejection of the truth and good of the church, Zion denoting the church. Moreover, the time of the last judgment is in other places called the day of Jehovah, the day of visitation, the day of slaughter, and the day of the Lord's coming; it is called the day of the Lord's coming in Malachi iii. 2; and in Matthew xxiv. 3, 27, 37, 39.

414. *And who shall be able to stand?*—That hereby is signified, who shall sustain and live? appears from the signification of standing, when it is before the Lord, as denoting to sustain his presence and live; here, therefore, the words, "*Who shall be able to stand?*" signify not being able to sustain and live, for,

<sup>a</sup> That a last judgment was performed by the Lord, when he was in the world, may be seen in the work concerning the *Last Judgment*, n. 46.



as was said above, the wicked not only tremble for fear, from the influx and consequent presence of the Lord, that is, of the divine good and divine truth powerfully going forth and proceeding from him, but also come into torments from interior conflict, wherefore, unless they flee thence and cast themselves down, they cannot live, for from fear and torment they are seized as with death; and this because the presence of the divine principle deadens the evil as it vivifies the good: from this which is their state it is then said, "*Who shall be able to stand?*" Again, in Malachi: "*But who may abide the day of his coming? and who shall stand when He appeareth?*" (iii. 2). And in Nahum: "*Who can stand up before his indignation? and who can stand in the fierceness of his anger?*" (i. 6). And in Joel: "*For the day of Jehovah is great and very terrible; and who shall sustain it?*" (ii. 11). Moreover, to walk, and to sit, in the Word, signify to be, and to live; so, to stand signifies to consist and subsist; as in Luke: "*And the angel answering, said unto him, I am Gabriel, that stand in the presence of God*" (i. 19). And again: "*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man*" (xxi. 36). And inasmuch as to stand also signifies to be, it is also said of Jehovah, in Isaiah, "*Jehovah standeth up to plead, and standeth to judge the people. Jehovah will enter into judgment with the ancients of his people*" (iii. 13, 14). And in David: "*God standeth in the assembly of God; he judgeth in the midst of the gods*" (Psalm lxxxii. 1). The signification of this will be explained elsewhere.

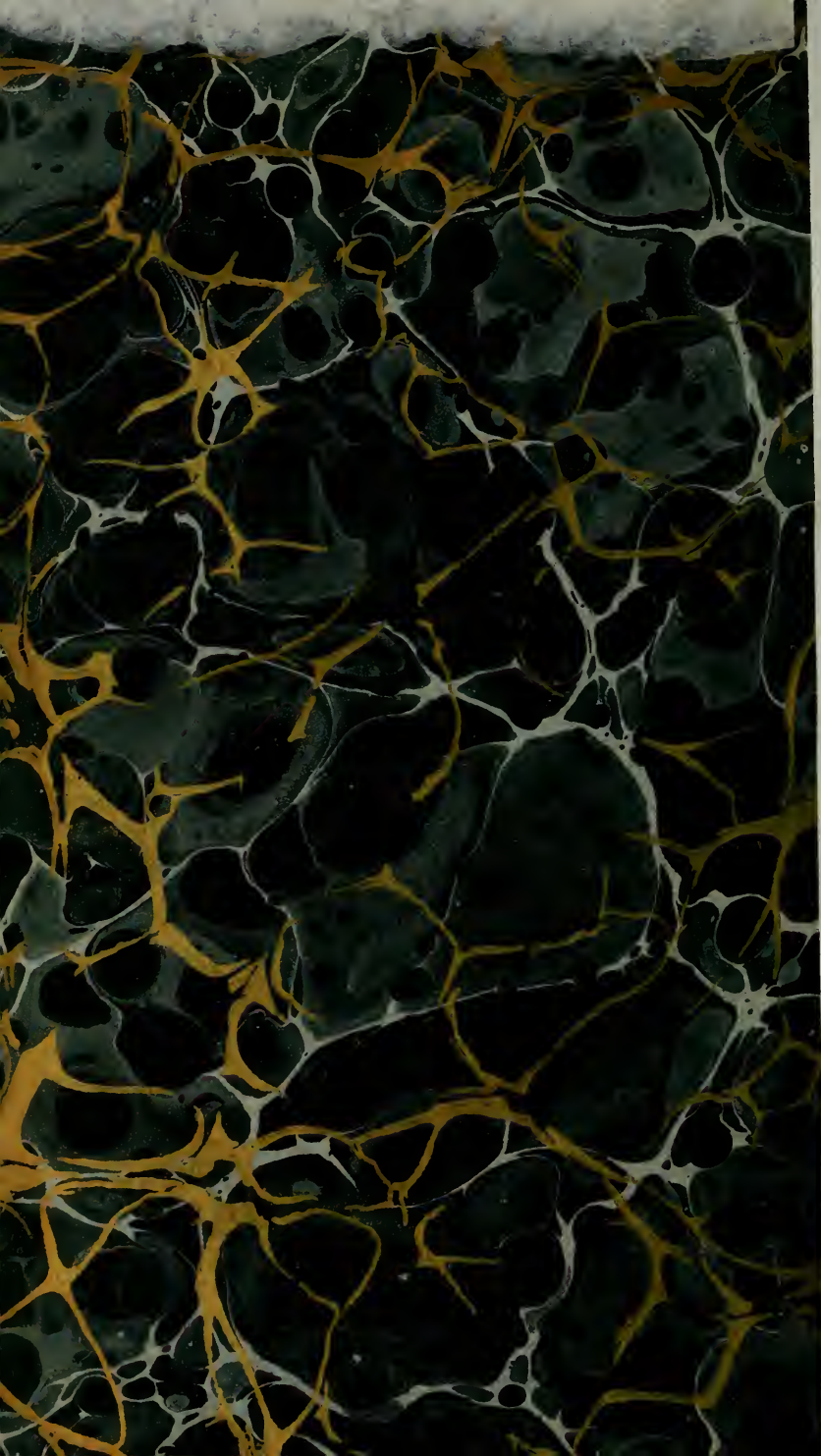
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